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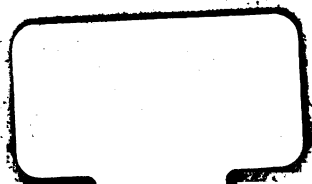
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THE
CRITICAL REVIEW:

OR,
Annals of Literature.

BY
A SOCIETY of GENTLEMEN.

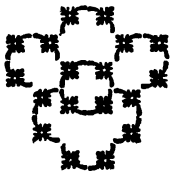
VOLUME the THIRTY-SEVENTH.

——— *Nothing extenuate,
Nor set down aught in malice.*

SHAKESPEARE.

*Ploravere suis non respondere favorem
Speratum meritis*———

HOR.



L O N D O N,
Printed for A. HAMILTON, in Falcon-Court, Fleet-Street:
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THE CRITICAL REVIEW.

For the Month of January, 1774.

ARTICLE I.

An Account of the Voyages undertaken by the Order of his present Majesty for making Discoveries in the Southern Hemisphere, and successively performed by Commodore Byron, Captain Wallis, Captain Carteret, and Captain Cook, in the Dolphin, the Swallow, and the Endeavour. Drawn up from the Journals, which were kept by the several Commanders, and from the Papers of Joseph Banks, Esq. by John Hawkesworth, LL.D. Illustrated with Cuts, and a great Variety of Charts and Maps relative to Countries now first discovered, or hitherto but imperfectly known. 3 Vols. large 4to. 3l. 3s. Cadell. [Concluded.]

IN our preceding Number we traced captain Cook to New Zealand, which is situated between the latitudes of 34° and 48° S. and between the longitudes of 181° and 194° W. and was first discovered by Abel Jansen Tasman, a Dutchman, in the year 1642. Before the voyage of the Endeavour, this country was supposed to be part of a southern continent; but it is now known to consist of two large islands, divided from each other by a strait or passage, which is about four or five leagues broad. Both these islands are described as mountainous, and the southermost a barren country, but the other has a better appearance. Here we are told, that even the hills are covered with wood, and every valley has a rivulet of water. The soil is in general light but fertile, and seems adapted, in the opinion of the voyagers, to produce every kind of European grain, plants, and fruit in the utmost luxuriance. From the vegetables they found in this country, they concluded that the winters are milder than those in England, and

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they experienced the summer not hotter, though its temperature was less subject to variation. Should New Zealand, therefore, be settled by people from Europe, it is probable, that with a little industry, as captain Cook observes, they would be very soon supplied not only with the necessaries, but the luxuries of life in great abundance.

In this country, our voyagers saw no other quadrupeds but dogs and rats, of which the latter seemed not to be numerous. The dogs here, as in other countries, are domestic animals, but they are bred for no other purpose than for food. Of birds, New Zealand abounds not in a great variety of species; some, however, there are, whose song is represented to be much more melodious than any the voyagers had ever heard.

The scarcity of animals upon the land, and esculent vegetables, is compensated by the immense quantity of fish, which swarm in every creek on the coast, and are said to be not only wholesome, but equally delicious with those of Europe. This article of diet, however, being accessible only to the people in the maritime parts of the country, the inhabitants who live remote from the sea, if any such there are, must labour under a great scarcity of provision, and to this circumstance, our journalist, with much probability, imputes the origin of the horrid custom in this country, which has been already mentioned, of eating human flesh. We shall lay before our readers an extract from the voyage on this subject.

‘ The stature of the men in general is equal to the largest of those in Europe: they are stout, well limbed, and fleshy; but not fat, like the lazy and luxurious inhabitants of the islands in the South Seas: they are exceedingly vigorous and active; and have an adroitness, and manual dexterity in an uncommon degree, which are discovered in whatever they do. I have seen the strokes of fifteen paddles on a side in one of their canoes made with incredible quickness, and yet with such minute exactness of time, that all the rowers seemed to be actuated by one common soul. Their colour in general is brown; but in few deeper than that of a Spaniard, who has been exposed to the sun; in many not so deep. The women have not a feminine delicacy in their appearance, but their voice is remarkably soft; and by that, the dress of both sexes being the same, they are principally distinguished: they have, however, like the women of other countries, more airy cheerfulness, and a greater flow of animal spirits, than the other sex. Their hair, both of the head and beard, is black; and their teeth extremely regular, and as white as ivory: the features of both sexes are good; they seem to enjoy high health, and we saw many who appeared to be of a great age. The dispositions both of the men and women seemed to be mild and gentle; they treat each other with the tenderest affection, but are implacable towards their enemies, to whom, as I have before observed, they never give quarter. It may perhaps, at first, seem strange, that where there is so little to be got by victory, there should so often be war; and that every little district of a country inhabited by people so mild and placid, should be at en-

enmity with all the rest. But possibly more is to be gained by victory among these people than at first appears, and they may be prompted to mutual hostilities by motives which no degree of friendship or affection is able to resist. It appears, by the account that has already been given of them, that their principal food is fish, which can only be procured upon the sea-coast; and there, in sufficient quantities, only at certain times: the tribes, therefore, who live inland, if any such there are, and even those upon the coast, must be frequently in danger of perishing by famine. Their country produces neither sheep, nor goats, nor hogs, nor cattle; tame fowls they have none, nor any art by which those that are wild can be caught in sufficient plenty to serve as provision. If there are any whose situation cuts them off from a supply of fish, the only succedaneum of all other animal food, except dogs, they have nothing to support life, but the vegetables that have already been mentioned, of which the chief are fern root, yams, clams, and potatoes: when by any accident these fail, the distress must be dreadful; and even among the inhabitants of the coast, many tribes must frequently be reduced to nearly the same situation, either by the failure of their plantations, or the deficiency of their dry stock, during the season when but few fish are to be caught. These considerations will enable us to account, not only for the perpetual danger in which the people who inhabit this country appear to live, by the care which they take to fortify every village, but for the horrid practice of eating those who are killed in battle; for the hunger of him who is pressed by famine to fight, will absorb every feeling, and every sentiment which would restrain him from allaying it with the body of his adversary. It may, however, be remarked, that, if this account of the origin of so horrid a practice is true, the mischief does by no means end with the necessity that produced it: after the practice has been once begun on one side by hunger, it will naturally be adopted on the other by revenge. Nor is this all, for though it may be pretended, by some who wish to appear speculative and philosophical, that whether the dead body of an enemy be eaten or buried, is in itself a matter perfectly indifferent; as it is, whether the breasts and thighs of a woman should be covered or naked; and that prejudice and habit only make us shudder at the violation of custom in one instance, and blush at it in the other: yet, leaving this as a point of doubtful disputation, to be discussed at leisure, it may safely be affirmed, that the practice of eating human flesh, whatever it may be in itself, is relatively, and in its consequences, most pernicious; tending manifestly to eradicate a principle which is the chief security of human life, and more frequently restrains the hand of murder than the sense of duty, or even the fear of punishment.

The inhabitants of New Zealand differ from those of Otaheite in being extremely susceptible of the ideas of indecency. So much is this the case, that in their carriage and conversation, we are told, they even equal the politest people in Europe, with respect to reserve concerning certain personal objects and actions. The women it is said, were not impregnable, but the terms and manner of compliance were as decent as those in marriage among us; and it is added, that according

to their notions the agreement was as innocent. The following anecdote presents us with an instance of their modesty.

'The women, contrary to the custom of the sex in general, seemed to affect dress rather less than the men: their hair, which, as I have said before, is generally cropt short, is never tied upon the top of the head when it is suffered to be long, nor is it ever adorned with feathers. Their garments were made of the same materials, and in the same form, as those of the other sex, but the lower one was always bound fast round them, except when they went into the water to catch lobsters, and then they took great care not to be seen by the men. Some of us happening one day to land upon a small island in Tolaga Bay, we surprised several of them at this employment; and the chaste Diana, with her nymphs, could not have discovered more confusion and distress at the sight of Actæon, than these women expressed upon our approach. Some of them hid themselves among the rocks, and the rest crouched down in the sea till they had made themselves a girdle and apron of such weeds as they could find, and when they came out, even with this veil, we could perceive that their modesty suffered much pain by our presence.'

The dress of this people is represented as very uncouth, consisting of the leaves of the flax, split into three or four slips, and interwoven with each other, in such a manner, that all the ends, which are eight or nine inches long, hang out on the upper side, like the shag of thrum mats. Of this stuff, one piece is tied over their shoulders with a string, and hangs as low as the knees; another piece is wrapped round the waist, and reaches almost to the ground. The lower garment is worn by the men only upon particular occasions: when without it, and they sit upon their hams, they are said to bear some resemblance to a thatched house.

Destitute as the New Zealanders are of luxury and the elegancies of life, they indulge themselves, however, in such fantastic appendages, as contribute, in their opinion, to personal decoration.

'Both sexes bore their ears, and by stretching them, the holes become large enough to admit a finger at least. In these holes they wear ornaments of various kinds, cloth, feathers, bones of large birds, and even sometimes a stick of wood; and to these receptacles of finery they generally applied the nails which we gave them, and every thing which it was possible they could contain. The women sometimes thrust through them the down of the albatross, which is as white as snow, and which, spreading before and behind the hole in a bunch almost as big as the fist, makes a very singular, and however strange it may be thought, not a disagreeable appearance. Besides the ornaments that are thrust through the holes of the ears, many others are suspended to them by strings; such as chisels or bodkins made of green talc, upon which they set a high value, the nails and teeth of their deceased relations, the teeth of dogs, and every thing else that they can get, which they think either curious or valuable. The women also wear
brace-

Bracelets and anklets, made of the bones of birds, shells, or any other substances which they can perforate and string upon a thread. The men had sometimes hanging to a string, which went round the neck, a piece of green talc, or whalebone, somewhat in the shape of a tongue, with the rude figure of a man carved upon it; and upon this ornament they set a high value. In one instance, we saw the gristle that divides the nostrils, and called by anatomists, the *septum nasi*, perforated, and a feather thrust through the whole, which projected on each side over the cheeks; it is probable that this frightful singularity was intended as an ornament, but of the many people we saw, we never observed it in any other, nor even a perforation that might occasionally serve for such a purpose.

From New Zealand the voyagers directed their course to Botany-Bay, on the east coast of New Holland, and thence to Trinity-Bay. The sea, which they now were navigating, was extremely dangerous, concealing shoals that suddenly project from the shore, and rocks that rise abruptly like a pyramid from the bottom, for an extent of two and twenty degrees of latitude, more than one thousand three hundred miles. On so treacherous a coast, it is not surprising if the utmost vigilance of the seamen could not preserve the ship from the hazard of total destruction. Accordingly, on the 10th of June, 1770, she struck upon a ledge, in lat. $15^{\circ} 45'$ S. that had nearly put an end to the voyage; but after a night spent in the most imminent danger, and in the exertion of every effort which the importance of the occasion could incite, the leaks that had been made in her bottom were happily stopped, and she got again under sail. While she was refitting in Endeavour-River, the voyagers made some excursions into the country, where they had an opportunity of observing many particulars respecting its natural history. We shall present our readers with the account delivered of two species of the ant,

‘Of the ant there are several sorts; some are as green as a leaf, and live upon trees, where they build their nests of various sizes, between that of a man’s head and his fist. These nests are of a very curious structure: they are formed by bending down several of the leaves, each of which is as broad as a man’s hand, and gluing the points of them together, so as to form a purse; the viscus used for this purpose, is an animal juice, which nature has enabled them to elaborate. Their method of first bending down the leaves, we had not an opportunity to observe; but we saw thousands uniting all their strength to hold them in this position, while other busy multitudes were employed within, in applying the gluten that was to prevent their returning back. To satisfy ourselves that the leaves were bent, and held down by the effort of these diminutive artificers, we disturbed them in their work, and as soon as they were driven from their station, the leaves on which they were employed sprung up with a force much greater than we could have thought them able to conquer by any combination of their strength. But though we gratified our curiosity at their expence, the injury

did not go unrevenge'd; for thousands immediately threw themselves upon us, and gave us intolerable pain with their stings, especially those which took possession of our necks and our hair, from whence they were not easily driven: the sting was scarcely less painful than that of a bee; but, except it was repeated, the pain did not last more than a minute.

Another sort are quite black, and their operations and manner of life are not less extraordinary. Their habitations are the inside of the branches of a tree, which they contrive to excavate by working out the pith almost to the extremity of the slenderest twig; the tree at the same time flourishing, as if it had no such inmate. When we first found the tree, we gathered some of the branches, and were scarcely less astonished than we should have been to find that we had profaned a consecrated grove, where every tree, upon being wounded, gave signs of life; for we were instantly covered with legions of these animals, swarming from every broken bough, and inflicting their stings with incessant violence.

The inhabitants of the country go naked, and seem to have no sense of indecency in the custom. The principal ornament, we are told, is the bone which they thrust through the cartilage that divides the nostrils. This bone is as thick as a man's finger, and between five and six inches long; it reaches quite across the face, and so effectually stops up both the nostrils, that they are forced to keep their mouths wide open for breath, and snuffle so when they attempt to speak, that they are scarcely intelligible even to each other.

The voyagers afterwards steered for New Guinea, from whence they directed their course to the island of Savu; respecting the customs of the inhabitants, of which country the journal contains many particulars, one instance of their delicacy and cleanliness is mentioned as very remarkable. Many of the Endeavour's company were ashore on this island three successive days, from a very early hour in the morning till night, yet they never saw the least trace of an offering to Cloacina, as the journalist expresses it, nor could they so much as guess where they were made. In a country so populous, the author observes, that this is very difficult to be accounted for, and that, perhaps, there is no other country in the world where the secret is so effectually kept.

Leaving the island of Savu, the navigators continued their progress to Batavia, for the purpose of perfectly refitting the vessel, and laying in water and stores. Here the marshy situation of the country proved so unfavourable to the health of the voyagers, that soon after their arrival only a small number of the ship's company was able to do duty. Amidst this almost general contagion, Mr. Banks and Dr. Solander were seized with fevers: Mr. Monkhouse the surgeon fell a sacrifice to the disease; after which the Indian boy Tayeto and Topia were

were also unfortunately cut off. These were natives of Otaheite, who had voluntarily accompanied the voyagers. The latter was chief priest of that island, and had likewise been the first minister of the princess Oberea. The similarity between the language of Otaheite, and that of the other islands in the South-sea, on which the navigators landed, rendered him extremely useful on the voyage, and his fate seems to have been regretted with a degree of sympathy, to which the sincere attachment he had discovered towards our people, justly entitled his memory. The number of the ship's company buried in Batavia, including those who have been mentioned, was seven; soon after their leaving which country twenty-three were added to the list, among whom was Mr. Green the astronomer. No extraordinary occurrence happened on the passage homeward. On the 12th of May 1771, the voyagers arrived in the Downs, after a period of about two years and nine months from their departure from England.

As the voyage of the Endeavour was performed upon a larger plan than any of the preceding expeditions, the account of it is proportionably more extensive, and contains a greater number of entertaining incidents. For the materials likewise from which these have been collected, the public is indebted to Mr. Banks, who generously communicated to the editor the accurate and circumstantial journal he had kept of the voyage; in which was registered a more full and copious description of countries and people than could be expected from a gentleman whose station required that he should devote his attention chiefly to maritime observations. The form in which this work is written, precludes the reader from distinguishing the information of Mr. Banks from that of Captain Cook, but upon the authority of the editor we may ascribe principally to the former of these gentlemen whatever relates to the manners, customs, religion, and policy of the people whom they visited. The transactions in Otaheite, in particular, which are so minutely related, we shall presume to place to his account.

Having arrived at the end of these voyages, we shall return to take a more distinct, but short view of Otaheite, where a desire of precluding the impatience of our readers prevented us from detaining them when we formerly touched at that island.

The first object which attracts our regard, in the account of a people who live so much in a state of nature as the inhabitants of Otaheite, is their mode of religion. On this subject, the voyagers were not able to acquire any clear, consistent knowledge. The people of that country seem, however, to

entertain the notion of a plurality of Deities ; but they do not worship any thing that is the work of their hands, nor any visible part of the creation. If not the immortality of the soul, they at least believe its existence in a future state ; and that there are two situations, somewhat analogous to our heaven and hell.

The same imperfect acquaintance with the language of the country, which prevented the voyagers from acquiring sufficient information respecting the religious opinions of the inhabitants of Otaheite, obstructed also the attainment of any satisfactory account of the political regulations among them. But, what deserves more to be regretted, by those who are studious of contemplating human nature in its most uncultivated state, we are likewise left entirely ignorant of the reasons on which the moral conduct of these extraordinary islanders is founded. If in some actions they are subject to any degree of restraint, it seems to be the effect of custom and prejudice, rather than of religion or virtue : and their ideas of vice, if any such they entertain, appear to be circumscribed within so narrow bounds, as amount to the utter exclusion of moral duty. Upon the whole we may pronounce, from a survey of the Otaheitean life, that simplicity, and not purity of manners, is the distinguishing characteristic of those people.

It may justly be reckoned surprising, that, notwithstanding the freedom which prevails in Otaheite respecting the commerce of the sexes, the men and women should be totally proscribed by the laws of domestic economy, from associating together at meals. Their victuals are even prepared separately.

The quantity of food which these people eat at a meal is said to be prodigious. The voyagers have often seen one man devour two or three fishes as big as a perch ; three bread fruits, each larger than two fists ; fourteen or fifteen plantains, or bananas, each of them six or seven inches long, and four or five round ; and almost a quart of the pounded bread fruit, which is as substantial as the thickest unbaked custard.

So great intemperance, it might be imagined, would prove extremely prejudicial to health ; yet we are told, that there are few diseases among the inhabitants : the voyagers observed no acute disorder during their stay in the island, and the few instances of sickness which they saw, were accidental fits of the colic. These remarks afford a strong argument in favour of the benefit arising from simplicity of diet, and abstinence from intoxicating liquors. The Otaheiteans, however, are not entirely unacquainted with a beverage of this kind, consisting of the juice that is expressed from the leaves of a plant which they call *ava, ava*. This plant was not in season when the

voy-

voyagers were there, so that they saw no instance of its effects. Drunkenness, we are told, is in general considered in Otaheite as disgraceful; and the vice is almost entirely peculiar to the chiefs, and considerable persons, who vye with each other in drinking the greatest number of draughts, whereof each measures nearly the quantity of a pint. This intoxicating juice is kept with great care from their women.

The most commendable quality in these people is their cleanliness, for which they are so remarkable as to bathe two or three times every day. But for a copious account of the manners and customs of the Otaheiteans, we must refer our readers to the work before us, where their curiosity will be gratified likewise by the narrative of many interesting transactions, and anecdotes which afford entertainment.

If we take a retrospect of the principal discoveries which have been made in the prosecution of these several voyages, their importance to geography will appear in a very advantageous point of view. But it will be proper that we first examine the state of the southern hemisphere, as erroneously represented in all our former maps. According to them, it was uncertain whether New Guinea and New Holland were one, or distinct countries; New Britain was supposed to be a single island, instead of two; the Eastern bounds of New Holland were totally unknown; New Zealand was marked only by scratch of coast, and supposed to be part of a southern continent. The great South-Sea was studded with imaginary islands, none of which was to be found as laid down in the charts; and great spaces were represented as one continued watery waste, where many islands have now been discovered.

Let us next attend to the knowledge that we have gained by these voyages. The eastern coast of New Holland, a country larger than Europe, is ascertained with precision; New Britain found to be two distinct islands instead of one; New Zealand has been entirely surrounded, and all its coasts laid down; a vast track from George's Island to New Zealand, supposed formerly to be continent, is found to be ocean; a great number of small islands has been discovered; and supposed ones found to be merely ideal. All these, if well considered, are such signal discoveries, as will reflect honour through future times on the age in which they have been made.

In the several voyages related in this work, the commanders have kept accurate journals of their respective expeditions, and made such nautical observations as will greatly redound to the advantage of future navigators. Had these been published separately, however, the other parts of the narration would have afforded more uninterrupted pleasure to the generality of readers.

readers. With respect to the improvements in science, expected from the voyage of the Endeavour, it is impossible to judge from this publication; but in what relates to life and manners, the journal of that voyage in particular presents us with many new and curious observations, and has made us acquainted with a people, who, in point of simplicity, correspond to the description of the golden age. Concerning the merit of the compilation in general, it may be sufficient to observe, that though the editor has omitted some remarks which might have been introduced with great propriety, such as delivering an account of what preceding navigators had discovered, pointing out the bounds of our certain knowledge, distinguishing the doubtful intelligence, and rejecting the spurious; though he has admitted some digressions that were foreign to the subject, and though the work be not void of inaccuracies; yet, upon the whole, we must acknowledge, that the account of these voyages is highly interesting, and will afford great entertainment to those readers who can be gratified with the description of newly discovered countries, or with the delineation of human manners, among people wholly ignorant of refinement, and existing in the most uncultivated state of nature.—The numerous plates with which this work is furnished, contribute greatly to its embellishment, but some of them are executed with such a degree of elegance, as rather evinces the abilities of the artists who produced them, than represents the subjects with fidelity.

II. *A Letter from Mr. Dalrymple to Dr. Hawkesworth, occasioned by some groundless and illiberal Imputations in his Account of the late Voyages to the South. 4to. 1s. Nourse.*

MR. Dalrymple, the author of this letter, was intended by government for the command of the Endeavour, in the late voyage to the South-sea; and from his distinguished knowledge and capacity, he was, doubtless, eminently qualified for such an undertaking. By what means he was prevented from performing the voyage, we are not fully informed, neither is an explanation of that circumstance, perhaps, of material consequence to the public. The chief design of this letter appears to be, to refute the arguments produced in the narrative of captain Cook's voyage, against the existence of a southern continent; in the course of which arguments Mr. Dalrymple, who had formerly declared, and still maintains, an opinion of the real existence of such a continent, considers himself as treated injuriously by the editor of the voyages. Mr. Dalrymple then proceeds, upon the principle of retaliation,

to

to expose some of the imperfections in the account of the voyages to the South-Sea, which he seems to have examined with much critical exactness and attention.

In the Preface to the second edition of the Voyages, Dr. Hawkesworth, the editor, has endeavoured to exculpate himself from the charge of having treated Mr. Dalrymple's opinion respecting the existence of a southern continent with any degree of contempt, by affirming, that on the whole of that subject, the arguments advanced in the narrative of the voyage are not his own, but those of captain Cook, the author of the Journal, whose sentiments he faithfully stated. To Mr. Dalrymple's other remarks on the work, the editor has also replied, by pleading his own innocence.

III. *Letters by several eminent Persons deceased. Including the Correspondence of John Hughes, Esq. (Author of the Siege of Damascus) and several of his Friends, published from the Originals: with Notes Explanatory and Historical. 3 Vols. 8vo. 2d Edit. 9s. sewed. Johnson.*

THE first edition of these Letters was published in 1772, in two volumes*. The second impression, which is now before us, is enlarged by the following articles, viz. Memoirs of the Life and Writings of John Hughes, esq. XXXII. Letters by several eminent Persons deceased; Moral Reflections, Miscellaneous Observations, and the Preamble to the Patent for creating Lord Chancellor Cooper an earl, by Mr. Hughes; Verses on Mr. Hughes's Translation of Abelard's Letters, by the rev. Mr. Bunce; a Prologue to All for Love, acted at Blenheim-House, in 1718, by Bishop Hoadly. Farther Particulars of Mrs. Bridget Bendyshe, Grand-daughter of Oliver Cromwell, by Dr. Brooke and Mr. Luson. Ode ad Amicum Navigaturum †, by Dr. Kirkpatrick; and many Notes and Observations on these Pieces by the ingenious editor.

The Memoirs of Mr. Hughes gives us a very favourable idea of his character, abilities, and activity. At the age of nineteen, he imitated in paraphrase one of the most difficult odes of Horace ‡; and wrote a tragedy intitled, Amalasont, Queen of the Goths, which is said to display a fertile genius, and a masterly invention; but as it was not revised and corrected by the author in his riper age, it was never brought on the stage, and still remains in manuscript. His poems in two volumes, collected and published by William Duncombe, esq. in 1735, are

* See Crit. Rev. Dec. 1772.

† The rev. Mr. Hirt, F. R. S. chaplain to the commission on board the Aurora.

‡ Integer vitæ, &c. l. i. 22.

testimonies of his poetical talents. Besides many productions of inferior note, he translated Fontenelle's Dialogues of the Dead; the Discourses of that Author concerning the Antients and Moderns; the celebrated Letters of Abelard and Heloise; Moliere's Misanthrope; and Vertot's History of the Revolutions in Portugal. In 1715, he published an edition of Spencer's Works in six volumes, 8vo. which attracted the attention, and gratified the expectation of the public. Being intimately acquainted with Sir Richard Steele and Mr. Addison, he took a considerable share in the Tatler, Spectator, and Guardian, as the reader will see in the note subjoined*.

This ingenious writer died in the year 1720, at the age of forty-two, within a few hours after his tragedy, intitled, The Siege of Damascus, had been acted with universal applause.

Sir Richard Steele, upon this event, took the first opportunity of paying his debt of friendship and esteem to Mr. Hughes, in a periodical paper, which was published at that time, under the title of The Theatre. In this paper he has given us a sketch of his character, with the following remark relative to his death.

‘ This melancholy circumstance recalled into my thought a speech in the tragedy, which very much affected the whole audience, and was attended to with the greatest and most solemn instance of approbation, an awful silence. The incidents of the play plunge an heroic character into the last extremity;

‘ In the Tatler he wrote No. 64, a letter signed “ Josiah Cong-jet.” No. 73, a letter against gamesters, signed “ William Trusty;” Mr. Tickell alludes to this letter in a copy of verses addressed to the Spectator, No. 532 :

From felon gamesters the raw 'squire is free,
And Britain owes her rescued oaks to thee;

and No. 113, the inventory of a beau.

‘ In the Spectator, No. 33, a letter on the art of improving beauty. No. 53, a second letter on the same subject. No. 66, two letters on fine breeding. No. 91, the history of Honoria, or the rival mother. No. 104, a letter on riding habits for ladies. No. 141, remarks on a comedy, entitled “ The Lancashire Witches.” No. 210, on the immortality of the soul. No. 220, a letter concerning expedients for wit. No. 230, all except the last letter. No. 231, a letter on the awe of appearing before public assemblies. No. 237, on Divine Providence. No. 252, a letter on the eloquence of tears and fainting fits. No. 302, the character of Emilia. No. 311, a letter from the father of a great fortune. No. 375, a picture of virtue in distress. No. 525, on conjugal love. No. 537, on the dignity of human nature. No. 541, rules for pronunciation and action, chiefly collected from Cicero. No. 554, on the improvement of the genius, illustrated in the characters of lord Bacon, Mr. Boyle, Sir Isaac Newton, and Leonardo da Vinci.

In the Guardian, No. 37, which contains remarks on the tragedy of Othello.

and

and he is admonished by a tyrant commander to expect no mercy, but is left alone to consider with himself, whether he will comply with the terms he offers him, to wit, changing the Christian religion for the Mahometan idolatry, or die.

• The words with which the Turkish general makes his exit from his prisoner, are,

Farewell, and think of death !

Upon which the captive breaks into the following soliloquy :

Farewell, and think of death !—Was it not so ?

Do murderers then preach morality ?—

But how to think of what the living know not,

And the dead cannot, or else may not tell.

What art thou, O thou great mysterious terror !

The way to thee we know ; diseases, famine,

Sword, fire, and all thy ever-open gates,

That, day and night, stand ready to receive us.

But what's beyond them ? Who will draw that veil ?

Yet death's not there—No, 'tis a point of time ;

The verge 'twixt mortal and immortal being.

It mocks our thought—On this side all is life ;

And when we've reach'd it, in that very instant,

'Tis past the thinking of—O ! if it be

The pangs, the throes, the agonising struggle,

When soul and body part, sure I have felt it,

And there's no more to fear.'

The Letters here offered to the public require no other recommendation than the subjects which they discuss, and the names of their authors. They are of a miscellaneous nature, like the letters of Swift and Pope, and, though not of any considerable importance in themselves, may serve to throw a light on the history of learning, and the characters of some of the most eminent writers of the present century. The additional letters in the second edition, are written by Mr. Hughes, Mr. Say, Dr. Bentley, Mr. W. Duncombe, Mr. Needler, Sir Richard Steele, Earl Cowper, Archbishop Herring, Mr. Wellsted, the reverend Mr. Straight, Bishop Benson, Mr. Richardson, the Earl of Corke, the reverend Mr. Dyer, Mr. Ward, and the reverend Mr. Hirst.

Dr. Bentley's Letter in this collection relates to Mr. Barnes's edition of Homer, and, if we rightly recollect, was published in the Monthly Review, about the year 1756. There are two or three trifling mistakes in a note to this letter, as it stands in the Supplemental Volume. Dr. Bentley says, he borrowed Barnes's Homer of Dr. Sike ; this the editor tells us, was " Anthony Ashley Sykes, D. D. then vicar of Dry Drayton, Cambridgehire." Dr. Sykes's name was *Arthur Ashley Sykes*. In

In 1710, when this letter is said to have been written, he was not D. D. He was A. M. and rector of Dry Drayton in 1717, as we find by one of his publications, but we do not know, that he was either the one or the other in 1710.—The person mentioned by Dr. Bentley was a German from Hamburg, and professor of Hebrew in the university of Cambridge.

• Rev. Dr. Herring to Mr. Duncombe.

• Dear Sir,

Barley, Aug. 20, 1728.

• You will excuse me, if I take this opportunity to profess myself much obliged to you for many favours which I have received from you, more particularly for that, which stands distinguished in my memory, as one of the most generous and disinterested offers of friendship, which ever I received from any one since I was acquainted with the world. It is a circumstance in my life which I remember with very particular gratitude to you, and pleasure to myself. You are very kind again to follow me into my country retirement, and to withdraw yourself from the conversation of your friends in town, to pay me a visit here; for, next to do it in person, a letter is the most acceptable thing. It is next to the countenance of a friend, and, like that, inspires a certain cheerfulness and vivacity; a thing which is sometimes wanted in the country: for, whatever we may think of the pleasures of solitude and contemplation in the noise and hurry of company and business, life cannot pass off any where agreeably, without the intercourse of friendship and conversation.

I have not seen the pamphlet you mention, but am exceedingly pleased with the passages which you have quoted out of it. As to the question itself, my sense of it is, that the "reasonableness" of virtue is its true foundation; and the Creator has formed our minds to such a quick perception of it, that it is, in almost every occurrence of human life, self-evident: but then I am for taking in every possible help to support and strengthen virtue; beauty, moral sense, affection, and even self-interest: and it seems to me as if the Creator, to secure the practice of it, had adapted various arguments to the various tempers of men, and their different solicitations. And virtue, thus secured and guarded, may perhaps not unfitly be compared to those buildings of a Gothic taste, which, though they have a good foundation, are furnished nevertheless (against all accidents) with many outward supports and buttresses, but so contrived and adjusted by the architect, that they do not detract from, but even add to, the beauty and grandeur of the building.

• I have read over your criticisms on Tindal's translation, and think them exceedingly just and necessary. Such hasty
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mercenary translators really put an affront upon the public, and seem to take for granted that men have neither taste nor judgment. The inaccuracies of style, the lownesses of expression, and the many omissions in this translation, are prodigiously offensive. The History of Rapin Thoyras is so much debased and mangled by them, that one would think the translator had a design upon his character, and intended to make him appear ridiculous, by putting him into an awkward English dress. For really, if Mr. Tindal does not take a little more pains, Rapin Thoyras will become of the same class with the rest of our English historians. The Guardian, I remember, has made a very few just observations on the style of the great lord Verulam, which if Mr. Tindal had considered, he would not have fallen, as he often does, into that vulgar and abject manner of expression.

I am, dear Sir,

Your most obliged humble servant,

THO. HERRING.

The following letter is curious; and will be the more acceptable to our readers, as it contains some of the last intelligence from the gentlemen who embarked for the East-Indies, Sept. 30, 1769, on board the unfortunate Aurora.

‘ Mr. Hirst to Mr. Fazakerley.

‘ Dear Faz,

Cape-town, Dec. 19, 1769.

‘ I write this from the Dutch town at the Cape of Good Hope. My last gave you an account of our arrival at and departure from Madeira, and this acquaints you that we arrived here the 6th instant, from whence, it is imagined, we shall sail the day after to-morrow. I have made many little excursions during my residence here, but not far enough into the country to give you much account of it; and there is little worth conveying to you from hence, unless I could have sent some authentic anecdotes of the Aborigines of the country, I mean the Hottentots; and they are all shrunk into the inland parts, at least two or three hundred miles from the Cape. We have seen but three of them (all men) since our arrival here; nor do I recollect that I saw more when I was here before.

As we are in south latitude, the weather is at this time exceeding sultry, so that we are obliged to keep under cover great part of the day, the thermometer being now at 83 deg. a heat much beyond what you generally have in England in summer.

‘ Yesterday and the day before I made one of a party with Mr. Vansittart to Bay Falso, about twenty English miles from the Cape. We rode partly on horseback, and partly in a coach, having two of the governor’s coaches and six to attend

us. Indeed I cannot say too much of the very hospitable reception we meet with here, owing to the great respect which the Dutch governor and his council shew to Mr. Vansittart. You may be sure, this circumstance gives me no small pleasure, as it is a proof of the great name and character he has in India, that even strangers are not unacquainted with it. It has been reported that Cape Falso is a much more proper situation for a colony than the place which the Dutch have chosen here; but this is not fact, as the hills, or rather mountains, descend almost to the sea-side, and are so steep and craggy as not to admit of cultivation. The company have lately built some storehouses there for the service of the shipping in the winter-time, when the winds blow so hard in Table-bay, that they cannot with safety ride here.

It is with some satisfaction I recognise the view of the Table land and its environs, and am pleased to find the resemblance of my view of it in 1765 much more strong than I thought. If I had more time, and less indolence, I might perhaps make it less unworthy the acceptance of my friends. The comet which we saw in England approaching to the sun, we saw returning from it. I took two observations of its situation in the heavens with respect to the neighbouring fixed stars, and wrote on the occasion a sheet-full, which I intended to have sent to my friend Maskelyne at Greenwich: but this, as well as many other papers, I have either lost or mislaid at sea; and it often happens, as the earl of Dorset says, that

“Our paper, pens, and ink, and we
Are tumbled up and down at sea.”

We continue to be very harmonious, and consequently very happy, on board the *Aurora*. I know, this will give great pleasure to all Mr. Van's real friends, and be the occasion of great chagrin and disappointment to all who expected the commission would be overfet by the dissension of the commissioners. God bless you, my dear friend!—Yours ever,

‘W. HIRST.’

It seems now, says the editor in a note on a former letter from Mr. Hirst, to be the general idea, that this unfortunate ship was burnt. It is affirmed, that the supervisors, among other indulgences had hot suppers; and every seamen knows, and most have experienced, the dangers and accidents to which ships are exposed by fire as well as water, even with the utmost care and circumspection.

* * All the additions to the second impression of this work, now printed in three volumes, are collected and published in a separate volume, in justice to the purchasers of the first edition.

IV. *The*

IV. *The Works of Dr. John Eachard, late Master of Catharine-Hall, Cambridge. In Three Volumes. And some Account of the Life and Writings of the Author.* 12mo. 7s. 6d. sewed. Davies.

TO this publication the editor has prefixed a short account of the life and writings of the author.

We shall content ourselves with a recital of only two or three of the most material circumstances of his life.

Dr. John Eachard was born of a good family in Suffolk. Having received the first rudiments of literature at a grammar-school in the country, he was sent to Catharine-hall, Cambridge, in 1653, where he took the degree of A. B. in 1656, and that of A. M. in 1660. Upon the decease of Dr. John Lightfoot, in 1675, he was chosen, in his room, master of Catharine-hall, and in the following year was created D. D. by royal mandate. He died July 7, 1697, aged 61, and lies buried in the chapel of Catharine-hall, where his munificence in rebuilding that college is celebrated in a monumental inscription.

This edition of his works contains,

I. The Grounds and Occasions of the Contempt of the Clergy and Religion enquired into, in a letter to R. L.

In this celebrated tract the author ascribes the contempt of religion and its ministers, to the ignorance of some of the clergy, and the poverty of others. The satire at that time was undoubtedly just, and intended to promote a reformation.

‘We have many, says Dr. Eachard, who take shelter in the church; either for want of employment in their profession of law, physic, and the like; or, having been unfortunate in their trade; or, broken a leg or an arm, and so are disabled from following their former calling; or, having had the pleasure of spending their estate; or being, perhaps deservedly, disappointed of their inheritance.’—In this situation of things it is no wonder, if half the pulpits in the kingdom were filled with contemptible creatures, who exposed themselves and their religion by their silly, quibbling, ridiculous harangues. Such was he, who preaching about the grace and assistance of God, and insisting, that of ourselves we are not able to do any thing, advised his beloved to take him in this plain similitude.

‘A father calls his child to him, saying, child, pull off this stocking: the child mightily joyful, that it should pull off father’s stocking, takes hold of the stocking, and tuggs, and pulls, and sweats, but to no purpose; for stocking stirs not, for it is but a child that pulls: then the father bids the child to rest a little, and try again; so then the child sets on again, tuggs again, and pulls again, and sweats again, but no stocking comes; for the child is but child still: then at last, the fa-

• Vol. XXXVII. Jan. 1774.

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ther taking pity upon his child, puts his hand behind, and slips down the stocking, and off comes the stocking: then how does the child rejoice? for child hath pulled off father's stocking. Alas, poor child! it was not child's strength, it was not child's sweating, that got off the stocking, but it was the father's hand behind that slipt down the stocking.'

Many of the divines of those days were wonderfully expert in discovering all sorts of mysteries, and spiritual secrets in the plainest texts of scripture, where no creature in the world but themselves could ever imagine there were any such things. Eachard, among other curiosities of this kind, gives us the following:

' Suppose you were not fully satisfied, that pluralities are lawful or convenient, I pray what text would you choose to preach upon against non-residents? Certainly nothing ever was better picked than that of St. Matthew, chap. i. ver. 2. *Abraham begat Isaac.* A clear place against non-residents. For had Abraham not resided, but discontinued from Sarah his wife, he could never have begot Isaac.'

The reader, who is entertained with the ludicrous passages, which Dr. Eachard has gleaned from the divines of the last century, may gratify his taste in a more ample manner by having recourse to a collection of the Dissenters Sayings, published by Sir Roger L'Estrange, and *The English and Scotch Presbyterian Eloquence.*

Dr. Eachard's Enquiry, which was published in 1670, was attacked by an anonymous writer the following year, by Barnabas Oiey, Dr. John Owen, and several others.

II. *Some Observations upon the Answer to an Enquiry into the Grounds and Occasions of the Contempt of the Clergy, with some Additions, in a second letter to R. L.*

This is a reply to the above mentioned anonymous writer, and was published in 1671.

III. *Mr. Hobbes's State of Nature considered in a Dialogue between Timothy and Philautus.* This Dialogue was dedicated to archbishop Sheldon, Dec. 10, 1671. Mr. Dryden speaks of it in the following terms:

" The way which Lucian chose of delivering these profitable and pleasing truths, was that of dialogue. A choice worthy of the author, happily followed by Erasmus, and Fontenelle particularly, to whom I may justly add a triumvir of our own, the reverend, ingenious and learned Dr. Eachard, who by using the same method, and the same ingredients of raillery and reason, has more baffled the philosopher of Malmesbury, than those who assaulted him with blunt heavy arguments, drawn from orthodox divinity: for Hobbs foresaw where those strokes

strokes would fall, and leapt aside before they could descend ; but he could not avoid those nimble passes, which were made on him, by a wit more active than his own, and which were within his body before he could provide for his defence." Dryden's *Life of Lucian*, p. 44, 45.

IV. Five Letters in Defence of the Contempt of the Clergy, &c.—1. A Letter to his old dear friend, R. L. 2. A Letter to B. D. the publisher of Mr. Herbert's Country Parson. 3. A Letter to the author of the Vindication of the Clergy. 4. A Letter to T. D. the author of the Hieragonisticon, or Corah's Doom. 5. A Letter to J. O.—This last is a reply to some Observations on the Contempt of the Clergy, by Dr. Owen, in his preface to some posthumous sermons of W. Bridge, formerly of Emanuel College, Cambridge.

V. A Second Dialogue between Timothy and Philautus, on the Writings of Mr. Hobbes.—This Dialogue was published 1673 ; but has not appeared in any former edition of the author's works.

These tracts have been generally admired for acuteness of reasoning, and a peculiar vein of raillery and humour.

V. *An Introduction to the Mechanical Part of Clock and Watch Work. Illustrated by Eighteen Copper-Plates. By Thomas Hatton. 8vo. 6s. Boards. Longman.*

Prefix'd to this performance, we have a short, historical account of the rise and progress of clock and watch-making, from the earliest ages to the present time, occasionally interspersed with descriptions of the most capital improvements made by Huygens, Tompion, Barlow, Quare, and other ingenious workmen in this noble art ; ' At length, says our author, appeared Mr. John Harrison, a most excellent mechanic, who, after more than forty years labour, completed a time-keeper so happily constructed as to serve for finding the longitude at sea to a degree of accuracy far beyond any thing before determined, as has been sufficiently proved by several voyages to the West Indies, and other parts. This gentleman has accordingly received 10,000*l.* being half the stipulated reward for discovering the longitude, and it is presumed, will receive the other moiety, should his watch be found to keep equal time with the same degree of accuracy in other parts of the globe, where navigation continues practicable.'

The following account of this ingenious contrivance was delivered to the board of longitude by Mr. William Ludlam, one of the gentlemen to whom Mr. Harrison was referred to

make a discovery of the principles of his time-piece, and in which Mr. Harrison proposes to remedy several defects in common watches, as,

1. That the main spring acts not constantly with the same force upon the wheels, and through them upon the balance.
 2. That the balance either urged with an unequal force, or meeting with a different resistance from the air, or the oil, or the friction, vibrates through a greater or less arch.
 3. That these unequal vibrations are not performed in equal times.
 4. That the force of the balance-spring is altered by a change of heat.

To remedy the defect first Mr. Harrison has contrived, that his watch shall be moved by a very tender spring, which never unrolls itself more than $\frac{1}{8}$ part of a turn, and acts upon the balance through one wheel only. But such a spring cannot keep the watch in motion a long time. He has therefore joined another, whose office is to wind up the first spring eight times in every minute, and which is itself wound up but once in a day.

To remedy the second defect, Mr. Harrison uses a much stronger balance-spring than in a common watch. For if the force of this spring upon the balance remains the same, whilst the force of the other varies, the errors arising from that variation will be the less, as the fixed force is the greater. But a stronger spring will require either a heavier or a larger balance; a heavier balance would have a greater friction, Mr. Harrison therefore increases the diameter of it: in a common watch it is under an inch, in this of Mr. Harrison's, two inches and two tenths.

Had these remedies been perfect, it would have been unnecessary to consider the defects of the third sort. But the methods already described only lessening the errors, not removing them, Mr. Harrison uses two ways to make the times of the vibrations equal, though the arches may be unequal. One is to place a pin, so that the balance-spring, pressing against it, has its force increased, but increased less when the vibrations are larger; the other to give the palats such a shape, that the wheels press them with less advantage when the vibrations are larger. To remedy the last defect, Mr. Harrison uses a bar compounded of two thin plates of brass and steel, about two inches in length, rivetted in several places together, fastened at one end, and having two pins at the other, between which the balance-spring passes. If this bar be straight in temperate weather, brass changing its length by heat more than steel, the brass side becomes convex when it is heated, and the steel side when it is cold: and thus the pins lay

may hold of a different part of the spring in different degrees of heat, and lengthen or shorten it, as the regulator does in a common watch.

‘The two first of these improvements any good workman who should be permitted to view and take to pieces Mr. Harrison’s watch, and be acquainted with the tools he uses, and the directions he has given, could, without doubt, exactly imitate. He could also make the palats of the shape proposed; but for the other improvements, Mr. Harrison has given no rules. He says that he adjusted those parts by repeated trials, and that he knows no other method; this seems to require patience and perseverance, but with these qualifications other workmen need not despair of success equal to Mr. Harrison’s. There is no reason to suspect that Mr. Harrison has concealed from us any part of his art.’ Yet however I must, says Mr. Ludlam, fairly own, that, in my opinion, the excellence and usefulness of this machine can only be determined by future experience.

It may be worth while here to observe, that Mr. Harrison, in the construction of his machine, makes use of a principle almost diametrically opposite to the received opinion among philosophers and workmen, which is, that the longer vibrations of a balance, moved by the same spring, are performed in less time than the shorter vibrations of the same balance. However strange this may appear, it is nevertheless certain that some very useful discoveries have been derived from principles of a paradoxical nature: an instance of this we have in the celebrated M. de Buffon, who by putting together a sort of polyedron, six feet broad, and as many high, consisting of 168 small mirrors, of flat pieces of looking-glass, each six inches square, formed a concave burning glass, by means of which, with the faint rays of the sun, in the month of March, he set on fire boards of beech-wood at 150 feet distance; and this learned gentleman himself tells us, that the theory which led him to the discovery, was founded upon two important remarks, the one, that the heat is not proportional to the quantity of light; and the other, that the rays do not come parallel from the sun.

But to return to our subject, Mr. Hatton remarks, ‘it is a common observation on common watches, that their shorter vibrations are performed in less time than long ones; this is what is asserted by almost all the trade, from Tompion to the present day. Now Mr. Harrison has declared to the world, that long vibrations are performed in less time than short ones; Mr. Cumming also has given us his opinion as the same with Mr. Harrison, and which I affirm to be true in some cases;

most, or all the common watches, as I have said above, have their short vibrations performed in less time than the long ones; but if the balance be increased to the size that is possible in a common watch, we shall find that the shorter vibrations are performed in a longer time than the long ones are; and also, that a watch of the former construction, gains as the vibrations grow less, and in the latter it loses.

‘This I first observed from a comparison of several sorts, made by different hands, and at last followed by me, to prove which, I had different sorts made and completed here by the same hands, that there might be no difference in the execution to prevent their proof. This was before Mr. Harrison published to the world his account upon the matter; and it is with great deference to his superior judgment in it, I offer my opinion, whether there is not an isochronic size in balances? It is my opinion there is; for if we can find one, in which both the long and short arcs are the same, in consequence we arrive near the matter; and if not quite so, still it is better to be near than not. At least, so far I dare affirm, that if we make balances of three times the absolute diameter, as laid down above, the short vibrations will be performed in less time than long ones; and on the contrary, if we make them above four times, the short vibrations will be performed in a longer time than the long ones.’ This appears as much a paradox as Mr. Harrison’s principle; and we wish Mr. Hatton had given us (if in possession of it) Mr. Harrison’s reason for the assertion, whereby the controversy might, in some measure, have been adjusted. The latter of these gentlemen accounts for his opinion thus: ‘When the diameter is superior to the motive force (the comparison seems very defective) the whole momentum being compounded of the space and velocity only, and in consequence, when by thickness of oil, &c. the velocity of the balance is retarded, then it becomes a burthen, and therefore cannot be brought up to its arc of vibration in time; and it must follow, that the force will be longer in passing, than if it did not come up to its arc. On the other hand, if the momentum be made up of the velocity and matter, when the arc is lost, as it is inferior, and the matter being of so little resistance, in consequence then the force becomes superior, and gains upon the balance. This could not happen, if there was not so great a latitude for error, which the forementioned Mr. Harrison has prevented as far as possible.’

Were we to be asked our opinion concerning the proof here advanced by Mr. Hatton, we should, not being watch-makers, freely declare, that we do not understand it, having no idea of comparing the diameter of a circle to motive force (which

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is ever as the velocity directly and the time inverſely) ; nor can we in the leaſt conjecture what the author means by the force being longer in paſſing, than if it did not come up to its arc.

Our author next proceeds to the doctrine of pendulums, and ſhews that the chief uſe of a time-keeper is to find the longitude, or how far a ſhip is to the eaſt or weſt from the laſt place ſailed from ; and for the reaſon of the operations in this buſineſs, 'I ſhall, ſays Mr. Hatton, tranſcribe it from Mr. Harriſon's own words, as delivered by him in his little pamphlet againſt Mr. Maſkelyne.'

' The longitude of any place is its diſtance eaſt or weſt from any other given place ; and what we want, is a method of finding out at ſea, how far we are got to the eaſt or weſtward of the place we ſailed from. The application of a time-keeper to this diſcovery, is founded upon the following principles : the earth's ſurface is divided into 360 equal parts (by imaginary lines drawn from north to ſouth) which are called degrees of longitude, and its daily revolution round its own axis is performed in 24 hours, conſequently in that period, each of thoſe imaginary lines, or degrees, becomes ſucceſſively oppoſite to the ſun (which makes the noon, or precise middle of the day, at each of thoſe degrees) and it muſt follow, that from the time any one of thoſe lines paſſes the ſun, till the next paſſes, muſt be juſt 4 minutes, for 24 hours being divided by 360, will give that quantity, ſo for that every degree of longitude we ſail weſtward, it will be noon with us four minutes the later, and for every degree eaſtward four minutes the ſooner, and ſo in proportion for any greater or leſs quantity. Now the exact time of the day where we are, can be aſcertained by well-known and eaſy obſervations of the ſun, if viſible for a few minutes at any time, from his being ten degrees high, till within an hour of noon, or from an hour after noon till he is only ten degrees high in the afternoon. If therefore at any time, when ſuch obſervation is made, a time-keeper tells us, at the ſame moment, what o'clock it is at the place we ſailed from, our longitude is clearly diſcovered. For example, if a watch, or exact time-keeper, be ſet to the time of day at Portſmouth, on a ſhip's departure, ſuppoſe the time be 12 o'clock, after the ſhip had ſailed for ſeveral days, find by obſervation at noon, or when the ſun is come to the meridian, that it is 12 o'clock in the place where they are ; and ſuppoſe not a man on board knew whether they had ſailed eaſt or weſt, but having, by the time-keeper on board, the 12 o'clock of their departure ; then ſuppoſe that, on the moment of the obſervation, the time-keeper ſhewed 10 $\frac{1}{2}$ of the clock ;

clock; here the difference of time is $1\frac{1}{2}$ hour, or 90 minutes, which, divided by 4, gives $22\frac{1}{2}$ degrees for the difference of longitude. Now whether this be east or west, it is plain by the watch, that its meridian is not come, therefore you must be as much farther east, as the watch shews its meridian, or 12 o'clock is distant.

' Suppose the watch had been put to 12 at sea, and after several days sailing, the time by observation was the same with the watch, then the ship would be in the same place, or on the same meridian. From hence it is plain how useful a good watch must be, and it behoves every artist in this nation to do all in his power to perfect this scientific art, as upon it depends the lives of many, nay, the most valuable part of the subjects of the British nation.'

From hence our author makes a transition to the theory of pendulums, which he illustrates by several propositions from Sir Isaac Newton's Principia; but as they are of a very difficult nature, and depend upon principles rather too remote for the generality of mathematic readers, we cannot believe they will prove of much use; and indeed this seems also to be the opinion of Mr. Hatton himself, by his having omitted two or three other of Sir Isaac's propositions, not more difficult, or less essential than the former, as being too high (his own words) for first-rate mathematicians; and therefore supplies their use with part of Newton's general scholium, as being better adapted for the information of his readers. From this scholium, and some experiments made with pendulums of various lengths, Mr. Hatton concludes that very short arcs of vibration are performed in equal times, and consequently supposes those time-keepers the best that are made so. In support of this principle our author reasons thus:

' As in all other bodies the momenta of pendulums are their quantity of motion, which is compounded of the quantity of matter, space, and time, in one vibration; now, it is evident, that as a given matter, space and time are the momentum of one second, so is twice the same quantities the momentum of two seconds, &c. to an hour, and from an hour to a day, and from a day to a year, that is, the sum total of all the momenta are equal to all its parts, which is a common axiom.

' Now it is plain, that if any cause have an effect over one quantity of motion, it will have less over two, &c. therefore any effect that can be made on a short pendulum's vibration, will be less in a long one, and as much less as the motion of the long one is greater than the motion of the short one, or the effects will be reciprocal of their quantities of motion.

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Therefore, if we suppose the arcs of vibration determined or given in proportion to the lengths, the momenta of different pendulums will be as their weights and lengths conjointly. By the same reasoning, if the lengths be given, their momenta will be as the arcs of vibration, and therefore the efficient causes will have less effect over one with a long arc of vibration, than over that with a short one.

Hence then we arrive at the advantage of long or short arcs of vibrations, for it will be inverse of the effects produced in each, and the limits of error conjointly. But by our author's (Newton) experiments, &c. the limits are inverse of the number of vibrations in coming to the arc, or inverse of the number in a short arc to those in a long one; therefore the limits are as the effects produced, and consequently for great limits we have great effects, and the reverse: therefore it seems a matter of great indifference what length of an arc we use, since the limits of error are proportional to the effects produced. The cause of the great difference of opinion among mechanics in this point, has been owing to their not considering the limits and effects possible to be produced in them, and our author (Newton) not determining the matter sufficiently, from its being sufficiently clear to him. But from the illustrations, &c. and experiments given in this part of the work, I apprehend the dispute is ended; and that, if there be any superior limit, it must be in that about one inch from the perpendicular; though there may be objections made to this length, from other causes that have not been considered in this work, nor have been noticed by any one hitherto that I know of: as it belongs to experiments, I leave it to those who are disposed to try it, which is that in a short arch, with a heavy ball and small rod, a vibratory motion will in time be given to the rod, contrary to that of the ball, which cannot be expected in one with great velocity, or large arc of vibration.

These extracts are, we apprehend, sufficient to enable our readers to form a proper judgment of our author's abilities as a philosopher: the remaining pages of this performance describe, chiefly, the manual operations in watch and clock-making, which being peculiar to the trade, we must refer the young ingenious artist to the work itself, wherein, we doubt not, he will find ample satisfaction.

VI. *Considerations on the Theory of Religion.* By Edmund, Lord Bishop of Carlisle. 8vo. 6s. White.

THIS valuable work is divided into three parts.

In the first, the author shews, that the want of universality in natural and revealed religion, is no just objection against either.

In the second, he vindicates the scheme of Divine Providence, with regard to the time and manner of the several dispensations of revealed religion, more especially the Christian.

In the third, he considers the progress of natural religion and science, or the continual improvement of the world in general.

This treatise is said to have been originally part of a larger design, tending to shew, that arts and sciences, natural and revealed religion, have upon the whole been progressive, from the creation of the world to the present time; and that they have been suited to each other, as well as to the circumstances of mankind, during each eminent period of this their progression.

‘ This theory, says the author, when fairly represented, may be supposed to give some satisfaction to many thoughtful persons; who being convinced of the existence and attributes of one supreme first cause, yet are so unhappy, as to entertain strong prejudices against every kind of revelation from him; chiefly on account of the circumstances, under which it seems to have been communicated; which they are unable to reconcile with the course and order of Divine Providence in other respects: as well as to assist some serious enquirers, who are perhaps equally at a loss in their search after any settled order, in either of these establishments: but yet, if they could once persuade themselves in general, that one of these proceeded in some sort of uniform ratio and analogy with the other, and that both were in a state of progression, would probably have patience to wait a while, in hopes of seeing their particular objections gradually removed in each, by the same rules.’

To this treatise are added two discourses: the former, on the life and character of Christ; the latter, on the benefit procured by his death, in regard to our mortality.

In this discourse the author considers the sentence passed upon Adam; and from thence infers, that death is a real cessation of life and action. He then shews, that we are delivered from it through Jesus Christ; and that this deliverance commences at the resurrection.

In

In an Appendix to this discourse he enquires into the use of the word Soul in scripture, and the state of the dead there described. On the latter topic he cites a great variety of texts, in which, death is represented as a negation of all life, thought, and action; as a state of silence, oblivion, darkness, and destruction. He then produces a great number of passages, in which we are assured, that we shall not awake, or be made alive till the resurrection. After which he examines and explains all those texts of scripture, which are usually alledged, to prove the doctrine of an intermediate state.

This, we apprehend, is a fair, open, ingenuous appeal to the words of scripture, and to every one, who is able to judge for himself, with respect to the meaning of those passages, which are submitted to his view.

They who may possibly object, that, upon his lordship's hypothesis, the time which passes between death and the general judgment is a blank and void space in the existence of man and the scheme of Providence, may consider, that time unperceived makes no distance or difference; that this interval, during the sleep of death, will be no more to us than the twinkling of an eye; and that the hour of death, and the resurrection, are therefore in reality coincident.

There are such evident traces of moderation and candor, of solid sense and a liberal spirit in all these productions, that they cannot fail of giving real satisfaction and pleasure to every intelligent and impartial reader. But, as they have now been published several years, and are in the highest estimation among the learned, all encomiums on our part would be superfluous. It will therefore be sufficient to observe, that the new edition, which is now presented to the public, is corrected, improved, and enlarged in several places.

VII. *Observations on the Nature and Cure of Fevers.* By William Grant, M. D. 2 vols. 8vo. 10s. Cadell.

THE first part of this work was presented to the public in 1771, under the title of *An Enquiry into the Nature, Rise, and Progress of the Fevers most common in London*, and we gave an account of it in our Review for March, in that year.

We observed that Dr. Grant had conducted his Enquiry according to the method pursued by Sydenham in his History of Epidemic Diseases, though it might be questioned whether he had not too strictly adhered to the multiplicity of superfluous distinctions between fevers, which were invented by the ancient physicians. We thought it particularly doubtful whether putrid fevers

fevers do not as often succeed the bilious constitution, as this author had made them regularly precede it; but we concluded, that upon the whole, his observations appeared to be faithful and judicious. The diseases of which Dr. Grant delivered an account in this Enquiry were, the ague, inflammatory constitution, catarrhus constitution, synochus non putris, putrid constitution, synochus putris, bilious constitution, atrabilious constitution, and peripneumonia notha.

In its present form, the work has received considerable improvements and additions; and a second part is now also published, containing observations on malignant fevers in general, and the angina maligna in particular. In this part of the work, as in the preceding, Dr. Grant follows the example of Sydenham in distinguishing malignity into two species. To the first he gives the appellation of factitious, as being the consequence of unwarrantable practice in fevers of the common kind: the other species he denominates native, resulting from the influence of external causes. In treating of this subject, the author first enters upon a brief enquiry into the nature of malignity in general: he then enumerates the several species of contagion which he has observed in the course of his own practice; and he afterwards takes up one particular species, the progress of which he describes through one entire year, with the design of shewing how much it is varied by a combination with the reigning epidemic of the season.

The disease which Dr. Grant has chosen for this purpose is the angina maligna, a species of disorder which has exercised the observation of some of the most eminent modern physicians, and which, on account of the peculiar danger attending it, and the celerity of its progress, deserves to be fully illustrated. In a disease so frequently fatal, it is of the greatest consequence to ascertain its genuine symptoms, and to shew in what circumstances, and how far, we are to adopt variations in the method of cure adapted to the malignant disorder.

Dr. Grant informs us that he began his inquiries into the nature of the angina maligna many years ago, when in Holland; and that after his return hither, he considered the account of this disease given by Dr. Fothergil, and Dr. Huxham; from a comparison of whose observations with all the oral and written information he had otherwise received, and with the cases which had fallen under his own inspection, he made the following remarks.

1st, Such as were easily brought into a kindly, gentle, free perspiration, did best; and always felt happy as long as that breathing sweat was kept up moderately; they soon came to

to desire nourishment, and it agreed with them. But if this salutary sweat was pushed too violently beyond a certain degree; or kept up for too great a length of time; then they complained of becoming low, languid, and even faint; they loathed victuals, and became sick after it. So long as the sweat was salutary, the pulse became more slow and full, with an abatement of all the symptoms; but after the sweat had had its full effect, then the pulse became again more quick, and new symptoms appeared, which perhaps had never existed before; in that case it became necessary to procure free passage by stool; to make the diet more antiseptic, and diminish the quantity of sudorifics; but not encourage exposing the body to the cold air.

2dly, At any period of the distemper, a vomit always agreed, when there were evident signs of turgid matter in the stomach; and this operation rather promoted than retarded the diaphoresis.

3dly, If, at the very beginning of the disease, there were evident symptoms of much turgid matter in the bowels, a clyster or gentle purge became necessary; otherwise it was better deferred till after the sweat had taken effect; which frequently removed the little uneasy feelings in the bowels.

4thly, If symptoms of real inflammation attended the first attack, bleeding always gave relief, and assisted the diaphoretics.

5thly, I never found occasion for alkalines of any kind to raise the sweat; but stuping the legs with flannels wrung out of hot vinegar and water were often serviceable.

6thly, When an high antiphlogistic method had been adopted, and persisted in for any considerable length of time, the disease became anomalous, tedious, and dangerous; the few that escaped with their lives had a bad recovery, and remained long weak and languid.

7thly, When, previous to the sweat, an antiseptic method had been adopted in the very beginning, and persisted in throughout, the sick frequently escaped with their lives: but the disease was always protracted, and for the most part there remained a hardness and swelling of the tonsils for several weeks, nay sometimes ever after; but if the sweat preceded the antiseptic method, and the diaphoresis was properly kept up afterwards, the disease went off in seven days; and none of those swellings followed in consequence of it, though the antiseptic method had been persisted in to the end.

8thly, A great flushing in the skin and swelling in the hands and fingers were frequent, particularly during the spring season; but these symptoms however were not formidable, because

cause they went off with the critical sweat, and required no particular alteration in the treatment. But when to these was added an eruption of a white miliary rash, it portended great acrimony of the humors, and a tedious, dangerous fever: in this situation the high antiphlogistic treatment brought on a retrocession of the eruption, soon followed by a suffocation. Strong sudorifics increased the acrimony, and brought on a putrid fever. What succeeded the best was a mild antiseptic method, something like what has been recommended in the bilious fever, and a diet such as has been prescribed in the synochus non putris, with the addition of bark: I think the camphor much diluted was of service; it seemed to operate as an anodyne here, just as it is said to do in the case of a stranguary occasioned by cantharides.

9thly, When this disease was properly treated from the beginning, the kindly perspiration always came, on or before the morning of the fifth day; and gradually carried off the distemper according to its own nature.

10thly, But when the disease was ill-treated from the beginning either for want of seasonable and proper evacuations when required; or by unreasonable and improper evacuations when not required; by too heating, or by too cooling a regimen; in all these cases the bad symptoms came on. viz. a dry, harsh skin; a small, quick, sinking pulse; a dry black mouth, or real gangrene in the fauces; a tension and fulness in the belly, with ill-conditioned aphthæ; a discharge of fœtid, acrid, thin sanies from the nose, mouth, or ears; a difficult respiration, great anxiety, restlessness, cold sweat, and death.

Our author discriminates with accuracy the several species of inflammation affecting the organs of deglutition, which are included under the general title of angina.

We cannot say of this work that it is written in that polished style which renders a journey through the field of medical science an equally pleasing and useful avocation; yet it contains such judicious observations in practice as abundantly compensate for that defect, and ought to recommend it to the general attention of the faculty.

VIII. *Select Mechanical Exercises: Shewing how to construct different Clocks, Orreries, and Sun-Dials, on plain and easy Principles, with several Miscellaneous Articles, &c. Illustrated with Copper-Plates. To which is prefixed, a short Account of the Life of the Author.* By James Ferguson, F. R. S. 8vo. 5s. Cadell.

THE treatise before us contains, perhaps, the most convincing testimony of the force of native genius, of any that ever came under our inspection; accompanied with such an

an unaffected sincerity of temper, as adds greatly to the merit of the author. This ingenious philosopher has here favoured us with a short account of his life, to which he has been induced by an honest desire of discrediting some false and improbable particulars which it seems have been related of him. Of these he says, 'I therefore think it the better way, instead of contradicting them one by one, to give a faithful and circumstantial detail of my whole proceedings, from my first obscure beginning to the present time: wherein, if I should insert some particulars of little moment, I hope the good-natured reader will kindly excuse me.'

As so modest and ingenuous an apology must interest every reader in favour of the person who makes it, we shall give them an abstract of the biography of this worthy author.

He informs us that he was born in the year 1710, a few miles from Keith, in Banffshire. "I can with pleasure say, he adds, that my parents, though poor, were religious and honest; lived in good repute with all who knew them, and died with good characters.'

An early docility we may well suppose distinguished a genius which possessed as much natural invention as that of our author.

'As my father had nothing to support a large family but his daily labour, and the profits arising from a few acres of land which he rented, it was not to be expected that he could bestow much on the education of his children: yet they were not neglected; for, at his leisure hours, he taught them to read and write. And it was while he was teaching my elder brother to read the Scotch Catechism that I acquired my reading. Ashamed to ask my father to instruct me, I used, when he and my brother were abroad, to take the Catechism, and study the lesson which he had been teaching my brother: and when any difficulty occurred, I went to a neighbouring old woman, who gave me such help as enabled me to read tolerably well before my father had thought of teaching me.

'Some time after, he was agreeably surprised to find me reading by myself: he thereupon gave me further instruction, and also taught me to write; which, with about three months I afterward had at the grammar-school at Keith, was all the education I ever received.

'My taste for mechanics arose from an odd accident.—When about seven or eight years of age, a part of the roof of the house being decayed, my father, desirous of mending it, applied a prop and lever to an upright spar to raise it to its former situation; and, to my great astonishment, I saw him, without considering the reason, lift up the ponderous roof as if it had been a small weight. I attributed this at first to a degree

degree of strength that excited my terror as well as wonder ; but thinking further of the matter, I recollected that he had applied his strength to that end of the lever which was furthest from the prop ; and finding, on enquiry, that this was the means whereby the seeming wonder was effected, I began making levers (which I then called bars) ; and by applying weights to them different ways, I found the power gained by my bar was just in proportion to the lengths of the different parts of the bar on either side of the prop.—I then thought it was great pity that, by means of this bar, a weight could be raised but a very little way. On this I soon imagined, that, by pulling round a wheel, the weight might be raised to any height by tying a rope to the weight, and winding the rope round the axle of the wheel ; and that the power gained must be just as great as the wheel was broader than the axle was thick ; and found it to be exactly so, by hanging one weight to a rope put round the wheel, and another to the rope that coiled round the axle. So that, in these two machines, it appeared very plain, that their advantage was as great as the space gone through by the working power exceeded the space gone through by the weight : and this property I also thought must take place in a wedge for cleaving wood ; but then, I happened not to think of the screw.—By means of a turning lathe which my father had, and sometimes used, and a little knife, I was enabled to make wheels and other things necessary for my purpose.

‘ I then wrote a short account of these machines, and sketched out figures of them with a pen, imagining it to be the first treatise of the kind that ever was written : but found my mistake, when I afterward shewed it to a gentleman, who told me that these things were known long before, and shewed me a printed book in which they were treated of ; and I was much pleased when I found, that my account (so far as I had carried it) agreed with the principles of mechanics in the book he shewed me. And from that time my mind preserved a constant tendency to improve in that science.’

His taste for astronomy, which he has since cultivated with so much honour to himself and pleasure to the public, began also to break out at a very early period, and in circumstances very disadvantageous to scientific enquiries. While living with a farmer, he went in the evenings into a field, with a blanket about him, lay down on his back, and stretched a thread with small beads upon it at arms length, between his eye and the stars ; sliding the beads upon it till they had hid certain stars from his eye, in order to take their apparent distances from each other ; and then laying the thread down on a paper, he marked

marked the stars thereon by the beads, according to their respective positions, having a candle by him.

From the description of the globe given in Gordon's Geography, which accidentally fell into his hands, he turned a ball out of wood, covered it with paper, and delineated upon it a map of the world, in imitation of one he had seen. We find him afterwards carried by the same force of genius to the construction of a watch, and clock, of such rude materials as he could procure.

The mechanical and mathematical genius of our philosopher became now so conspicuous as to attract the attention of some of the gentlemen in his neighbourhood, and pave the way for the improvement of those talents which he so evidently possessed. With what success he has cultivated his natural endowments, it would be unnecessary to mention. The useful and ingenious works which he has published sufficiently evince his application, and deservedly place him in the foremost rank of philosophers. We have only to add on this subject, that, as a reward for his uncommon merit, we wish he were favoured with the gifts of fortune in a degree proportioned to the bounty which, in point of genius he has experienced from the hand of nature. He thus concludes the ingenuous account of his life.

‘It is now thirty years since I came to London; and during all that time, I have met with the highest instances of friendship from all ranks of people both in town and country, which I do here acknowledge with the utmost respect and gratitude; and particularly the goodness of our present gracious sovereign, who, out of his privy purse, allows me fifty pounds a-year, which is regularly paid without any deduction.’

These Mechanical Exercises form an excellent addition to this author's preceding works. The benefit which has accrued to the sciences from all his ingenious writings makes us sincerely regret the intimation, that this is probably the last book he will ever publish. We hope, however, that the world will yet be favoured with more of the fruits of his learned industry; and that he will continue to improve philosophy by his invention, as well as to diffuse the knowledge of it by his communicative lectures.

IX. *The History of the Life of Nader Shah; extracted from an Eastern Manuscript which was translated into French by Order of his Majesty the King of Denmark. By William Jones, Esq. Fellow of the University-College, Oxford, and of the Royal Societies at London and Copenhagen. 8vo. 6s. Cadell.*

WE have not lately perused a more spirited performance than the Preface with which this work is introduced. It is designed to explain the motives which induced the author to undertake the translation before us, with the addition of some general observations on history. The king of Denmark, it seems, brought with him into England the original MS. which he was desirous of having translated. The secretary of state, with whom the Danish minister had conversed on the subject, sent the volume to Mr. Jones, requesting him to give a literal translation of it in French; but he, for several reasons, declined the task, recommending a gentleman who had distinguished himself by his translation of a Persian history; but that gentleman excusing himself also, Mr. Jones was induced to undertake the task, from his *eagerness of the bubble reputation*, as he expresses it; and from a reflection that had been dropped, that it would be a reflection upon this country if the king should be obliged to carry the MS. into France; 'but, continues he, the work, how arduous and unpleasing soever, was completed in a year; not without repeated hints from the secretary's office that it was expected with great impatience by the court of Denmark. The translation of the History of Nader Shah was published in the summer of the year 1770, at the expence of the translator; and forty copies upon large paper were sent to Copenhagen, one of them bound with uncommon elegance for the king himself, and the others as presents to his courtiers. 'What marks of distinction, says the translator, I have since received, and what fruits I have reaped for my labour, it would ill become me to mention at the head of a work in which I profess to be the historian of others, and not of myself.'

Entering next on a general review of the writers of history, Mr. Jones quotes Cicero's description of a complete historian; and thus proceeds:

'If we form our idea of a complete historian from these rules, we shall presently perceive the reason, why no writer, ancient or modern, has been able to sustain the weight of so important a character; which includes in it the perfection of almost every virtue and every noble accomplishment; an unbiassed integrity, a comprehensive view of nature, an exact knowledge of men and manners, a mind stored with free and gene-

generous principles, a penetrating sagacity, a fine taste and copious eloquence: a perfect historian must know many languages, many arts, many sciences; and that he may not be reduced to borrow his materials wholly from other men, he must have acquired the height of political wisdom, by long experience in the great affairs of his country both in peace and war. There never was, perhaps, any such character; and, perhaps there never will be: but in every art and science there are certain ideas of perfection, to which the works of human genius are continually tending, though, like the logarithmic spiral, they will never meet the point to which they are infinitely approaching.

In his short review of historians he gives a sketch of a character of Voltaire, which, we doubt not, will please the reader. * M. de Voltaire seems to bear away the palm of history among the French: his style is lively and spirited; his descriptions animated and striking, his remarks always ingenious, often deep; and, if some trifling errors are discovered in his writings, we are willing to excuse them, when we reflect that he is not only the best historian, but the finest poet also, and the greatest wit of his nation. He appears to be unjustly charged with embellishing his pieces at the expence of truth, and with relating facts which he had not examined: this may, perhaps, be the case in one or two instances; but his *Life of Charles XII.* gains fresh credit every day, and his account of Peter the Great was extracted from the most authentic materials; it was indeed the necessary fate of any author, who should write the lives and adventures of those two singular princes, to pass rather for the compilers of fables, than for the relater of real events, 'till time should confirm the truth of the actions recorded by him. It may be thought arrogant in a foreigner to criticise so great a writer in the article of style and language; but it seems to me that his periods are not sufficiently expanded: he describes a battle, and discourses on the fate of kingdoms in the diction of an essay; and frequently huddles the most important remarks into the compass of a short sentence; so that the perpetual return of the full pause makes his language often dry, abrupt, and difficult to be read aloud without a fatiguing monotony. There are as many different kinds of style, as there are different subjects: that of an essay should be light and elegant; of a letter, lively and familiar; of an oration, copious and elate; of a moral discourse, grave and solemn; but that of an history ought to be smooth, flowing, and natural; without any graces but perspicuity: yet most authors form a way of writing peculiar to their own taste and genius, which they use indifferently on all occasions.

Thus Voltaire is equally gay, equally polished, whether he writes upon history, criticism, or philosophy. His distinguishing excellence is wit, which, however, sometimes gets the better of his judgment.'

Upon the importance of the oriental literature, Mr. Jones has the following passage: 'Many readers are disgusted with the frequent return of harsh and unpleasing names of rivers, cities, and provinces, the very sound of which, they say, conveys the idea of something savage; but they would be at a loss to assign a reason why the Aras and the Forât are words less melodious than the Dnieper and the Bogh; why the archbishop of Gnesne has a softer title than the Mulla of Ispahan; or why the cities of Samarcand and Bokhara, are less agreeable to the ear than Warsaw and Cracow; yet the accounts of the northern kingdoms are read with pleasure, and are thought to abound with a variety of interesting events, while the histories of the East are neglected, and the Asiatic languages considered as inharmonious and inelegant. It must nevertheless be remembered, that a great part of Persia and all Sogdiana lie in the same climate with Italy and the south of France; and that the people of Asia had among them a number of fine writers, sublime poets, eminent artists, at a time when our part of the world had neither learning, poetry, nor arts; when the inestimable remains of Menander, Alcaeus, Sappho, and the rest, were publicly burned at Constantinople by order of a Greek emperor; and when the inhabitants of all Europe besides had never heard of Menander, or Alcaeus, or Sappho.'

The conclusion of the Preface, in which the writer apologizes for any mistakes, is very sensible, and shows what progress he had made in literature at an early age. 'If any essential mistakes be detected in this whole performance, the reader will excuse them, when he reflects upon the great variety of dark and intricate points which are discussed in it; and if the obscurity of the subject be not a sufficient plea for the errors which may be discovered in the work, let it be considered, to use the words of Pope in the Preface to his Juvenile Poems, that there are very few things in this collection which were not written under the age of five and twenty; most of them, indeed, were composed in the intervals of my leisure in the south of France, before I had applied my mind to a study of a very different nature, which it is now my resolution to make the sole object of my life.—Nor shall I easily be induced when I have disburthened myself of two more pieces which are now in the press, to begin any other work of the literary kind, but shall confine myself wholly to that branch

branch of knowledge in which it is my chief ambition to excel. It is a painful consideration that the profession of literature, by far the most laborious of any, leads to no real benefit or true glory whatsoever. Poetry, science, letters, when they are not made the sole business of life, may become its ornaments in prosperity, and its most pleasing consolation in a change of fortune; but if a man addict himself entirely to learning, and hopes by that either to raise a family, or to acquire, what so many wish for, and so few ever attain, an honourable retirement in his declining age, he will find, when it is too late, that he has mistaken his path; that other labours, other studies, are necessary; and that unless he can assert his own independence in active life, it will avail him little to be favoured by the learned, esteemed by the eminent, or recommended even by kings. It is true, on the other hand, that no external advantages can make any amends for the loss of virtue and integrity, which alone give a perfect comfort to him who possesses them. Let a man, therefore, who wishes to enjoy what no fortune or honour can bestow, the blessing of self-approbation, aspire to the glory given to Pericles by a celebrated historian, of being acquainted with all useful knowledge, of expressing what he knows with copiousness and freedom, of loving his friends and country, and of disdaining the mean pursuits of lucre and interest*. This is the only career, on which an honest man ought to enter, or from which he can hope to gain any solid happiness.

The † history itself is a translation from the Persian, as mentioned in the Preface; it is not a striking performance. The only general information that will be gained from it, not common in other works, is the character of Nader appearing so much superior to what it does in Mr. Hanway's and other memoirs.

Mr. Jones's Essay on the Persian Poetry, is evidently a work of taste and judgment.

X. *The Apology of Benjamin Ben Mordecai to his Friends, for embracing Christianity; in several Letters to Elisha Levi, Merchant of Amsterdam. Letters II. III. and IV. 4to. 6s. Wilkie.*

IN the first Letter, which was published about two years since, the learned writer laid before his readers the chief of those different hypotheses, which have been invented by ingenious men among Christians, in order to account for the per-

* *Γινῶσι τε τὰ δίκαια, ἡ ἐμπνεύσαι ταῦτα, φιλόπολιν τε ἡ χρημάτων περιστάσι*
Thucyd. ii. 60.

† See Crit. Rev. vol. xxxi. p. 69.

son, actions, and character of Christ; and having shewn, that many of them in their consequences strike at the very fundamental principles of all natural and revealed religion, he proposed the opinion of Apollinaris, bishop of Laodicea, as the most intelligible and satisfactory; which is, that the Logos, or Divine person, who descended from heaven, supplied the place of a soul in Christ.

In the Second Letter, which is now published, he lays it down to be proved, that God created the world by the Logos; and that he has from the beginning carried on the government of it, and will finally complete the great end for which it was made, by the ministration of the same person or angel, who appeared to the ancient patriarchs and Jews under the name of Jehovah. This point he proves, from the reason and probability of the thing itself; from the words of Scripture; and, in the Third Letter, from the interpretation of Scripture by the most ancient commentators, and men of learning among the Jews and Christians, both ancient and modern.

The design of the Fourth Letter is to prove, that Jesus Christ was the Messiah. For this purpose the author considers the general expectation which prevailed in the East, about the time of Christ, that some person should arise in Judea, who should obtain universal dominion; he examines the correspondence between the history of Christ in the New Testament, and the prophecies of the Messiah in the Old, relative to his lineage, the place of his birth, the time of his advent, and his actions. As he goes on, he answers the objections of deistical writers; and towards the conclusion thus expostulates with his friend, on the rejection of the Messiah by the Jewish nation.

‘ Give me leave, my dear friend, to lay my whole heart before you, upon this most interesting of all subjects; and honestly confess, that I have been long affected with this heavy charge, with which I have been so often pressed by the Christians; and greatly alarmed: because it appears upon examination to be a fact, and accounts for such amazing difficulties, as upon any other principle are insuperable.

‘ The Messiah, say they, has already been manifested to your nation; and became the son of man, by being born of the family of David: he came unto you, his own peculiar people; and you received him not, but hid your faces from him; and “denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of Life:” and for this sin your nation has been so long cut off from all the peculiar blessings, which it so long enjoyed under the Lord Jehovah; and you are dispersed abroad, and become an astonishment, a proverb, and a bye-word, among all nations; as

your

your prophets foretold: nor will you ever be reinstated in his favour, till you acknowledge him to be your Lord and King; and submit yourselves to his government over you.

‘Elisha Levi, look back upon the days of old; and the mercies vouchsafed to our fathers, by the hand of this *Jehovah Angel*; how often he declared his love and tender compassion to his peculiar people; yea, and his unchangeable determination, that he never would forget them! “Can a woman, says he, forget her sucking child; that she should not have compassion on the son of her womb? Yea, she *may* forget; yet *will* not I forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.” And, even when it was necessary to punish us; with what love and tenderness does he compassionate our sufferings! “How shall I give thee up, Ephraim! how shall I deliver thee, Israel! how shall I make thee like Admah! how shall I set thee as Zeboim! my heart is turned within me, my repentings are kindled together.” And “who shall have pity upon thee, O Jerusalem; or who shall bemoan thee, or who shall go aside to ask how thou doest? Thou hast forsaken me, saith Jehovah; thou art gone backward; therefore will I stretch out mine hand against thee, and destroy thee: I am weary of repenting.”

‘And is it possible; that so much reluctance to punish, and so much tenderness, as is every where expressed through the sacred volume towards our once happy nation, should on a sudden, and for no apparent cause, entirely desert us? And we should be thus cast off from his favour, as we now are; and subjected to such unspeakable ruin, as hath befallen the whole nation; from the days of Vespasian and Titus? such as never any other nation under the sun has undergone: and suffered, in our sieges, and battles, by seditions, and famines, and pestilence, and captivity, and massacres, and dispersion? Is it possible; that all our hopes in his indulgent care and love, should thus at once be blasted, for no cause; and all his promises to our fathers fail us; and the bright and glorious prospect, the birth-right of our nation, that in the seed of Abraham all the families of the earth should be blessed, thus end in eternal darkness and oblivion?—Surely, if some amazing act of wickedness has not been perpetrated by our whole nation, beyond what *other* nations have committed; our present state and condition, for so many ages, is unaccountable; and our scriptures incredible. And, what is the most melancholy of all reflections; as we are ignorant of the cause of these afflictions, so we see no end of them; nor any means how to avert them.

‘ In this dejected and forlorn state, sifted into all nations and become the scorn of all mankind; there yet remains *one* hope; and *but* one, that can support and relieve us; and this we have been blindly endeavouring, for many ages, to invalidate and overturn; I mean, the authenticity and truth of the Christian Scriptures. If *Jesus* be indeed the *Visible Jehovah*, and *Angel of the Covenant*, whom our fathers have slain; we want no farther explanation, how we have offended him: or in what manner we may expect a deliverance from our evils. For he, whose mercy and loving-kindness hath so often pardoned the sins of our fathers; delivering them from the distresses, with which he visited and chastised them; who could pray for his enemies, in the midst of his sufferings, apologizing for their *wilful* ignorance; and use that power, which he gained by his patient resignation under afflictions, for the salvation of those by whom he was distressed and slain: he will without doubt return to *us also*, in mercy and loving-kindness; and will *save us*, according to his promise, even in the *latter days*; if we turn to him with sorrow and repentance, as to the *Angel of the Covenant* whom we delight in; and be obedient to his voice. For that such a time will come, when we shall be again received into his favour; we are well assured, both by the prophecies of the Jews and Christians.

‘ St. Paul, in his Epistle to the Romans, speaks very plainly to this purpose; when he warns them “not to be ignorant of this *mystery*, (least they should be wise in their own conceits; that blindness *in part* hath happened to Israel, until the fulness of the Gentiles be come in; and so *all Israel* shall be saved.” And this shall be, “when God shall turn away ungodliness from Jacob; and take away [the punishment of] their sins.” And St. Luke tells us, that “Jerusalem should be trodden-down of the Gentiles; until the time of the Gentiles be fulfilled;” which, St. John informs us, will be forty and two months: or 1260 years.

‘ But the events, which according to the prophecies are to precede this happy time, are not yet fulfilled. Christ hath not yet the uttermost parts of the earth for his possession. All people, nations, and languages, do not serve him. The Lord is not King over all the Earth; nor do all the nations worship before him. For, as Ererewood observes, if we divide the known world into *thirty* parts; the Christian part will be only as *five*, the Mahometans as *six*, and the Idolaters as *nineteen*.

‘ There are many other particulars foretold in the Jewish, and more explicitly in the Christian Scriptures, which are to precede our conversion; some of which will promote it: and,

If we trust to the interpretation of the Christians, there are some events, which have happened in these latter ages; which intimate, that the ancient prophecies are hastening to an accomplishment: particularly, the great diminution in the power of the Roman Church; and the present wars of the Turkish empire.*

Our author indulges himself in some farther speculations on the restoration of the Jews, the rebuilding of the city and temple of Jerusalem, &c. But in these points we are far from being satisfied. The notion of a new temple, and the future glory and excellency of the holy city, has very much the appearance of a rabbinical dream, supported only by obscure prophecies, and the figurative expressions of oriental writers*.

Kl. A Letter from a Father to his Daughter at a Boarding-School, Small Box. 2s. sewed. Robinson.

Publications of this kind, containing moral advice, adapted to the capacities, the taste, and the circumstances of young persons, are of great use and importance to the rising generation. The situation of all mankind, upon their first entrance into public life, is indeed extremely critical and dangerous. The world around them is a scene of temptations; where a thousand objects strike upon their senses, solicit their passions, and captivate their hearts; where they meet with innumerable incentives to dissipation and every degree of criminal voluptuousness; where vice is concealed under fair disguises, dignified by genteel appellations, and dressed out in specious colours, in the very garb of virtue. Pride, foppery, vanity, and extravagance, are recommended under the idea of taste, politeness, and spirit; lewdness and debauchery, under the name of love and gallantry; infidelity and profaneness, under the notion of greater courage, more refined sense, and a superior understanding.

If we cast our eyes upon the upper, or the middle ranks of life, we shall find that the principal business of men and women is the study of dress, and the pursuit of amusements. They lie down to sleep, and rise up to trifle; employ the morning in finding expedients to spend the day; chase the phantoms of pleasure through every scene of folly and public resort; flying from place to place to raise their spirits, or awaken curiosity, changing one diversion for another, to fill up the vacancies of time, lessen the tediousness of leisure, and lull their unquiet thoughts asleep.

* See Crit. Rev. vol. xviii. p. 409. vol. xxii. p. 9. vol. xxix. p. 274, &c.

In an age of similar licentiousness, a celebrated Roman writer warmly and pathetically exhorts his countrymen to pay a strict attention to the discipline and instruction of youth, as the only means of preventing the increase of their public enormities :

—Scelerum si bene pœnitet,
Eradenda cupidinis
Pravi sunt elementa ; et teneræ nimis
Mentes asperioribus
Formandæ studiis.

HOR. iii. 24.

Upon the same principle we would recommend this Letter to the attentive perusal of young persons ; and especially to those, who have any ambition to support an amiable or a respectable character. The author appears to be a man of sense, actuated by a truly parental affection, and an unfeigned desire to promote the most essential interest of his children, for whose use and benefit it was originally intended.

The following advice is plain and obvious, but salutary and important.

‘ A moderate and plain diet not only contributes to health, but is especially necessary under confinement, and accustoms young people to a due government of their appetite ; which, when gratified in all its cravings, renders many of them very troublesome to themselves, and to every body about them. Pampering and full meals, variety and dainties, inflame the passions, stimulate the appetite too much, or, perhaps, destroy it ; and lay the foundation of diseases that may shorten life, or make it a burden. A habit of eating or drinking more than the necessities of nature require, and a passion for delicate eating, as it is called, do not at all correspond with the idea we have of female delicacy ; which forbids all indulgences of this kind, as an indecency, and no way consistent with those restraints the sex ought willingly to lay upon themselves. A glutton, and an epicure, are equally odious.

‘ Confinement, and temperate meals, are so far from being hardships, in your present situation, that it would be happy for many were they to be kept under the same discipline for a great while after they leave a boarding-school ; till their own experience has convinced them of its advantages. This is the more necessary, as now a spirit of dissipation prevails every where ; and every fashionable table is spread with all the incentives to luxurious gratification.’

In the present age, we must confess, there is too much room for animadversions of this nature, Young people are frequently indulged in pampering their appetites, in delicacy
and

and fastidiousness, with regard to eating and drinking. Some of the ancient heathens had very different ideas of this matter, and of the virtues of sobriety and temperance. "Cretum leges, itemque Lycurgi, laboribus erudiunt juventutem, venando, currendo, esuriendo, sitiendo, algendo, æstuando *." In comparison of these, our young gentlemen are fribbles, or butterflies.

It is universally known and lamented, that the conversation of ladies generally turns upon dress, fashions, fashionable amusements, and other insignificant topics. Our author therefore cautions his daughter against this epidemical weakness.

* To the little care that has been taken to cultivate the mind of the fair sex, is attributed their having so much a turn to dress and diversions; their trifling way of spending time, and as trifling conversation. Many of them, alas! having no fund at home, must seek for something out of themselves, to supply the woeful vacancy of thought they feel within. But, by due culture, a taste might be excited for mental pleasures, which would dispose them to a proper employment of time, and render their conversation instructive and entertaining. As their sentiments are naturally delicate and refined, their company, in general, is more engaging than that of the men, which should be no small inducement, one would think, to improve their thinking powers. But the head and the heart seem, at present, to be only subordinate considerations, if at all attended to: and what a poor figure does a woman make, even with all outward advantages, if good-nature, and good-sense be wanting?

* In conversation I wish you to be distinguished for sense, and a true knowledge of necessary things, rather than for a nice acquaintance with the idle fashions, and other littlenesses that seem wholly to engross the time and talk of a great number of females; a misfortune which frequently pursues them for life. A girl has learned very little, whose chief accomplishment, after much time and pains spent in her education, is the knowledge of those matters that relate merely to the adorning of her own person.

* That the mind may not be occupied by little things, always propose to yourself something truly laudable to do, that may constantly engage your attention, and keep you profitably employed. When you have more time than at present, allot certain hours every day to reading, writing, translating, and transcribing, from the best authors, such passages as please, or affect you most; classing them under distinct heads, both for

* Cic. Tusc. Quæst. l. iii. § 34.

the sake of method, and to assist your memory. It would be of use likewise to keep a journal of daily occurrences, with your own observations, or the observations of others, upon them. And many things will occur in conversation, not unworthy of a place in your diary; such as a judicious remark, a remarkable fact, a curious anecdote, a useful hint, a genteel compliment, or a bon mot. But beware of wit and wanton humour, which are dangerous things, and may bring you into trouble. Such a method, pursued for some time, would give you a habit of attention, and teach you to distinguish readily, as well as to select and arrange your materials; which might be of advantage to you in many respects. However, till you grow expert in this sort of exercise, you must take the assistance of some person of taste and judgment, to shew you what should be rejected, and what retained; that nothing which is trifling may be allowed a place in your collection. This surely would be a more profitable way of employing time, than being almost wholly taken up about matters in which you may be excelled by very low people. How many, for instance, perform all the feats of the needle in perfection, who have little else to recommend them? And how many dance to admiration, but otherwise are of no consequence? These are mechanical things, in which the head has the smallest share; and at a certain time of life, we lose the inclination and capacity for them.

Do not mistake me, as if I imagined that you should be indifferent about, or might dispense with, any of those genteel accomplishments that are suitable to your age, sex, and station. On the contrary, I think them highly necessary and becoming; nor must you suffer yourself to be outdone in them. I only mean that you should consider what it is that chiefly deserves your attention, and bestow the greatest care upon that. People of superior birth, fortune, or education, ought to maintain their superiority by their intellectual acquirements; in which they are not likely to be surpassed, or even equalled, by those in lower stations, who have no probability of improving themselves. When a stock of useful knowledge is not laid up in youth, life is very insipid, and old age insupportable: but to those possessed of it, it is a perpetual fund of pleasure and satisfaction, through every period, and in every circumstance of life.

From this topic the author leads his daughter to the consideration of her moral and religious duties; and particularly endeavours to give her a rational idea of piety and devotion, and a proper respect for the public institutions of religion. By some of his observations on this head we are persuaded, that

that he is a dissenter from the established church; yet his sentiments are so candid, and so reasonable, that they cannot fail of being approved by readers of every denomination.

One of a true catholic spirit has an enlarged heart, that takes in the whole rational creation, and embraces all mankind in one common bond of love; making no distinction but between a good man, and a bad man. Knowing well that truth is not confined to a party, with him none are reputed schismatics, or heretics, but such as deny the Deity, or disbelieve what he has revealed, or withdraw themselves from his worship. It does not enter into his mind that an exclusive right to salvation is enjoyed by any church; because he believes it attainable by the faithful of all churches. No less is he persuaded that God, who is every where present, and loveth good men in all places, may be acceptably served any where. He therefore esteems no place unhallowed where the great Parent of mankind is unfeignedly worshipped; and thinks not the worse of others though they do not worship him in the very same manner that he does. However he may differ in opinion from fellow-men, still regarding them as brethren, he pities their errors, but desires not to punish them; and heartily endeavours to promote their present, as well as their future happiness.

It is good, in all cases, to think soberly, but especially in religious matters; because our zeal here is apt to be intemperate. Your sex very often err in this point; and therefore ought never to indulge a zealous concern for institutions merely human; lest they should come, at length, to substitute them in the place of religion itself, and make them of equal importance with it. Hence the rigid attachment of many to forms and usages, and other ordinances of man; not aware that blind zeal begets keenness, hatred, and an uncharitable disposition; which, in a bigotted mind, may increase into fierceness and cruelty. But how opposite are all these to that mildness and forbearance which ought invariably to possess a female breast!

From religion, the author proceeds to treat of prudence, humanity, complaisance, domestic harmony, affectation, dress, impertinent curiosity, talkativeness, detraction, and a great number of other points, relative to the conduct of young ladies.

We shall close this article with a short extract from his observations on pleasure.

Pleasure is a most seducing thing: it is the idol which all the world worships: therefore be greatly on your guard against it, and stifle a growing inclination to it. It tempts us in a
thou-

thousand different shapes ; and, without daily exercising a resolute self-denial, it will steal upon us by one avenue or other. When the mind is early tainted with the love of pleasure, and that again is strengthened by habit, it will be hard, if not impossible, to recover one in such a state to a sense and relish of what is rational, serious, and of greatest concern. However happy they may appear, in the full swing of enjoyment, who have made pleasure the chief object of their pursuit, miserable must their condition be when deprived of the means, the opportunities, or the capacity of enjoying it. Upon a fair review they will find little, during the course of a long life, that can yield them any solid ground of comfort, or self-approbation ; than which there cannot be a more melancholy reflection. What comfort, indeed, can arise from the recollection of days and nights, and years, consumed in a perpetual succession of toilsome and unprofitable amusements ; which, though always eagerly desired, yet could never satisfy ? Higher views and employments than these become a being formed for immortality. May you ever be preserved from the baleful contagion of pleasure.

‘ Were I to write in this manner to some people, possibly they might be offended, and think that I am sometimes inclined to be severe. Allowing it, for once to be so, I shall only plead, in excuse, a passionate desire to see your sex, the most amiable part of the creation, cured of all their foibles and follies, and, if possible, made as perfect as nature designed them to be.’

From several circumstances we are convinced, that this Letter is, what it is said to be, the advice of a father, and written from the heart.

XII. *Julia, a Poetical Romance.* By the Editor of the *Essay on the Character, Manners, and Genius of Women.* 8vo. 4s. Robinson.

A Poetical romance, at least in the epistolary way, is a novelty in literature ; and for this reason, probably, the author of the work before us has not thought it necessary to invent a new fable, but has contented himself with adopting in great measure that of the *Nouvelle Heloise* of Rousseau.

As there is not a more sentimental, more pathetic, or more animated novel extant than Rousseau's production, there is no one more proper to receive a poetical version, at the same time that it is an arduous task to give it one, as the strong expression of the original will always stand in competition with that of the copy.

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As the fable of the present work is not exactly the same with that of the *Heloise*, so neither are the sentiments of that piece closely copied. We shall, however, select some passages in which they are; as it may be agreeable to our readers to make the comparison, and as it will enable them to form a judgment of the author's poetical abilities, of which his performance has given us a favourable opinion. In a few places, we have observed instances of negligence in his versification, which he may in a future edition easily remove; we shall mention one where the last line of the couplet makes no rhyme to the first.

‘ Yes, my sweet friend, you shall believe me spotless,
And think that each perfection I possess;

but this, as well as the others we have observed, will appear to be the effect of haste rather than of a want of judgment, if we consider the justness of his versification in other parts of the poem.

The following lines we think not much inferior to the corresponding passage in *Rousseau*, which we annex in the original.

‘ My life! my love! my Julia!—a reward!
I am undone, am kill'd by thy regard!—
My brains are turn'd!—my soul is drunk with bliss!
I am distracted by that fatal kiss!
The poison from thy lips imbib'd now drains
The springs of life!—the blood boils in my veins!
I cannot live; and pity will but haste
This pining form to death's tremendous waste.’

‘ Qu'as tu fait, ah! qu'as tu fait, ma Julie? tu voulais me récompenser & tu m'as perdu. Je suis ivre, ou plutôt insensé. Mes sens sont altérés, toutes mes facultés sont troublées par ce baiser mortel. Tu voulais soulager mes maux? Cruelle, tu les aigris. C'est du poison que j'ai cueilli sur tes lèvres; il fermente, il embrase mon sang, il me tue, & ta pitié me fait mourir.’

ROUSSEAU.

The following passage, we believe, will be allowed to equal that of *Rousseau*.

‘ Celestial beings! I possess a heart
That could sustain afflictions' poison'd dart,
O grant me one felicity to bear!—
Immortal love! my fainting spirit cheer.—
Great source of soul! anew inspire my breast!
For lo, I sink,—with ecstasy oppress.’—

‘ Puiss-

• Puissances du Ciel!—j'avois une âme pour la douleur,
 donnez m'en une pour la félicité : amour, vie de l'ame, viciis
 soutenir la mienne, prette à défailir.' ROUSSEAU.

We shall conclude this article with one more quotation, the
 merit of which will, we hope, atone for its length.

• But where would my entaptur'd fancy stray?

In a delirium wildly borne away.

Ah! how dispel the phantoms Julia sees?—

My Julia! no—my Julia on her knees!—

My Julia weep!—Shall she, whose list'd band

Might make the universe in homage bend,

Implore the man, who lives for her alone,

To spare her honour, and preserve his own?—

Could I at Julia ever take offence,

It would be for this want of confidence.

Just heaven! why tremble—what hath she to dread

Who stamps with reverence every heart and head?

Is there on earth a man so mean, so base,

As to insult thee with a rude embrace?—

Forego such idle fears:—to both what shame!

Know, better know, the nature of the flame

Thy charms inspire. In them I love thy mind,

That soul of sentiment, that taste refin'd,

Which clothes thy beauty in eternal bloom,

And on thy actions breathes divine perfume.'

• A thousand times that letter let me read,

Where thy fond heart, from affectation freed,

Pours out the softest sentiments of love,

Warm as the guiltless passions of the grove;

Yet where I find thy agitated soul

Obedient still to virtue's stern controul,

Can I that generous declaration see,

And yet attempt, sweet maid, to injure thee?

No, Julia, no, thou nothing hast to fear,

To me thy virtue as thy love is dear;

The thought of incest does not shock me more,

Than to pollute those charms which I adore;

Thou art not safer in thy father's arms,

Than with the lover who thy breast alarms.

If e'er that favour'd lover should forget

Himself a moment—but a moment—let—|

Vain caution! for, should reason quit his throne,

Thou wouldst be sacred to this heart alone;

And when I cease, chaste beauty to admire,

My love for thee, my Julia, will expire.'

« O comment suffire au torrent de delices qui vient inonder mon cœur ! comment expier les allarmes d'une craintive amante ! Julie—non ! ma Julie à genoux ! ma Julie verser des pleurs !—celle à qui l'univers devoit des hommages, supplier un homme qui l'adore, de ne pas l'outrager, de ne pas se deshonor lui-même ! Si je pouvois m'indigner contre toi, je le ferois pour tes frayeurs qui nous avilissent ! Juge mieux, beauté pure & céleste, de la nature de ton empire ! Eh ! si j'adore les charmes de ta personne, n'est ce pas surtout pour l'empreinte de cette ame sans tache qui l'anime, & dont tous tes traits portent la divine enseigne ? Tu crains de céder à mes poursuites ? Mais quelles poursuites peut redouter celle qui couvre de respect & d'honnêteté tous les sentimens qu'elle inspire ? Est-il un homme assez vil sur la terre pour oser être téméraire avec toi ?

« Permets, permets que je savoute le bonheur inattendu d'être aimé—aimé de celle—trône du monde, combien je te vois au-dessous de moi !—Que je la relise mille fois, cette lettre adorable, où ton amour & tes sentimens sont écrits en caractères de feu ; où, malgré tout l'emportement d'un cœur agité, je vois avec transport combien dans une ame honnête les passions les plus vives gardent encore le saint caractère de la vertu. Quel monstre, après avoir lu cette touchante lettre, pourroit abuser de ton état, & témoigner par l'acte le plus marqué son profond mepris pour lui-même ? Non, chere amante, prend confiance en un ami fidelle qui n'est point fait pour te tromper. Bien que ma raison soit à jamais perdue, bien que le trouble de mes sens s'accroisse à chaque instant, ta personne est désormais pour moi le plus charmant, mais le plus sacré dépôt dont jamais mortel fût honoré. Ma flamme & son objet conserveront ensemble une inaltérable pureté. Je fremirois de porter la main sur tes chastes attrait, plus que du plus vil inceste, & tu n'es pas dans une sûreté plus inviolable avec ton pere qu'avec ton amant. O si jamais cet amant heureux s'oublie un moment devant toi—l'amant de Julie auroit une ame abjectée. Non, quand je cesserai d'aimer la vertu, je ne t'aimerai plus ; à ma premiere lâcheté, je ne veux plus que tu m'aimes. » ROUSSEAU.

Whatever be the fate of this performance, we think it a laudable effort to rescue romance-writing from the very abject state into which it is fallen.

XIII. *The Apology of Theophilus Lindsey, M. A. on resigning the Vicarage of Catterick, Yorkshire.* 8vo. 3s. Johnson.

MR. Lindsey's design in this *Apology* is not merely to offer a vindication of his own theological sentiments, or his motives and conduct, with respect to the resignation of his
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ecclesiastical preferment ; but to consider the grounds of that supreme adoration, which is commonly paid to Jesus Christ and the Holy Spirit ; to promote an alteration of our liturgy, and a union among Christians in the true worship of God.

As the doctrine of the Trinity is the great point in debate, the stumbling-block which has given him offence, and induced him to leave the church, he has made it the principal subject of this work : in the course of which he observes, that the word Trinity is an unscriptural term, not used, or even known for two hundred years after Christ ; that Christians for some ages were Unitarians ; that the Athanasian doctrine was first established, and has been all along supported by violence and the secular power ; that there are no texts of Scripture, which denote a plurality of persons in the Deity ; that our Saviour's character of mediator and high-priest is utterly incompatible with his being the object of worship ; and that he himself, his apostles, and the first writers of the church, expressly teach us, that religious worship is to be addressed to no other being, besides God the Father.

With respect to this article, there is one proof, which seems to be more obvious and satisfactory than any other ; that is, the direction of our Saviour himself, when he taught his disciples a form of prayer. He did not instruct them to pay their addresses to him, or to the Holy Spirit, but to God the Father. " When ye pray, say, OUR FATHER."

In this instance, the Litany, our author thinks, is more exceptionable than any other office of devotion in our church. For in this, says he,

- ' 1. *God, the Father of Heaven*, is invoked.
- ' 2. Then follow three several invocations of *God the Son*, *God the Holy Ghost*, and the *Holy Trinity*. All three directly contrary to what bishop Bull declares to have been the practice of the church in the first and best ages, and the rule of the holy scriptures.
- ' 3. Next follow several addresses to Christ *by himself*. And after that,
- ' 4. " We sinners do beseech thee to hear us, O Lord God, would seem to be directed to God the Father.
- ' 5. Then, after a certain space, follow many invocations of the Son, as *Lamb of God*, *Christ*, *Lord*, &c.
- ' 6. Then we turn off all at once, and address ourselves to the Father.
- ' 7. Then we return again to the Son, and renew our address to him in several invocations.
- ' 8. Presently after we go back, and say, *We beseech thee, O Father*. And,
- ' 9. In

'9) In the very next address, as placed in this office, we resume our devotions once more to Christ, in the prayer of St. Chrysostom.

'Is there any thing in holy scripture to countenance this variety of address, and shifting and changing from one object of worship to another? Can this in any shape be construed into a right worship of the *One* infinite eternal *Mind*, the wise and good Parent of the universe.'

The celebrated Dr. Clarke employed some part of his time in making alterations in his Common-Prayer Book, relative to the object of worship, &c. This manuscript, we are informed, has been presented by his son to the British Museum, where, it is to be hoped, it will not be consigned to oblivion. Mr. Lindsey has given us a list of many passages in the Liturgy, which are either changed or entirely struck out, by this very learned and judicious divine. Among these is the Gloria Patri, part of the Te Deum, part of the Litany, some of the Collects, &c.

At the conclusion of this tract, the author gives us a state of his own particular case and difficulties.

'Some things, says he, in the thirty-nine articles of our church I always disapproved. And I remember it struck me at the time, as a strange unnecessary entanglement, to put young men upon declaring and subscribing their approbation of such a large heterogeneous mass of positions and doctrines as are contained in the liturgy, articles, and homilies; especially, as I had observed, that none but those called Methodists, who were then much spoken of, preached in conformity to them. But I was not under any scruples, or great uneasiness on this account. I had hitherto no doubts; or rather, I had never much thought of, or examined into the doctrine of the Trinity: but supposed all was right there.

'Some years after, many doubts concerning that doctrine, which had sprung up in the mind at different times and from various causes, compelled me to a closer study of the scriptures with regard to it; for the state of suspense I was in was very uneasy to me. The more I searched, the more I saw the little foundation there was for the doctrine commonly received and interwoven with all the public devotions of the church, and could not but be disturbed at a discovery so ill suiting my situation. For in the end I became fully persuaded, to use St. Paul's express words, 1 Corinth. viii. 6. that *there is but one God, the Father*, and he alone to be worshipped. This appeared to be the uniform unvaried language and practice of the Bible throughout. And I found the sentiments and practice of Christians in the first and best ages corresponding with

it. In a course of time afterwards, in the progress and result of this inquiry, my scruples wrought so far as to put me upon actually taking some previous steps, with a design to relieve myself by quitting my preferment in the church.'

He then proceeds to inform us, that the idea of casting himself out of his profession and way of usefulness, the continuance of many worthy persons in the church, whose opinions varied little from his own, and the various remonstrances of his friends, diverted him, for some time, from the thoughts of quitting his station in the church; but that he has lately been influenced by other considerations, and 'some providential awakenings,' to relinquish a situation, in which he could no longer conscientiously remain. Take the account of his final determination in his own words:

'Upon the most calm and serious deliberation, therefore, and weighing of every circumstance, I am obliged to give up my benefice, whatever I suffer by it, unless I would lose all inward peace and hope of God's favour and acceptance in the end. Somewhat of a tendency to an issue of this sort, my friends may have occasionally observed, or recollect to have been dropt in conversation, or by letter: but I refrained from naming it directly, and thought it became me to be silent till the time approached, as my reasons were not another's; nor my conduct a rule for theirs; nor did I know, or believe, that any one had such cogent motives to leave his station and ministrations in the church as I had.

'The example of an excellent person, now living at Wolverhampton, Dr. Robertson, has been a secret reproach to me ever since I heard of it. For I thought, and perhaps justly, that he might not have all those reasons of dislike to our established forms of worship that I had; and, though myself not without unknown straits and difficulties to struggle with, and *not alone* involved in them, yet have I not *all* those dissuaves and discouragements that he paints forth in his affecting letter to the bishop of Ferns, subjoined to his instructive and learned work, and which I shall take leave to insert as an ornament and suitable conclusion of my subject and book.

'— "In debating this matter with myself (says that worthy man) besides the arguments directly to the purpose, several strong collateral considerations came in upon the positive side of the question. The straightness of my circumstances pressed me close; a numerous family, quite unprovided for, pleaded with the most pathetic and moving eloquence. And the infirmities and wants of age, now coming fast upon me, were urged feelingly. But one single consideration

ation prevailed over all these.—*That the Creator and Governor of the universe, whom it is my first duty to worship and adore, being the God of truth, it must be disagreeable to him to profess, subscribe, or declare, in any matter relating to his worship and service, what is not believed strictly and simply to be true.*”

We shall leave our readers to their own reflections on the conduct of this excellent person, whose Apology will be a lasting monument of his learning, modesty, piety, and integrity.

XIV. *A Discourse on the different Kinds of Air, delivered at the Anniversary Meeting of the Royal Society, November 30, 1773. By Sir John Pringle, Bart. President. 4to. 1s. 6d. Davies.*

AS we have often regretted the utility of many of the papers admitted into the Philosophical Transactions, we receive particular pleasure from the Discourse before us, which, having been delivered to the Royal Society by their very respectable and learned president, will, we hope, have the effect of animating that body to a more vigorous and useful prosecution of natural knowledge: for promoting which desirable end, the regard discovered by the society in favour of philosophical merit, by conferring the prize-medal of last year on the ingenious Dr. Priestley, we also hope, may greatly contribute. The discourse is introduced with this exordium,

‘ Gentlemen,

‘ It is with great satisfaction I enter upon this part of my office—to confer, in your name, the prize-medal of the present year upon a member of this society so worthy of that distinction,

‘ The object which Sir Godfrey Copley, founder of the benefaction, had in view, and the manner in which the original pecuniary reward was converted into this more liberal form, having been so lately explained by my honoured predecessor; I need only observe, that though your president and council have been entrusted with the sole power of adjudging this premium, yet they have now, as, I am persuaded, they have had on former occasions, the greatest solicitude to nominate that person, who in their opinion would have obtained all your suffrages.

‘ In confidence of such unanimity, it is with singular pleasure I acquaint you, that the reverend Joseph Priestley, doctor of laws, has been found at this time the best entitled to so public a mark of your approbation, on account of the many curious and useful experiments contained in his “Observations on different kinds of Air,” read at the Society in March 1772, and inserted in the last complete volume of your

Transactions. And indeed, Gentlemen, when you reflect on the zeal which our worthy brother has shewn to serve the public and to do credit to your institution, by his numerous, learned, and valuable communications, you will, I imagine, be inclined to think, that we have been rather slow than precipitate in acknowledging so much merit.

‘Your time will not allow me to touch on the subjects of his former papers; nay I apprehend I shall even trespass upon it, by recalling to your memory only a few of those interesting discoveries which doctor Priestley has made in these Observations: since, in doing justice to others, as well as to him, it will be proper to remind you of the progress that had already been made in this part of science by men of the greatest abilities in their time, and by other ingenious persons still among us.’

The learned president afterwards proceeds to give a distinct detail of the successive discoveries which have been made relative to air, from the first dawn of experimental philosophy down to the present time; at the conclusion of which accurate historical account of pneumatic researches, he again addresses the society in the following terms.

‘This, gentlemen, is what I had to say upon the occasion; perhaps too much; but the fruitfulness of the subject, with my earnest desire of commemorating some of the more important experiments and conclusions of Dr. Priestley, and of those who preceded him in these inquiries, will, I hope, plead my excuse. Nor can I conclude without congratulating this illustrious body on the possession of so many members and friends, so capable to promote the great ends of this institution; and who have within these few years so eminently distinguished themselves, by the lights they have thrown, not only upon this, but upon other of the more subtle fluids of nature. You will understand, that to these discoveries upon factitious air, I join those amazing ones upon magnetism and electricity, with all the uses resulting from them. Here you will recollect the prediction of him, who best taught the method of investigating philosophical truth, the incomparable lord Bacon, who, with that exalted spirit of divination peculiar to exalted genius, assured his disciples, that when men should cease to trifle in framing hypotheses, and building hasty systems; and should by a proper induction from sober and severe experiments attain to the knowledge of the forms of things (their more intimate qualities and laws) they should in the end command nature, and perform works as much greater than were supposed practicable by the powers of natural magic, as the real actions of a Cæsar surpassed the fictitious ones

ques of the hero of a romance. Some earnest, nor that inconsiderable, of this magnificent promise this Society has already obtained. Let those who doubt, view that needle, which, untouched by any loadstone, directs the course of the British mariner round the world; or that apparatus, so perfectly imitating the long supposed inimitable lightning; or that other, which disarms the clouds of that tremendous meteor; or (not to depart from my subject) let them see how art can from chalk only, the least promising substance, generate, call it unfetter, a copious elastic fluid imprisoned in it, the poison of man, or his medicine, according to the mode of application; which, though invisible, yet dissolves earth and metals, and imparts the spirit and virtue to the most prized of mineral waters. Yet these are but invention of yesterday: I would strictly say, inventions within the memory of my youngest hearer. If to these late acquisitions, so honourable to this Society, I add those in natural history, by the zeal and unwearied attention of some worthy members, who have extended your correspondence and adorned your museum; and by those other gentlemen, who, animated with a noble spirit, have, to their lasting honour, undertaken the most dangerous and most distant voyages in pursuit of natural knowledge: I say, when to the progress you are making in experimental philosophy, I add that in the history of nature, every true lover of science will rejoice to think, that your affairs have not, perhaps, at any period, been in a more flourishing condition.

‘ Dr. Priestley,

‘ It is now time that, in the name and by the authority of the Royal Society of London, instituted for the improvement of natural knowledge, I present you with this medal, the palm and laurel of this community; as a faithful and unfading testimonial of their regard, and of the just sense they have of your merit, and of the persevering industry with which you have promoted the views, and thereby the honour of this Society. And in their behalf I must earnestly request you, to continue those liberal and valuable inquiries, whether by further prosecuting this subject, probably not yet exhausted, or by investigating the nature of some other of the subtle fluids of the universe. You will remember, that *fire*, the great instrument of the chemists, is but little known even to themselves; and that it remains a *query*, what was by the most celebrated of philosophers proposed as such, whether there be not a certain fluid (he calls it *æther*) the cause of gravity, the cause of the various attractions, and of the ani-

mal and vital motions. These, Sir, are indeed large demands but the Royal Society have hitherto been fortunate in their pneumatic researches. And were it otherwise, they have much to hope from men of your talents and application, and whose past labours have been crowned with so much success.

This elegant address to Dr. Priestley, in which the requisition made by the president implies a compliment more gratifying than the prize with which it was accompanied, reflects equal honour on the politeness of the latter and the merit of the former of these gentlemen.

XV. *The School for Wives. A Comedy. As it is performed at the Theatre-Royal in Drury-Lane. 8vo. 1s. 6d. Becket.*

THIS entertaining comedy, which partakes both of the sentimental and farcical kind, is an original production, though bearing the title of a play of Moliere. The humour consists chiefly in the reputed national characteristic of Connolly, an Irishman, and in the professional dialogue of general Savage, whose mistake, in imagining himself instead of his son to be the object of Miss Walsingham's affection, affords also agreeable entertainment. For the gratification of our readers, we shall present them with the following scene between Leeson and Connolly.

' *Leesf.* Where is this clerk of mine? Connolly!

' *Con. (behind.)* Here, Sir!

' *Leesf.* Have you copied the marriage settlement, as I corrected it?

' *Con. (Enters with pistols)* Ay, honey, an hour ago.

' *Leesf.* What, you have been trying those pistols?

' *Con.* By my soul, I have been firing them this half hour, without once being able to make them go off.

' *Leesf.* They are plaguy dirty.

' *Con.* In troth, so they are: I strove to brighten them up a little, but some misfortune attends every thing I do, for the more I clane them, the dirtier they are, honey.

' *Leesf.* You have had some of our usual daily visitants for money, I suppose?

' *Con.* You may say that; and three or four of them are now hanging about the door, that I wish handsomely hang'd any where else, for bodering us.

' *Leesf.* No joking, Connolly! my present situation is a very disagreeable one.

' *Con.* Faith, and so it is; but who makes it disagreeable? Your aunt Tempest would let you have as much money as you please, but you won't condescend to be acquainted with her, though people in this country can be very intimate friends, without seeing one another's faces for seven years.

' *Leesf.*

Leaf. Do you think me base enough to receive a favour from a woman, who has disgraced her family, and stoops to be a kept mistress? you see, my sister is already ruin'd by a connexion with her.

Con. Ah, Sir, a good guinea isn't the worse for coming through a bad hand; if it was, what would become of us lawyers? and, by my soul, many a high head in London would, at this minute, be very low, if they hadn't received favours even from much worse people than kept mistresses.

Leaf. Others, Conolly, may prostitute their honour as they please; mine is my chief possession, and I must take particular care of it.

Con. Honour, to be sure, is a very fine thing, Sir; but I don't see how it is to be taken care of, without a little money; your honour, to my knowledge, hasn't been in your own possession these two years, and the devil a crum can you honestly swear by, till you get out of the hands of your creditors.

Leaf. I have given you a licence to talk, Conolly, because I know you faithful; but I hav'n't given you a liberty to sport with my misfortunes.

Con. You know I'd die to serve you, Sir; but of what use is your giving me leave to spake, if you oblige me to hould my tongue? 'tis out of pure love and affection that I put you in mind of your misfortunes.

Leaf. Well, Connolly, a few days will, in all probability, enable me to redeem my honour, and to reward your fidelity; the lovely Emily, you know, has half-consented to embrace the first opportunity of flying with me to Scotland, and the paltry trifles I owe, will not be miss'd in her fortune.

Con. But, dear Sir, consider you are going to fight a duel this very evening, and if you shou'd be kilt, I fancy you will find it a little difficult, to run away afterwards with the lovely Emily.

Leaf. If I fall, there will be an end to my misfortunes.

Con. But surely it will not be quite genteel, to go out of the world without paying your debts.

Leaf. But how shall I stay in the world, Conolly, without punishing Belville for ruining my sister?

Con. O, the devil fly away with this honour; an ounce of common-sense is worth a whole ship load of it, if we must prefer a bullet or a halter, to a fine young lady and a great fortune.

Leaf. We'll talk no more on the subject at present. Take this letter to Mr. Belville; deliver it into his own hand, be sure; and bring me an answer: make haste; for I shall not stir out till you come back.

Con.

* *Con.* By my soul I wish you you may be able to stir out then, honey.—O, but that's true!

* *Leef.* What's the matter?

* *Con.* Why, Sir, the gentleman I last liv'd clerk with, died lately and left me a legacy of twenty guineas—

* *Leef.* What is Mr. Stanley dead?

* *Con.* Faith, his friends have behaved very unkindly if he is not, for they have buried him these six weeks.

* *Leef.* And what then?

* *Con.* Why, Sir, I received my little legacy this morning, and if you'd be so good as to keep it for me, I'd be much oblig'd to you.

* *Leef.* Connolly, I understand you, but I am already shamefully in your debt: you've had no money from me this age.—

* *Con.* O Sir, that does not signify; if you are not kilt in this damn'd duel, you'll be able enough to pay me: if you are, I shan't want it.

* *Leef.* Why so, my poor fellow?

* *Con.* Because, tho' I am but your clerk, and tho' I think fighting the most foolish thing upon earth, I'm as much a gentleman as yourself, and have as much right to commit a murder in the way of duelling.

* *Leef.* And what then? You have no quarrel with Mr. Belville?

* *Con.* I shall have a damn'd quarrel with him tho' if you are kilt: your death shall be reveng'd, depend upon it, so let that content you.

* *Leef.* My dear Connolly, I hope I shan't want such a proof of your affection.—How he distresses me!

* *Con.* You will want a second, I suppose, in this affair: I stood second to my own brother, in the Fifteen Acres, and tho' that has made me detest the very thought of duelling ever since; yet if you want a friend, I'll attend you to the field of death with a great deal of satisfaction.

* *Leef.* I thank you, Conolly, but I think it extremely wrong in any man who has a quarrel, to expose his friend to difficulties; we shou'dn't seek for redress, if we are not equal to the task of fighting our own battles; and I choose you particularly, to carry my letter, because, you may be supposed ignorant of the contents, and thought to be acting only in the ordinary course of your business.

* *Con.* Say no more about it, honey; I will be back with you presently. (*Going, returns.*) I put the twenty guineas in your pocket, before you were up, Sir; and I don't believe you'd look for such a thing there, if I wasn't to tell you of it.

* *Leef.* This faithful, noble-hearted creature!—but let me fly from thought; the business I have to execute, will not bear the test of reflection.

[*Exit.*]

Re-enter CONOLLY.

* *Con.* As this is a challenge, I shou'dn't go without a sword; come down, little tickle-pitcher. (*Takes a sword.*) Some people may think me very conceited now; but as the dirtiest black-legs in town can wear one without being stared at, I don't think it can suffer any disgrace by the side of an honest man. [*Exit.*]

The principal scope of this comedy is to represent the powerful influence which the mild and prudent behaviour of a wife exerts in reforming a profligate husband. This moral being of the highest consequence towards producing happiness in the conjugal state, will, we hope, meet with due regard from the British ladies.

XVI. *Henry the Second; or, the Fall of Rosamond: A Tragedy.*
As it is performed at the Theatre-Royal, Covent-Garden. Written by Thomas Hull. 2vo. 1s. 6d. Bell.

MR. Hull, of Covent-Carden theatre, who is the author of this Tragedy, informs us that the fable and conduct of it were projected in the year 1761, by the late Mr. Shenstone, of the Leasowes, who at that time, and frequently after by letters, recommended to him the accomplishment of the design; but a modest diffidence of his own abilities deterred Mr. Hull till lately from the attempt. We are glad to find that he has been at last induced to try the strength of his genius in this department of the drama; and we may affirm, that were Mr. Shenstone now alive, to whose memory this tragedy is dedicated, he would have highly approved of the manner in which it is executed. The intrigue is interesting without being intricate, and the penitence of Rosamond is so happily described, as to atone for the guilt of her illicit amour, and prepare the audience for being more deeply affected with the catastrophe. We shall lay before our readers the scene in the bower, where Rosamond intimates to the king her resolution of renouncing their criminal intercourse.

* *King.* My Rosamond! my ever new delight!
 Receive me to thy arms, enfold me there,
 Where ever-blooming sweets perpetual rise,
 And lull my cares to rest.

* *Rosamond.* It was not thus
 My Henry us'd to visit this retreat;
 Bright cheerfulness was wont to dance around him,
 Complacent sweetness sat upon his brow,
 And soft content beam'd lovely from his eye.

* *King.* Well thou reprov'st me; I will strive to chace

The

The gloomy cloud, that overhangs my spirit,
 Th' effect of public business, public cares.
 (My tell-tale looks, I fear, will speak the pain
 My heart still suffers, from that stranger's converse.) [Aside]
 Oft do I mourn the duties of my station,
 That call my thoughts to them, and claim the hours,
 Which I would dedicate to love and thee.

' *Rosa*. I meant not to reproach thee ; 'twas my zeal,
 For the dear quiet of thy mind, that spoke.
 I cannot see the slightest shade of grief
 Dim the bright lustre of thy chearing eye,
 But apprehension pains me, lest for me
 Thy glory be diminish'd to the world.

' *King*. I seek not empty popular acclaims ;
 Thy tender accents falling on mine ear,
 Like rural warblings on the panting breeze,
 Convey more rapture, more supreme delight,
 Than Io-Pæans of a shouting world.

' *Rosa*. To see bright satisfaction glow within
 Thy manly cheek, behold the rising smile,
 And hear thee speak the gladness of thy heart,
 Is my best joy, my triumph, and my pride ;
 And yet, my Henry, ought it to be so ?
 Still should I listen to the siren, pleasure,
 While awful virtue lifts her sober voice,
 And warns my heart of her neglected precepts ?

' *King*. Forbear, forbear these soft complaints, and speak
 Of rapture ; speak of my improving ardour,
 And thy unceasing love,

' *Rosa*. Oh ! thou divin'st not
 How many heavy hours, and sleepless nights,
 Thy Rose endures ! how much my faulty state
 (Bless'd as I am in thee) arraigns my mind ;
 Oft in the bitter hours when thou art absent,
 My father's image rises to my view,
 Array'd in gloomy grief, and stern reproof.
 Nay, do not eye me with that melting fondness ;
 Hast thou not often bade me cast my cares
 On thee, and told me, thou wou'dst bear them for me ?
 Hear then, oh, hear me ! for to whom but thee
 Can I unload my heart ?

' *King*. Oh, speak not thus.
 Shou'd these sad accents stain the precious moments,
 When Henry flies from a tumultuous world
 To tranquil joys, to happiness, and thee ?
 What busy fiend, invidious to our loves,
 Torments thy gentle breast ?

' *Rosa*.

Rosa. Trust me, my Henry,
 This is no sudden gust of wayward temper,
 'Tis reason's impulse; oft hath my heart endur'd
 Afflictive pangs, when my unclouded face
 Hath worn a forc'd and temporary smile,
 Because I would not hurt thy noble mind.
 Advancing time but multiplies my torments,
 And gives them double strength; they will have vent.
 Oh! my protector, make one glorious effort
 Worthy thyself—remove me from thy arms;
 Yield me to solitude's repentant shade.

King. Renounce thee, didst thou say! my Rosamond!
 Were those the words of her and love?

Rosa. They were;
 It is my love intreats; that love which owns
 Thee for its first, its last, its only lord.
 Allow me to indulge it, undisturb'd
 By the sore miseries which now surround me,
 Without the sense of guilt, that fiend who waits
 On all my actions, on my every thought.

King. By Heaven, I never knew distress till now!
 Thy accents cleave my soul; thou dost not know
 What complicated agonies and pangs
 Thy cruelty prepares for Henry's heart!
 He must endure a throe, like that which rends
 The seated earth, ere he can summon strength
 To banish thee for ever from his arms.

Rosa. Think, conscience; honour, plead.

King. Down, busy fiend; [Aside.]
 That stranger's tale, and Clifford's crying wrongs,
 Distract my tortur'd mind—in pity cease— [To Rosa.]
 I cannot part with thee.

Rosa. A thousand motives
 Urge thy compliance—will not public claims
 Soon call thee from thy realm? When thou art gone,
 Who shall protect me? Who shall then provide
 A safe asylum for thy Rosamond,
 To guard her weakness from assailing fears,
 And threatening dangers?

King. What can here alarm thee?

Rosa. Perpetual apprehensions rise; perchance
 The poignant sense, how much my crimes deserve,
 Adds to the phantoms; conscience-stung I dread
 I know not what of ill. Remove me hence,
 My dearest lord; thus on my knees I sue,
 And my last breath shall bless thee. Give me misery,
 But rescue me from guilt.

62 *Epistle from the Queen of Otaheite to Mr. Banks.*

' *King.* What, lead thee forth
From these once happy walls; yield thee, abandon'd,
To an unpitying, unprotected world!
Then turn, and roam uncomfortably round
The chang'd abode, explore in vain the bliss
It once afforded; like a restless sprite
That hourly haunts the desolated spot
Where all his treasure lay! Bid me tear out
This seated heart, and rend each vital string,
I sooner could obey thee.

[*Going.*

' *Rosa.* Turn, my Henry;
Leave me not thus in sorrow! Canst thou part
In anger from me?

' *King.* Anger!—Oh! thou sweet one!
Witness these pangs!—I cannot, will not lose thee—

' *Rosa.* Confirm my pardon then; pitying, reflect
'Tis the first hour I e'er beheld thy frown.
Forgive me—oh, forgive me!

' *King.* Spare me——spare
A moment's thought to my distracted soul,
To ease the throbs, and hush the swelling tumults,
Which my fond love would fain conceal from thee,
Thou exquisite tormentor!

[*Exit.*

The character of Rosamond is supported with a degree of magnanimity which corresponds to the rank of a tragic heroine, and were it not for the remorse which she feels for having deviated from the paths of chastity, our compassion at her fate would almost be extinguished by the fortitude with which she encounters it. But the author has judiciously ascribed to her such sentiments as qualify our admiration of her returning virtue by the sympathy they excite; while by the additional circumstances of her being sacrificed on the account of a supposed plot, of which she was innocent, and at the very time when she was going to enter into a life of penitential retirement, we are strongly moved to lament the unmerited severity of her fortune. In this tragedy the characters in general are consistently maintained, the diction, though plain, is not destitute of proper elevation, and the sentiments are chiefly such as recommend the practice of virtue.

XVII. *An Epistle from Oherea, Queen of Otaheite, to Joseph Banks, Esq. 4to. 1s. Almon.*

HAD Ovid lived in the present age, and been acquainted with the transactions of our voyagers in the island of Otaheite, it is not improbable that some amorous epistle, such as

now lies before us, might have flowed from the imagination of that celebrated poet. We may, at least venture to affirm, that had this anonymous production made its appearance under such circumstances as would not discountenance the imputation, it would have been more readily ascribed to the poet abovementioned than to any other writer. For the gratification of our readers we shall present them with an extract from the beginning of this very ingenious burlesque Epistle.

* Read, or oh! say does some more amorous fair
Prevent * Opano, and engage his care?

I Oberea from the Southern main,
Of slighted vows, of injur'd faith complain.
Though now some European maid you woo,
Of † waiste more taper, and of whiter hue;
Yet oft with me you deign'd the night to pass,
Beneath yon bread-tree on the bending grass.
Oft in the rocking boat we fondly lay,
Nor fear'd the drizly wind, or briny spray.
Who led thee through the woods impervious shade,
Pierc'd the thick covert, and explor'd the glade;
Taught thee each plant that sips the morning dew,
And brought the latent minerals to thy view?
Still to those glades, those coverts I repair,
Trace every alley—but thou art not there.
Nor herb, nor salutary plant I find,
To cool the burning fever of my mind.
Ah! I remember on the river's side,
Whose babbling waters 'twixt the mountains glide,
A bread-tree stands, on which with sharpen'd stone,
To thy dear name I deign'd unite my own.
Grow, bread-tree, grow, nor envious hand remove
The sculptur'd symbols of my constant love.

* To the vast † main a rock projecting lies,
Where tempests howl, and roaring billows rise.
There first at eve thy opening sails I spy'd,
And eager glow'd to cleave the briny tide.
My faithful senate sat in wise debate,
And weigh'd the dubious interests of the state.
Though some with brandish'd lance for war declare,
With all the frantic signs of wild despair;

* * The people of Otaheite could not pronounce Mr. Banks's name, but called him *Opano*.

† It appears that Oberea was rather plump and round, and not of the fairest complexion. See Hawkesworth's Voyages.

‡ The South Sea.

Yet I more soft to gentle peace inclin'd,
 And sooth'd the terrors of * Tupia's mind.
 Send them, I cry'd, twice twelve delicious dogs;
 And give them cocoas, women, bread, and hogs.

'Twas morn, the gallant vessel steers to land;
 On the moist beach the marshall'd sailors stand.
 Then first the pangs of conscious love I knew;
 My eyes, my longing soul was fixt on you.
 To gain thy love I practis'd every art,
 And gave my kingdom as I gave my heart.
 Alas! what streams of scalding tears I shed,
 When you surpris'd † Obadee in my bed;
 From my chaff'd temples strait my locks I twitch;
 And with the prickly shell *sasawu* my breech.

' In the soft dance if e'er I chanc'd to move,
 How throbb'd thy bosom with impatient love!
 Now slow I sail'd, and stole my easy way
 With sweet, reluctant, amorous delay;
 Then in brisk circles glanc'd around, and beat
 The measur'd cadence with my quivering feet.
 My eyes refulgent beam'd with wanton fire;
 And all my limbs were brac'd by fierce desire.
 Not Hellas' self with all her curious *pas*,
 Her *Rigadoons* and motley *Entre chas*,
 With such luxuriant grace displays her thigh;
 Or † *Teméredes* with such ease as I.'

The violence of her passion is poetically represented in the following lines.

' Oft have I wish'd, for such you love, that I
 Were metamorphos'd to some curious fly;

* Tupia was prime minister to Oherea. She consented that he should come to England with Mr. Banks, and thereby gave the strongest proof of her attachment to that gentleman. Unfortunately this great politician and philosopher died on the voyage. *Luctuosum hoc suis; acerbum patriæ; grave bonis omnibus. Cic.*

† On the 29th, not very early in the forenoon, Mr. Banks went to pay his court to Oherea, and was told that she was still asleep under the awning of her boat. Thither he went, and upon looking into her chamber, he found her in bed with a handsome young fellow about twenty-five, whose name was Obadee. Hawkesworth's Voyages.

' † The Teméredes is the lascivious dance. See Hawkesworth's Voyages.

I had some difficulty to find out who Oherea meant by Hella, but an ingenious friend and critic suggested to me that it must be Mademoiselle Heinel, whose skill and fame we may suppose was highly exaggerated to Oherea by Mons. Bougainville.

Be-

Considerations on requiring Subscription to Articles of Faith. 63

Beyond the main I'd speed my eager way,
And buz around you all the live-long day.
Nor would I not be some ombrageous tree,
That shades thy grot, and vegetate for thee;
At thy approach I'd all my flowers expand,
And weave my wanton foilage round thy hand.'

The epistle concludes in a beautiful strain of *tender sentiment*.

' Perhaps Opano (be the omen vain)
If ere thy ships shall reach these shores again;
You'll seek the wigwam where we fondly lay,
And in its place will find my sad Morai.
Yet think at least my copious * tears you see,
And spare one thought from Botany for me.
And when with curious search thine eyes explore
'The waving forest, or the marshy shore;
When in strong gin thy skilful hands shall steep,
Some unclasp'd fowl or monster of the deep;
Think on the raptures which we once have known,
And waft one sigh to Otaheite's throne.'

It will readily be discovered from the title-page of this Epistle, as well as from the introduction and annotations, that the author possesses a fund of uncommon humour; and it is but justice to add, that he appears to be well acquainted with the ancient poets.

XVIII. *Considerations on the Propriety of requiring a Subscription to Articles of Faith.* 8vo. 11. Robson.

IN this tract the learned author proposes some general observations concerning the rise and progress of a custom, which seems to place certain explications of supposed scripture-doctrines on the same foot as the Scriptures themselves; he enquires how far this practice may be just and expedient, in the present times, or in itself defensible at any time; he examines the principles upon which it is founded, and the pleas which are offered in its support; and lastly, points out some of its effects.

On these topics he suggests a variety of important considerations, and some observations, which have not been made by any preceding writer.

Some of the advocates for our present ecclesiastical establishment have deduced the right of requiring subscription from the

* The people of Otaheite are remarkable for their *fine feelings*, which generally produce a copious effusion of tears upon every affecting occasion. See Dr. Hawkesworth *passim*.

nature of society, as such. They have maintained, that the church, like other societies, has a power to prescribe its own terms of admittance, and annex what conditions it pleases to the privileges it confers. By some people this reasoning has been thought conclusive. But the accurate and judicious author of this pamphlet places it in its proper light, and very clearly shews, that it is inapplicable to the present case.

‘ For, says he, if the society is something more than a mere human establishment, or voluntary combination of men, and derives its constitution from some other authority, the terms of admittance into such society, may be fixed by the very authority that constituted the society itself, and consequently placed out of the power of any bye-law, or subsequent regulation or restraint: and in this view, the matter seems to have been considered originally. Acts viii. 36. *And the eunuch said, See, here is water, what doth hinder me to be baptized? And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. Ib. xi. 17. Forasmuch then as God gave them the like gift, as he did unto us who believed in the Lord Jesus Christ, what was I that could withstand God? Comp. Ib. x. 47. and also xv. 19, &c.* Where in the very first and most orthodox council, St. James gives his judgment against troubling those with impositions, who from among the Gentiles had been turned to God.

‘ In these and the like passages, does there appear any right of arbitrary exclusion? Is it not clear, on the contrary, that the apostles and elders esteemed themselves bound to receive converts on a general profession of their faith in Christ, and their complying with the terms of his gospel; and were no more at liberty to shut them out, than to force them in; & authorised to lay upon them any other burden, beside a few necessary things, i. e. necessary for the then state and circumstances of these converts?

‘ Farther: if the acts of this same society often draw after them consequences relative to another, wherein it has no right to interfere; and very nearly affect the civil property of individuals, over which it has no authority; should it not be extremely cautious in framing such determinations, as are attended with these consequences?

‘ Again: do not all such particular, minute regulations properly belong to *temporals*, whereof the respective governors in each community have the disposal? and should they with equal strictness and precision take place in *spirituals*, which cannot in like manner be dispensed by these governors, or become subject to their cognisance and jurisdiction?’

Our author, speaking of spiritual dominion, has this remark;

‘ Though

‘ Though it be hardly now admitted as a *power to rule the consciences of men*; in which very form this favourite doctrine was long tacked, and awkwardly enough, to the Bible itself, and keeps its place there in several editions *: yet it comes in for its claim of *submission*, as including some kind of *coercive jurisdiction*; some branch of a certain *power of the keys*;—as an *authority of order*, &c. &c. whatever may be comprehended under such more plausible terms.’

We know that almost every absurdity, espoused by every denomination of Christians, has been supported by quotations from scripture, crudely and injudiciously applied. But if we had not been convinced by ocular demonstration, we should scarcely have believed, that our ancestors would have had the temerity to father this iniquitous doctrine on the psalmist, ‘ that God hath given a power to the church to rule the CONSCIENCES of men.’

We meet with the following acute and pertinent observation in one of our author’s notes, relative to what some writers have called “ a centre of union,” or ground of “ unity in opinion.”

‘ For the like purpose of *keeping men together*, and as a monument, or mark, [Gen. xi. 4. Comp. Worthington, B. L. § 8. and Goguet, Orig. of Laws, &c. Introd. p. 2.] to preserve and to perpetuate that kind of union among them, was the tower of Babel erected by the great political architects of those times : and perhaps it will be thought worth observing, that a like fate has attended some other structures raised by their successors in the same art, and for the very same end.’

The Christian church may be considered as a beautiful and magnificent structure, founded upon a rock, by a wise and omnipotent architect. It is in its own nature firm and impregnable. But Christians, in the warmth of their piety and zeal, have taken infinite pains to fortify and support it, by outworks, fences, props, and buttresses. Some have employed themselves in drawing lines of circumvallation ; others in erecting walls ; and others, like the builders mentioned by Ezekiel, *in daubing them with untempered mortar* ; others again in collecting heaps of rubbish, wood, hay, and stubble, round the citadel ; imagining that they were providing for its security, when, in reality, they were only providing a lodgement for the enemy, and injuring the beauty and grandeur of the building itself.

* Vid. *Contents* of the latter part of Psalm cxlix. Ed. Bill, 4to-1702. Basket, 4to, 1733. Do, fol. 1739. Though I must do both our universities the justice to remark, that in their late editions, this is tolerably qualified.’

The clergy have been frequently accused of prevarication, for continuing in the church, while they disclaim some of her doctrines and established forms. Our author obviates this accusation by the following just and pertinent question: 'If our first reformers had quitted their stations in the church, instead of using all their endeavours to amend it, should we have had reason either to admire their spirit, or applaud their conduct at this day?'—Nay, we may venture to believe, that we should have had no reformation.

The author concludes his remarks with this ingenuous and liberal declaration:

'As I cannot but esteem it to be the duty of every one in this our day, to contribute what lies in his power to the preservation and improvement both of church and state, by embracing all fair opportunities to further and complete their reformation, I have endeavoured to perform what appeared to be a part of my own duty on the present occasion, and humbly submit the event to the all-wise disposal of an over-ruling Providence.'

This pamphlet exhibits a fair and impartial view of the controversy concerning subscriptions; and is ascribed by the public to a learned and amiable prelate, the B. of C.

FOREIGN LITERARY INTELLIGENCE.

19. *Fragments sur l'Inde, sur le General Lalli, & sur le Comte de Moranges.* 8vo. 2s. 6d. Nourie.

THIS work bears such incontestible marks of its origin, as evince it to be the production of the celebrated writer in the neighbourhood of Geneva. We meet here with the same splendor and vivacity of sentiment, the same philosophical reflection, and the same animated strain of narration which distinguish every composition of this admired author, whose unabating force of genius seems to bid defiance to the influence of years.

In this treatise a concise, but interesting, account is delivered of the general state of the East Indies, with many particulars relating to the government and manners of the ancient inhabitants of the country. We would gratify our readers with a more particular account of this volume, but being informed that a translation of it is in the press, we shall postpone our further remarks until it be published.

20. Jo. Frid. Cottæ *Historia Dogmatis de Vita Æterna.* 4to. Tubingæ.

The reverend author traces the doctrine concerning a future state, through many nations and ages, and shews that it has been adopted by many heathens, by all the Jews, except the Sadducees, and universally by Christians, whether orthodox or heterodox: he also asserts it to have been known under the Mosaic dispensation.

'Whether the immortality of the soul can be demonstrated from reason only,' is a question into which he does not chuse to enter. Probably he was deterred by observing that even Socrates, Cicero,

and Seneca, appear to have been fluctuating in their sentiments concerning that important article.

He might, however, have also considered, that since the times of these great men, human reason has certainly made at least some very considerable progress, and that, had they enjoyed the improved light of our age, they would more easily have arrived at conviction.

21. Joan. Antonii Scopoli *Annus primus Historico-Naturalis. Annus Secundus. Annus Tertius.* 3 vols. 8vo. Lipsiæ.

The first volume of this work contains descriptions of 254 birds, according to Linnæus's method; part of these birds are rare, and part of them are here described for the first time.

The second consists of observations made during a journey to the county of Goeritz, and another through that of Tyrol.

The third volume contains, a vindication of physicians from the reproach of having once been banished from ancient Rome; a dissertation relative to distempers among horned cattle; and another, concerning the Berlin blue colours, and some varnishes.

22. *An Epistle to the covetous Votaries of Alchemy.* 8vo. Frankfort. (German.)

This writer seems to be some improverished but honest adept, who endeavours to caution his brethren against the errors by which he himself has been deluded and ruined.

23. Joan. Frider. Hirtii *Institutiones Arabicæ Linguae. Adjecta est Chrestomathia Arabica.* 8vo. Jenæ.

The grammar of the Arabic language appears to be methodical; and the chrestomathy contains a variety of prosaical and poetical pieces, illustrated with notes.

24. *Bibliothèque d'un Homme de Goût, ou avis sur le Choix des meilleurs Livres écrits en notre Langue sur tous les Genres des Sciences et de Littérature; avec les Jugemens que les Critiques les plus impartiaux ont portés sur les bons Ouvrages, qui ont paru depuis le Renouveau des Lettres jusqu'en 1771.* Par L. M. D. V. Bibliothecaire de M. le Duc de **. 2 vols. 12mo. Paris.

This critical enumeration of French books seems to be impartial with regard to those writers who are dead, and generally indulgent to all those who are alive. Happily, however, few or none of the latter have been admitted into this curious list but such as are actually entitled to approbation.

25. *Songs of the Germans. With Melodies.* 4 Books. 4to. Berlin.

The choice both of the poetry and music contained in this collection, was apparently made by excellent connoisseurs of both.

26. John George Effig's *Short Introduction to the General and Particular History of the World, revised and continued to the present Time,* by M. John Christian Volz, Professor of History at Stutgard. 9th edit. 8vo. Stutgard.

This sketch of the History of the World contains a very short idea of ancient history, and is, with regard to modern history, confined to Europe only. The principal events are judiciously pointed out in a few words: but the diction is frequently debased by vulgarisms, which is the more to be regretted, as the book is designed, and, in every other respect well adapted, for the use of youth.

27. John Anton. Scopoli, M. D. &c. *Introduction to the Knowledge and Use of Fossils.* 8vo. Riga and Mictau. (German.)

The author of this very instructive performance had, by the empress queen, on account of his practical knowledge, been appointed a public professor of metallurgy and chemistry, and physician at Idria, a place which gave him frequent opportunities both of increasing his collection of ores and minerals, and for examining them by a variety of chemical processes, and encouraged him to publish several works that have met with the general applause of connoisseurs.

The present Introduction contains a distinct enumeration of the minerals in his own cabinet, which were for the greatest part collected in the interior provinces of Austria; though he has also enriched it by a number of foreign ones.

His system appears to contain many positions peculiar to himself, but well worth the attention of mineralogists.

28. J. F. Mayer's *Contributions and Dissertations for the Advancement of Husbandry and Oeconomy, according to the Principles of Physics and Experience.* 8vo. Frankfurt on the Mayn. (German.)

The writer of these Contributions is a judicious and truly respectable curate, who endeavours to benefit his parishioners and readers by solid, practical instructions, both in spiritual and temporal oeconomy; and appears to lead a very useful and happy life in his retirement.

29. L. J. D. Sućkov's *Elements of Military Architecture.* 4to. Frankfurt and Leipzig. (with cuts) German.

Containing the various methods of fortification, as laid down by Blondel, Coehorn, Freytag, Glaser, Heer, Herbolt, Landsberg, Ruffenstein, Sheiter, Sturmius, Vauban, &c. &c. with their several constructions and dimensions, accurately delineated, and their respective merits and defects fairly stated.

30. *Instructions for Officers who intend to become Field-Engineers, or to improve themselves during their Campaigns, &c.* By John Gottlieb Tielke, Artillery-Captain to the Elector of Saxony. 8vo. Dresden and Leipzig. (German.)

To those of our officers who, during their campaigns in Germany, have, among other improvements, not disdained to attain some knowledge in the German language, we may venture to recommend this book as a very comprehensive, sensible, and useful performance.

31. *Theatre of Arts and Trades, &c. translated from the French, and published with Remarks, by Dr. Daniel Gottfried Schreber* Koenigsberg. 4to. (with cuts) vol. I.—IX. (German.)

This collection contains a great part of the descriptions of arts and trades hitherto published under the direction and sanction of the French Academy of Sciences. They appear to have been faithfully translated (which, considering the immense number and variety of technical terms and phrases, was by no means an easy task), and they are moreover improved by many valuable additions of the translator's. The plates also, though not equal to those of the originals in point of elegance, are yet copied with an accuracy and distinctness sufficient for the purposes of instruction.

32. *The Jew, a Periodical Paper.* 4 vols. 8vo. Leipzig. (German.)

Might serve for an useful model to many Christian writers: it contains a faithful historical account of the laws, customs, and

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manners of the Jews, given by Mr. Gottfried Selig, a profelyte and lecturer of the Hebrew language at Leipzig. The praise of accuracy of knowledge, and fidelity of description, has been allowed to him by learned Jews; that of purity of style and language, by connoisseurs of the German tongue; and that more essential one, of candour and moderation, by both parties.

33. *Essai sur l'Homme, Poëme Philosophique par Alexandre Pope, en cinq Langues, savoir: Anglois, Latin, Italien, François, et Allemand. Strasbourg. 8vo.*

This honourable polyglott-monument of the reputation of our great poet, among the nations of the Continent, consists of four poetical translations of very unequal merits, viz.

1. A Latin one in hexameters: *Alexandri Pope Equitis Anglicani et Poëtæ incomparabilis Commentatio Poëtica de Homine, ex Anglico Idiomate in Latinum translata, et Carmine Heroico expressa, per Jo. Joach. Gottlob Am. Ende, Theologiæ Doctorem et Antistitem Sacrorum apud Dresdenses.*
2. An Italian one: *I Principi della Morale, o sia Saggio sopra l'Uomo Poema Inglese di Alessandro Pope, tradotto in Versi Sciolti Italiani dal Cavaliere Anton. Filippo Adami.*
3. Abbé Resnel's well-known translation into French rhymes, which, tho' very roughly handled by bishop Warburton, has often been reprinted abroad.
4. *Der Mensch, ein Philosophisches Gedicht des Alexander Pope, aus dem Englischen übersetzt von Herrn Heinrich Christian Kretschke* a translation which, in point of fidelity, spirit, conciseness, and poetical harmony, appears to excell all rival copies by far, and to approach nearest to the various merits of its original.

MONTHLY CATALOGUE.

CONTROVERSIAL.

34. *A Clear Display of the Trinity, from Divine Revelation. 8vo. 4s. sewed. Robinson.*

THE author divides his work into three parts. In the first he undertakes to prove, that there is but one God; that there is a plurality in God, and that it is limited to three; and that each of the three hath ascribed to him in Scripture the names and perfections proper only to God: or, that the names and perfections proper only to Deity are common to the three, who are one. In the second part he endeavours to shew, that the names, or relative characters, Father, Son, and Word, Holy Ghost, or Spirit, are descriptive of the three distinct parts they sustain in the Divine œconomy. In the third part he points out the impropriety of some of the terms and phrases, which are commonly used in dissertations on the Trinity.

We cannot recommend this performance to the learned reader; for the author himself expressly declares, (p. 337.) that he does not write for the literati.

- 35 *Lossé Hints on the Subject of Non-conformity. Addressed to the right rev the Lords Bishops of England.* 8vo. 1s. Johnson.

The design of this tract is to shew, that all the clergy of the church of England, have in various instances, which the author specifies, publicly and confessedly violated the injunctions and directions contained in the rubrics and canons; and that it will therefore be in vain for the bishops to exert their vigilance, for the discovery and exemplary correction of heretical pravity.

D I V I N I T Y.

36. *A Practical Discourse on the Moral Uses and Obligations of the Institution of Baptism; designed to assist a serious and judicious Obedience to it.* 12mo. 6d. Johnson.

The author of this tract points out the religious and moral uses of baptism, the benefits arising from it, and the necessity of conforming to our Saviour's injunctions in this article. He concludes with directions to the candidates for baptism, and advice to the baptized.—This tract is the production of an antipædobaptist.

37. *The Rational Christian's Assistant to the worthy receiving of the Lord's Supper.* 12mo. 4d. Johnson.

An abridgment of bishop Hoadly's Plain Account, drawn up with tolerable accuracy, and intended for the use of common people.

38. *A Concise History of the Prophets, Prophecies, &c. in the Old Testament; and of the Apostles, Evangelists, and Disciples of our Lord and Saviour Jesus Christ, in the New Testament.* 8vo. 1s. Cooke.

This writer has given us a short account of 127 persons, who are mentioned in the Scriptures under the names of prophets, apostles, evangelists, or disciples of Christ. But he discovers no great degree of judgment in this compilation. He frequently retails absurd and apocryphal stories. The learned reader shall judge for himself.

The prophet Nathan, of the house of Thock, was born in the city of Galilee. He lived in the time of David, and taught him the law of the Lord. He foresaw that David was in love with Bathsheba, the wife of Uriah, therefore went towards Jerusalem to admonish the king. He was stopped by Belial: for as he went, he found in the way the carcase of a man, whom he carried with to bury, lest it might be torn to pieces by wild beasts. (2 Sam. xii. ver. 9.) In the night Nathan understood that David had committed this horrible offence, so he returned to Galilee with great lamentation. Uriah being slain by the procurement of David, the Lord sent Nathan unto him, to rebuke him for his guilt. (2 Sam. xii. ver. 10.) David remembering himself, trembled for fear of the Lord, perceiving the Lord was displeased with him for his adultery. (Ver. 25.) David knew that Nathan was inspired, therefore revered him as the

the messenger of God. Nathan died, and was buried in the city of Galilee, in his own land.'

Half of this account of Nathan is fictitious. Epiphanius relates the story of the dead man, whom the devil is said to have thrown in the way of the prophet. But such legendary tales deserve neither credit nor confutation.

P O L I T I C A L :

39. *An Account of the Proceedings at the India-House with Respect to the Regulations proposed to be made By-Laws, by a Committee of Proprietors elected by Ballot, for the Purpose, and agreed to by a General Court.* 8vo. 1s. Payne.

The author of this pamphlet, who styles himself 'One of the Committee' [of proprietors appointed to consider of proper regulations for the better management of the company's affairs], assigns the following reason for its publication, in an advertisement prefixed to his book.

'As there were not a dozen proprietors at the India-house, except those concerned in some branch of the shipping business, when the regulations formed by the committee of proprietors, which had been regularly passed, as bye-laws, were brought on, a second time, for reconsideration, it will not appear very surprising, the articles relating to the company's shipping, should be treated in the manner they have been. And as the public papers were, on that occasion, remarkably, more silent than usual, with respect to the debates at the India-house, it is presumed, the proprietors are not, as generally, informed of the transactions relative to so important a business, as they really ought to be; the following impartial account is therefore submitted to their consideration.'

After observing that the present distressful state of the company became a matter of very serious consideration, as well to the public as the proprietors, and assigning the causes to which it is owing, the author proceeds to inform us what steps were taken by the proprietors, to retrieve their affairs; particularly by appointing a committee to prepare such by-laws as might answer that purpose, and which the proprietors had sufficient power by their charters to establish at a general court: he enlarges upon the unprecedented methods said to be taken by a party among the late directors to prevent the completion of the designed reformation, and their connections with a number of proprietors, who are immediately interested in the shipping business of the company; giving several calculations to shew not only the perplexed method and exorbitant charge attending the contracts for the freight of the company's merchandize hitherto pursued, but that the expence may be greatly reduced, and yet leave very considerable profits to the contractors.—This, however, being a subject of too special a nature for the generality of

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Readers; and also requiring, from such as are interested in these Proceedings, a more minute investigation than our limits will admit, we shall refer those who are desirous of farther information to the pamphlet itself.

40. *Considerations on certain Political Transactions of the Province of South Carolina.* 8vo. 1s. 6d. Cadell.

The purport of this pamphlet is to prove, that the conduct of the commons house of South Carolina, in assuming to themselves the right of disposing of the public money of the province, without the concurrence of the other two branches of the legislature, is repugnant to the constitutional principles of the British colonies; and that his majesty's instructions to the governor of the province on this subject, ought to be considered in no other light than as a legal act of sovereignty, intended merely to recal the commons house in Carolina to an observance of the constitutional principles of their government, from which they had departed. The transaction, which is the subject of these Considerations, is an order passed in the commons house in South Carolina, in December 1769, for granting the sum of 1500 l. sterling to the society of the Bill of Rights, at the London-Tavern in this metropolis. The author endeavours to expose the absurdity of this transaction with a degree of pleasantry, and discovers through the whole pamphlet a cool and rational spirit of argument.

41. *A Digest of the present Act for amending of the Highways, &c.* By J. Scott, Esq. 8vo. 2s. Dilly.

The surveyors, and all others concerned in the amendment of the highways, are under obligations to Mr. Scott, for reducing into more convenient order the directions given by the late act concerning the highways. To this Digest that gentleman has added a great many very pertinent remarks, in some of which he has pointed out inconsistencies which escaped the attention of the legislature, and which by this means will probably be removed on some future occasion.

ARCHITECTURE.

42. *An Essay on the Qualifications and Duties of an Architect, &c. With some useful Hints for the young Architect or Surveyor.* 8vo. 1s. Taylor.

Although the title page of this pamphlet corresponds with the contents of it in a great measure, the principal design of the work appears to be a vindication of Mr. D. surveyor to the New Goal, who has been blamed for suffering some Purbeck Portland to be used in that building. In order to effect this, the Essay enumerates such a variety of qualifications necessary to form a complete architect, that it is almost impossible for any man to possess them all. One of these qualifications is a knowledge of the

the names and nature of all kinds of materials that may be used in building, which the author supposes very few possess. The consequent deduction is that, in Mr. D's absence, it was the duty of the clerk of the works not only to inspect the execution, but likewise all the materials, to see they were such as were intended should be used by Mr. D. and as it cannot be supposed that the said clerk should know the names and nature of all materials for building, therefore this Purbeck Portland might be used without Mr. D's knowing it. This is not, it is true, positively asserted, but it is what seems to be intended. On the whole, this defence will not, we believe, be of much service in exculpating Mr. D.

The hints for the young architect are such as must occur to any man of common understanding, who has the least acquaintance with the world, and have only a kind of negative goodness, as they cannot easily mislead the reader.

43. *The Practical Builder ; or Workman's General Assistant. Showing the most approved and easy Methods for Drawing and Working the whole or separate Parts of any Building, &c. &c. &c. By William Pain, Architect and Joiner.* 4to. 12s. Taylor.

Mr. Pain has acquired so much credit from his two former publications on subjects of architecture, that our readers will, probably, be beforehand with us in judging the present to be a work of merit.

In the exercise of our profession, we are but too apt to have our tempers soured by the frequent penance we undergo in the examination of dull and unprofitable works ; it is therefore with real pleasure that we meet with any performance which serves, although only by amusing us, to make us forget the drudgery which is allotted to Reviewers. In effecting this, what is presented to the eye, is nearly as efficacious as what is offered to the understanding only, and the graceful decorations of architecture which Mr. Pain has now laid before us, have afforded us in their examination much entertainment.

This work, from the apparent accuracy of the directions, must be of great use to builders ; and as it is neatly engraved on eighty-three quarto plates very well filled, the purchasers will have no reason to complain of the expence.

44. *The Carpenter's Treasure : a Collection of Designs for Temples, with their Plans, Gates, Doors, Rails, and Bridges, in the Gothic Taste, with the Centres at large for striking Gothic Curves and Mouldings, and some Specimens of Rails in the Chinese Taste ; forming a complete System for Rural Decorations. Neatly engraved on Sixteen Plates from the Original Drawings of N. Wallis, Architect.* 8vo. 2s. 6d. Taylor.

The title of this little piece sufficiently explains the contents ; and we shall only add, that the plates are very well executed.

POERTY.

P O E T R Y.

45. *Medico Mastix ; or, Physic Craft detected. A Satirico Didactic Poem.* 4to. 1s. Evans.

The characters which the author exposes in the satirical part of this poem, are such as deserve animadversion; but with respect to some others among the faculty, he appears to be too profuse of panegyric. Justice requires equal impartiality in the distribution of censure and of praise.

46. *The Juvenaliad. a Satire.* 4to. 2s. Bell.

The appearance of a good intention is the greatest merit we can discover in this Satire.

47. *An Epistle from Mr. Banks, Voyager, Monster-banter, and Amcreso, to Oherea, Queen of Otaheite. Transused by A. B. C. Esq. Second Professor of the Otaheite, and of every other unknown Tongue.* 4to. 1s. Swan.

This Epistle is written somewhat in the manner of that from Oherea, to which it seems to be intended as a reply. It is not inferior to the other production in the *bon ton* of Otaheite, but is far less remarkable for poetical merit.

48. *Airs and Chorusses in the Entertainment of the Sylphs, or Harlequin's Gambols, as performed at the Theatre-Royal, Covent-Garden. The Music entirely new, composed by Mr. Fisher.* 8vo. 6d. Becket.

These *Airs* and *Chorusses* contain at least an agreeable modulation and variety of sound, which are perhaps the most essential requisites in the vocal part of a Harlequin entertainment.

N O V E L S.

49. *Fatal Affection ; or the History of Henry and Caroline.* 2 Vols. 12mo 6s. Noble.

Caroline is the heroine of the piece, and generally appears in an amiable light. We cannot say so much in favour of the hero; for Henry is a very contemptible and censurable character. The other personages of the piece are but indifferently drawn, and the situations into which they are thrown are barely within the bounds of probability.

50. *La Belle Philosophe ; or, the Fair Philosopher.* 2 Vols. 12mo. 5s. sewed. Lowndes.

These volumes contain many characters, many situations, many sentiments, much business, and not a little bustle. This novel cannot be ranked among the drowsy productions of a similar kind, for the attention is sufficiently kept awake to prevent the reader from taking a nap.—The catastrophe is confessedly an imitation of *Clarissa*.

51. *The*

51. *The Fashionable Daughter: being a Narrative of true and recent Facts: by an impartial Hand.* 12mo. 2s. 6d. Demville and Knox.

This volume can only be interesting, we think, to those who are acquainted with the characters or the facts contained in it, and seems to be better calculated for the meridian of Edinburgh than of London.

52. *The Journey to London; or, the History of the Selby Family.* 2 Vols. 12mo. 6s. Noble.

The Selby-family, Mr. Selby himself excepted, are all of the race of Wrongheads; and are, by their ignorance of the world, of the town at least, thrown into ruinous situations.

MISCELLANEOUS.

53. *The Present State of Music in France and Italy: or, the Journal of a Tour through those Countries, undertaken to collect Materials for a General History of Music.* By Charles Burney, Mus. D. 2d Edition corrected. 8vo. 6s. Becket and Robinson.

In this new edition of Dr. Burney's Italian Tour, though the title-page promises only corrections, we find several additions in different parts of the work, which has extended it twelve or fourteen pages more than the first edition: the Preface, for instance, speaking of electricity, and what has been said of M. Philidor, and the serious French opera, are enlarged; something new is inserted concerning the strolling musicians of Italy; as also an additional circumstance concerning the duchess of Savoy; but the most considerable is to the article *Verona*, where the doctor has added two pages of new matter.

The Reviewers are happy to find the public opinion of this very entertaining work corresponding with theirs; of which the quick succession of a second edition is an irrefragable proof.

54. *A Complete History of England, by Question and Answer; from the Invasion of Julius Cæsar to the Present Time. Extracted from the most celebrated English Historians, particularly Rapin, Tindal, Hume, and Smollett, and calculated for the Instruction and Entertainment of the Youth of both Sexes.* 12mo. 3s. Crowder.

As the history of one's own country is what no man, at least no member of a free government, ought to be unacquainted with, every attempt to facilitate the study of it merits commendation. We have already so many histories of England, that it may seem superfluous to give a new one; but as some of these are too bulky and expensive to be of general use, and are besides ill adapted for the instruction of young readers, a history in which brevity is particularly studied, provided nothing material or necessary to be known be omitted, must be of real use.

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We have had abridgments of our history in various forms, and some of them have been very well executed, but as the mode of question and answer is perhaps best calculated for imprinting on young minds the incidents related, an abridgment well executed in that way has the preference over others. Our author's reason for offering to the public the present history, as there has been one already on the same plan, we shall give in his own words:

'The author of the former History of England by Question and Answer, though by no means chargeable with partiality or prejudice, appears to have failed in the following particulars. He does not give, in our opinion, a sufficiently distinct account of the English constitution. He omits entirely that part of the history, which precedes the union of the Saxon heptarchy, comprehending a space of no less than 856 years; and though the events which happened during that period bear no proportion, either in number or importance, to the length of time, yet they ought not surely to be passed over in silence. He forgets to preserve the necessary connection between different facts of the same nature, and even between the different circumstances of the same fact. The account of parliamentary transactions is frequently interrupted by the relation of military incidents, and the history of an expedition to the East or West Indies is sometimes broken and disjointed by the mention of a battle in Germany, upon which it has no immediate or visible dependence. Thus the reader often finds it difficult to form a distinct idea of many particular occurrences, and, of consequence, is the less likely to remember them. He neglects, at least in a great measure, to mark the progress of the arts and sciences, and to record the names and qualities of those great men who have contributed towards their advancement.

'In all these particulars the author of the present work has endeavoured to supply the defects of his predecessor; how far he has succeeded in his endeavours must be left to the impartial decision of the public.'

To the Preface is subjoined a very respectable list of masters of academies, who have expressed their approbation of the work.

It must be allowed that our author has executed his task with judgment and accuracy; and as he brings down his work to the present time, we think it an excellent abridgment of the English history.

55. *A Continuation of the Narrative of Academical Proceedings, relative to the Proposal for the Establishment of annual Examinations in the University of Cambridge. By the rev. John Jebb, M. A.* 8vo. 3d. Crowder.

In this narrative, Mr. Jebb lays before the public an account of the proceedings, in the university of Cambridge, relative to his proposal for the establishment of annual examinations in that university. The proposal, it seems, has met with great opposition;

tion; and among other complaints, Mr. Jebb observes, 'that the members of the committee, who, in obedience to the summons of the vice chancellor, met upon the 21st of October, and determined the question of the practicability of annual examinations in the negative, have not acted, in some essential points, conformably to the grace from which they derived their authority; and that the resolution of the majority, on that day, has no greater degree of validity, than the resolutions of the majority of the members of any private society, when that majority amounts not to the precise number expressed in their statutes.'

56. *The New Pocket Dictionary of the French and English Languages. In Two Parts. French and English, English and French. By Thomas Nugent, LL.D. The Second Edition, greatly improved, with the Addition of upwards of 13000 Words, besides a very useful Supplement, containing the Names of the most remarkable Empires, Kingdoms, States, Islands, Provinces, Cities, Mountains, Seas, Gulphs, Straits, Rivers, &c. The Names of ancient and modern Nations, together with the Names of remarkable Men and Women, Surnames of Sovereigns, both in French and English, which will prove of great Use to those who read or translate History, Geography, Mythology, Poetry, &c. and are not to be found in any other French and English Dictionaries now extant. By J. S. Charrier. 8vo. 3s. 6d. Dilly.*

Of all the members of the republic of letters, few are more useful than those who employ themselves in clearing the paths of instruction for beginners. Amongst these the lexicographer (that harmless drudge, as our great English lexicographer himself styles him) certainly ranks far above the lowest. Diligence is indeed more necessary to him than genius or taste, but in order to excel, he must not be destitute of either of these.

For common use the size of Nugent's Dictionary is exceedingly convenient; Mr. Charrier, therefore, although he has made very considerable additions to that work, has still confined his performance to the same size with it, and this he has been enabled to do by making use of various abbreviations, in which he has been cautious in avoiding obscurity, having made none but such as are perfectly and easily intelligible, for which he certainly merits commendation.

As the title page sufficiently enumerates the contents of this performance, it is needless for us to repeat them. We shall only remark that, although Mr. Charrier's additions are generally useful, he has inserted many words which are not frequently used: in doing which he is more excusable than those who have omitted such as are more common, a fault too frequent amongst the compilers of French and English dictionaries.

On the whole, we think he has made many improvements on Nugent's work, and therefore recommend his performance to those who are studying the French language.

37. *A Letter to the Universities of Oxford and Cambridge, &c. In Respect to the Collection that was made for the Colleges of New-York and Philadelphia. By Sir James Jay, Knt. M. D.* 8vo. 6d. Kearsly.

The foundation of Sir James's complaint is this. In the year 1763, he undertook to make a collection in this kingdom, for the college of New-York. When he had only 1500*l.* in his hands, alderman Trecothick advised the governors of that seminary to draw upon Sir James for 4000*l.* intimating that he had some apprehensions with regard to his integrity.

In this letter the author seems to have vindicated his conduct in a very satisfactory manner; and, upon this supposition, with a proper degree of spirit.

58. *An Appeal to the People called Quakers, on the late Difference between John Fothergill and Samuel Leeds; so far as the Discipline of the Society was concerned therein.* 8vo. 6d. To be had at the Royal Exchange.

A difference having arisen between Dr. Fothergill and Dr. Leeds, it was proposed to submit the affair to the judgment of arbitrators: but the former refused to comply with their decision, and brought the matter into Westminster-Hall, where it was determined in his favour.

This appeal is published in vindication of the arbitrators who made the award.

59. *A Short Enquiry into the Nature of the Titles conferred at Portsmouth, by his Majesty. August 1773. Shewing the Origin and ancient Privileges of Knights Banneret.* 8vo. 6d. Almon.

We are here presented with a variety of precedents respecting the creation of knights banneret, from all which it appears, that previous to the late naval review at Portsmouth, this order of knighthood was never conferred but in time of war, in the field of battle.

ANSWER to an Enquiry from C—J—, of Trinity College, Oxford.

Le Ventriloque, &c. par M. de la Chapelle, was published and may be had at Paris, chez la Veuve Duchesne, Libraire.



THE CRITICAL REVIEW.

For the Month of *February*; 1774.

ARTICLE I.

A Treatise of Maritim Surveying, in Two Parts: with a Prefatory Essay on Draughts and Surveys. By Murdoch Mackenzie, sen. late Maritim Surveyor, in his Majesty's Service. 4to. 6s. Boards. Dilly.

ALthough surveying, in general, be one of the oldest among the sciences, in so much as to have given birth and name even to geometry itself; and the writers upon other parts of it are almost innumerable; yet, we do not recollect that any person, before this author, has expressly treated of that branch of measurement which particularly respects the sea-coast. Admitting that it is generally the necessity for an art which gives occasion to its rise and improvement, and that the necessity for maritime surveying may be very great as well as that of land surveying, yet the natures of those necessities are exceedingly different; the frequent alterations undergone by the objects of the latter requiring new inventions in practice, while the more invariable state of the maritime department seldom makes recourse to such expedients necessary. Many occurrences occasion the measuring of the earth and its several parts, from kingdoms down to the smallest field; even peace and war, though producing contrary effects in other things, unite in promoting and exercising this art. Hence we have had surveys and maps of new-conquered provinces: Alexander took with him surveyors to delineate his journeys and conquests; the Romans exposed to public view, in triumph, the maps of

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their acquisitions; the transfer of landed estates, nay, the letting of a farm or even a turnip field, will require the interposition of the surveyor; and so of many other cases which do not apply to the survey of sea-coasts. No wonder that it hath not been usual to distinguish these two kinds of surveying from each other, as they happen to agree exactly in their chief part, viz. in determining the figure of the thing surveyed; for the same means by which we obtain the true form of an estate or of a county, whether it borders on other land, or a brook, or a large river, will also assign us the figure along any part of the sea-coast. It must be acknowledged, however, that there are several circumstances in which they differ from each other, especially where the maritime is taken in the extensive sense in which this author has considered it, by including the soundings, and determination of the channels and anchoring places of harbours, and the rocks, sands, shoals, currents, tides, &c. in the neighbourhood of them. The knowledge of these particulars is certainly very necessary to commerce, and of such importance as to authorise a person, so well acquainted with the business as this gentleman seems to be, to address the public on maritime surveying.

There is, no doubt, much more difficulty in writing a book on a new subject than on one of which many have treated before; because, that the writer has both his subject to teach, and also his plan or mode of instruction to invent and lay down. And we are glad to find, that this author has acquitted himself so well in this respect: for he has shewn himself a good writer, as well as an able practitioner in his art; which is not very common in treating of the sciences.

We shall give a short account of the manner in which Mr. Mackenzie treats his subject, with occasional remarks as we go along.

After a prefatory discourse, or essay on the different kinds of draughts and surveys, he divides his treatise into two parts, each part into five chapters, and each of these into several sections, problems, &c. The first part contains the geometrical principles, and other pre-requisites of surveying; and consists chiefly of such things as are common to other kinds of surveying as well as maritime.

Of this part, Chap. I. enumerates the necessary qualifications of a surveyor.

Chap. II. consists of the four common cases, or theorems, of plain trigonometry.

Chap. III. treats of longimetrical operations and problems; shewing the various methods of obtaining the distances between places,

places, either according as their situation and attendant circumstances may induce, or as the nature of the intended survey and draught may require.

In this part, almost the only thing which we find peculiar to the subject, is a problem for measuring a line on the surface of the sea. In the latter case, at the bottom of p. 23, when the angle is more than ninety degrees, we think the construction should be demonstrated, as well as in the former, it not being so very evident to all readers. We are not of the author's opinion, that the two methods given in the next page are attended with greater facility than those laid down in the three preceding problems; which contain the substance of a paper published in N° 69, of the Philosophical Transactions, by Mr. John Collins. Our author's next problem also, *To find the distance of two points or stations from each other, and from two other points whose distance asunder is known, and which are both visible from each of the former*, is the first of three problems in N° 177 of the same Transactions; and it might not, perhaps, have been amiss, had he likewise availed himself of the other two. The next, Prob. 8. *To find the distances of a point from two others, which lie at a given distance and bearing from each other, without any measuring, but only observing, at the required point, the bearings by the needle of each of the other two*; is easily reduced to practice, and must often be useful in large surveys.

Chap. IV. contains an account of various good methods of examining and using several instruments for measuring angles.

In Chap. V. is presented a select collection of astronomical problems, for finding a meridian line and the variation of the needle, very judiciously laid down and explained.

This chapter concludes the first of the two parts into which the work is divided, and employs indeed more than half of the book, notwithstanding it consists only of preliminary subjects; on which account, however, our author did well to class them together in one part.

There is a common fault in small writers, of employing the chief part of their books in teaching the several sciences preceding that from which they are denominated, or necessary to be known by those who are to read or learn that particular subject; and which are generally delivered in a very indifferent and incomplete manner by that set of writers. Their common pretence is to render their works independent of all others, but the practice is, in fact, no other than an imposition on the public, who are thus obliged to purchase the same

subjects over and over again. Although our author has partly fallen into the custom of those writers, yet we would not reckon him in the number of them; most of the introductory propositions here delivered, are not peculiar to his subject, but belong in common to many others; and he certainly has not aimed at swelling his book with entire treatises on the several subjects to which those prolegomena respectively belong, but has made a judicious selection of such parts of them only as have an immediate application to the subject of which he professes to treat. Besides his having arranged those materials in a method the most convenient for the learner, he has also explained them better than they generally are done, and in such a manner as more immediately relates to the design of the work.

In Part II. Mr. Mackenzie treats more minutely 'of the procedure and operations in surveying sea-coasts, according to their various circumstances.'

Chap. I. teaches how to form what the author calls a staff-metric scheme of points, by which the distances along the coast may be determined.

Chap. II. contains various methods of the procedure in surveying sea-coasts under the more common or ordinary circumstances, with several examples of the process with regard to bays, harbours, rivers, and islands, and the delineation of the coast-line on paper.

Chap. III. consists in like manner of the procedure in surveying them when they are unfavourably circumstanced.

Chap. IV. gives the methods of determining, describing, and avoiding rocks and shoals. It treats also of the tides; soundings, &c. teaches the copying and reducing of draughts, and enumerates the instruments and necessaries for such surveys. Among these he might have added a scale finely divided at the edges into plane scales of equal parts, as it protracts distances by application much more expeditiously than by a pair of compasses; and we may likewise observe, that instead of charcoal, for blacking over the back of a rough draught to be copied, it is better to use a piece of black lead, or the powder of it.

In Chap. V. is contained the method of finding the longitude by the eclipses of Jupiter's satellites, and of continuing a meridian, or north and south line, through a kingdom; as also a parallel of latitude, or east and west line, through the same. The author is mistaken in directing to convert *apparent* time into *mean* or *equal* time, in order to compare the *observed* times of the eclipses of Jupiter's satellites with the *calculated* times

times in the Nautical Almanac; for, in that work, they are not calculated to equal but to apparent time.

Upon the whole, candour obliges us to observe, that Mr. Mackenzie has acquitted himself, in this first treatise on maritime surveying, with a degree of accuracy which merits approbation; and that he has not only discovered a thorough knowledge of it himself, but has also explained it in such a manner as cannot fail of being useful to others who may have occasion to make such kind of surveys or draughts.

As a specimen of the author's writing, we shall here extract the third Example of Chap. II. Part 2.

‘ E X A M P L E III.

‘ *How to proceed in surveying an extensive coast.*

‘ **Case 1.** If the coast extends northward, or southward, take, carefully, the latitudes of two remarkable hills, or promontories along the coast, as near the true meridian as they can be found, and as far from each other as can be seen distinctly; suppose 20, 30, or 40 miles. From their difference of latitude, bearings, and variation of the needle, find their distance in miles and parts of a mile (by longim. prob. 2. p. 12.) make the chord of that arc, or distance, the base-line, and by it form a stasimetric scheme of points; one, or two of them, representing remarkable and sharp objects. If one, or more, of the objects lie off the coast at sea, it will be a conveniency; for there will be fewer objects to intercept the sight of these. When the stasimetric scheme is verified, and transferred to some sheets of clean paper, and a number of magnetic meridians, and east-and-west lines, drawn over it, then begin to survey and delineate the coast, as directed in example II.

‘ It will sometimes happen that no one proper object is to be seen from both ends of so long a base line, with which to form a stasimetric scheme; but if any remarkable intermediate object, properly situated, is seen at one end of the base-line, and the other end seen at that object, its distance may be found with equal, or rather more accuracy, by taking one angle of the triangle, formed by the base-line and object, at that end of the base-line where it is seen, and the other angle at the object; thence the third angle is found; and the distance of the object. These three determined distances will be sufficient for finding all other distances between the two extremities of the base-line; and also for determining other stasimetric objects necessary for continuing the survey far beyond these extremities.

‘ Let it be observed, that if the quadrant with which the latitudes of the two places were found, and the observations, are good, a base-line of 30, or 40 miles measured in that manner, is more to be relied on than such a distance determined by a base-line of three or four miles measured on a plane: because it is rare to find planes so long without some sensible irregularities in them; and more rare to meet with two so remote objects sharp enough for taking the angles at each end of such a base line with precision. These two sources of inaccuracy may occasion a greater error in a distance of 20, or 30 miles, than can be supposed when the latitudes are carefully taken with a good quadrant.

‘ When the survey has been continued by a train of stasimetric triangles a considerable length beyond the base-line, it will then be proper to discontinue the procedure on that foundation, and to measure a new base-line; either on a level plane, or by two latitudes, as before; taking care to have two determined points common to both draughts, for connecting them into one.

‘ If the instrument with which the angles are taken does not give them minutely enough; or if the objects that form the stasimetric triangles are not sharp enough, errors may be expected, and will undoubtedly become sensible in a long-continued series of triangles. How far they have actually taken place in the draught may be discovered by comparing the observed bearings of distant hills or head-lands, whose positions have been determined by former observations, with their bearings in the draught: or, by comparing such moderate distances as one can judge of by the eye, with their protracted distances on the paper.

‘ When a considerable length of the coast has been surveyed, the soundings marked near it, and all the rocks, shoals, banks, remarkable hills, buildings, groves of trees, and other distinctions of the coast inserted and expressed in the draught; then sail along it, six, eight, or ten leagues from the land, according as it can be seen distinctly; sound the depth of the water, observe the setting of tides and currents, and sketch views of the coast as you sail, inserting in them the names of the most material hills, heads, entries of rivers, harbours, &c. so that seamen may know, by the eye, where the principal places on the coast lie, and how to steer for them.

‘ Case 2. If the coast to be surveyed extends eastward, or westward: chuse a remarkable hill, or head, near the coast, and another hill, or remarkable object up the country, northward or southward; find their distance by measuring a plane, or by the

the latitudes, and make that distance the base-line; from whence form a stasimetric scheme of points; and with it proceed to survey and delineate the coast as before directed.

• If any part of a coast that extends eastward or westward is so circumstanced, as neither to have in it a level plane fit to be measured, nor any hill or remarkable object up the country, or lying off the coast, far enough distant to become a base-line by taking their latitudes: in that case, build a wall or turret, of earth or stone, on the most conspicuous part of the shore; and another turret three or four miles from it up the country, and so large as to be seen five or six miles off, or farther: measure the distance of the two turrets by the velocity of sound, and make that a base-line from whence to determine trigonometrically the distance of the other stations and signals set up along the coast for that purpose: from these last, find other distances: then, if you meet with no plane fit to be measured, nor any remarkable hill or object, at a sufficient distance and position for determining a new base-line by the latitudes; measure a new base-line by sound, and proceed as before. Such a case as this is very rare; but when it happens, a good portable telescope, or spy glass, will be found convenient, and should be provided accordingly.

• That the maritim survey of a kingdom, or large tract of continent, may be carried on with expedition and accuracy together, it is necessary one superintendant, or head-surveyor, expert in theory and practice, should have two assistants under him, who are capable of executing his orders. Their duty is, to conform to his directions diligently and faithfully, as far as can be done; to omit no part of the coast, nor neglect any rocks, shoals, channels, tides, or necessary soundings; to be at pains to get information concerning them from the inhabitants, or pilots, wherever they come, but to insert nothing in their draughts but what has been actually examined by themselves; to keep a daily journal of their operations, observations, and likewise of what informations they may receive from others that have not been examined by themselves.

• The head-surveyor's duty is, to plan and direct the procedure of the whole survey; to order the vessel, boats, and men on the service when and where he sees it necessary; to chuse proper planes and distances for measuring fundamental base-lines; to see the mensuration, or celestial observations himself; to pitch on proper objects for the stasimetric scheme; and see the angles taken that determine their distances; to inspect the calculations and protraction; to verify the scheme when protracted; to cause a clean copy of it to be made out

for himself, and one for each of the assistants; to send one of them to survey on one side, or towards one end of the base-line; another on the other side or end of it, and himself to remain with the vessel that attends the survey, and to survey in that neighbourhood; to examine their several performances when they return to the vessel; to compare the most material distances in their draughts with the observations by which they were determined; to point out mistakes, or defects, and cause them to be corrected; to insert the several observations, measurements, descriptions, and sailing directions regularly in a book; to join the several parts of the coast, as they are completed, into one draught; and when that is of a sufficient extent, to cause a clean, distinct copy to be made of it aboard: then to sail in the vessel to the next stationary harbour; to cause soundings, and useful views of the coast to be taken by the way, and such remarkable objects on land to be inserted in the draught, as may have been omitted by the assistants. There will be no great advantage in having more than two assistants under one superintendant; for this would often occasion either delays in waiting for one or other of them before the scene of operation could be shifted; or else a superficial inspection of their performances.

Toward the end of harvest, when the days are turning short, and bad weather may be expected more frequently, a survey will be sooner dispatched, if the examination of shoals and sand-banks, that lie at a distance from the land, is postponed till the end of the following spring; and the survey of the coast only, and the soundings near it, or of rivers and narrow arms of the sea, are taken in the winter and spring seasons.

Though in general it is better that a considerable part of a coast be surveyed before the soundings are taken near it, yet often both may be dispatched together with sufficient exactness; by making an eye-sketch of the small bays and windings of the coast as you go from point to point in a boat to determine their distances, taking the soundings by the way, and inserting them in the corresponding parts of the sketch as near as you can judge; and at the same time marking down the direction of the boat, or on what object her head is kept, in sailing or rowing from place to place; and the bearing of one or two objects when the principal soundings were taken: when that part of the coast is surveyed, these soundings may then be transferred to the draught by the bearings, and by the direction in which the boat was steered. If any shoals are met with, take marks on them, or two contiguous angles
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by Hadley's quadrant, and examine them more particularly afterward, when the survey of the adjacent part of the coast is finished.'

II. *Political Disquisitions: or, an Enquiry into public Errors, Defects, and Abuses. Illustrated by, and established upon Facts and Remarks extracted from a Variety of Authors, ancient and modern.*
1 Vol. 8vo. 6s. boards. Dilly.

NO single original work was ever published which contained so much useful knowledge as may be comprised in a judicious compilation. In productions of this kind, we are presented with the sentiments not of one, but of a multitude of authors; whence the errors and prejudices so natural to the human understanding are most readily discovered, and the dubious track of reason is enlightened by all the luminaries of science. The author of the *Disquisitions* before us appears to have consulted with unwearied application the most approved historians and writers on the subject of politics, for the purpose of collecting such facts and remarks, as serve to illustrate the principles of the British constitution, and enable his readers to distinguish between the abuses and salutary regulations not only in the legislative, but also in the executive part of our government. The method by which he has been guided in extracting this great collection of political observations increases their value in a high degree, by shewing that the object of his researches was not to confirm by authorities any doctrines in favour of which he was prejudiced; but indiscriminately to adopt the various remarks made by writers of distinguished reputation, ancient and modern, and by an application of the principles on which those are founded, ascertain the merits or defects of the government of this country.

In the first chapter of the work, the author briefly explains the nature and origin of government in general; after which he proceeds to shew, in the second chapter, that the people are the fountain of authority, and the last resource in government. He then takes a short view of government by representation; and next, the advantages of parliamentary governments.

In the second book, he enters into a particular consideration of various circumstances relative to parliaments, respecting their irregularity and deficiency, by establishment, or abuse. Under the former head, he treats of the disadvantages of inadequate representation, and of the length of parliaments. He lays before us, at some length, the arguments for and against

gainst the responsibility of members of parliament to their constituents; and afterwards treats of parliamentary corruption, and ministerial influence in the house.

That our readers may be enabled to form a judgment of this work, we shall present them with part of what is advanced on the subject of excluding auditors from the house of commons, and punishing those who publish the speeches there delivered.

‘ Another consequence of the inadequate state of parliamentary representation, and of too long parliaments, is, a dangerous power assumed by the commons, of clearing their house, and excluding their constituents from the satisfaction of knowing how their deputies behave themselves, and whether they consult the public interest, or play the game into the hands of the ministry. Upon the same principle they found the practice of punishing all persons who publish any speeches made in their house.

‘ As to the house of lords, supposing it once granted, that that it is wise to allow any set of men a power of consulting for themselves, without regard to the public, and putting a negative upon the most salutary national proposals, if thought by them likely to entrench upon their particular privileges (a point, the proof of which I should be sorry to have imposed on me) supposing, I say, a house of lords upon the foot of the British, it follows, that they have a right to exclude all, but peers; from their deliberations; because they are doing their own business, and not the public; they are acting for themselves, and are principals, and not deputies.

‘ But surely the faithful representatives of the people, cannot dread the people’s knowledge of their proceedings in the house. An aristocracy of persons, whose interest may be different from that of the people, a court of inquisition, or a Venetian council of Ten might be expected to shut themselves from the sight of the people, but not a house of representatives assembled, by the people’s order, to do the people’s business. How are the people to know which of their delegates are faithful, and ought to be trusted again, or which otherwise, if they are to be excluded the house?

‘ Even in the house of peers, this custom has been blamed.

“ It is not, my lords, said the earl of Chesterfield on this subject, A. D. 1740, by excluding all sorts of strangers that you are to preserve the antient dignity of this assembly: it is by excluding all manner of quibbling, impertinence, deceit, weakness, and corruption. These, I hope, are strangers here; I hope your lordships will take care never to admit any one of them

them within these walls; but by excluding other strangers, when you have nothing of a secret nature under consideration, you will only raise a jealousy of the dignity of your proceedings; and if this jealousy should become general, without doors, you will in vain seek for respect among the people."

' There were many strangers in the gallery of the house of peers, on occasion of the enquiry into lord Peterborough's conduct in Spain, A. D. 1711. A motion was made to clear the gallery. But the duke of Buckingham opposed it, and they were suffered to stay.

' The commons, A. D. 1714, having cleared their house of all strangers, not excepting peers, it was moved in the house of peers, that the house be cleared of all strangers, not excepting members of the house of commons. The duke of Argyle opposed the shutting of the house of peers, and said, it was for the honour of that august assembly, to shew that they were better bred than the commons.

' Hakewel says, the commons finding persons in their house who had no right to be there, have obliged them to take an oath, that they would keep secret what they had heard.

" Of right the door of the parliament ought not to be shut, but to be kept by porters, or king's serjeants at arms, to prevent tumults at the door, by which the parliament might be hindered."

' It was common in former times for the members themselves to publish their speeches made in the house. Accordingly there are extant to this day, many of them in pamphlets of those times, and in Rushworth's, Nalson, and other collections. In our times it is punishable to publish any of their doings, though they do not themselves publish them, and the very gallery is cleared, that we may not know which of our deputies is faithful to us, nor which betrays us.

' The order of the house of commons against printing the speeches was made, A. D. 1641, in times which our courtly men will hardly allow to be of good authority. The order itself is not justifiable upon any principles of liberty, or of representation, unless the debates were regularly published by the members. For published they ought undoubtedly to be; if delegates ought to be responsible to their constituents. My lord mayor, therefore, and Mr. alderman Oliver were severely dealt with in being sent to the Tower, A. D. 1771, for defending the printers in doing only what ought to have been done by the members.

' Sir Edward Dering's speeches were published by himself, A. D. 1641,

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“ Resolved, that they are against the privilege of the house, and shall be burnt by the hangman in Westminster, Cheap-side, and Smithfield; himself disabled during the parliament, and to be imprisoned in the Tower, during the pleasure of the house.” He was released, however, in a few days.

“ A. D. 1720, the proprietors of the redeemable funds being discontented, petitioned to be heard by council against a bill then before the house. They went in considerable numbers to the lobby, to wait the event. The justices were ordered to clear the passages. They read the riot-act. On which occasion, some of the petitioners said, It seemed to them a strange proceeding, to treat a set of peaceable subjects, people of property, who attended the house to complain of grievances, as a riotous mob; and that the commons first picked their pockets, and sent them to jail for complaining.

“ Whatever has been advanced in support of printing the Votes and Journals, is equally strong against clearing the house. The house of commons is the people’s house, where the people’s deputies meet to do the people’s business. For the people’s deputies, therefore, to shut the people out of their own house, is a rebellion of the servants against their masters. That the members of parliament are, according to the constitution, servants, is manifest from the notorious fact of their constantly receiving wages for many centuries together, which members, accordingly, forfeited by absence, neglect, &c. “ Who sent us hither ?” (says Sir F. Winnington, in the debate upon this subject, A. D. 1681.) “ The privy-council is constituted by the king; but the house of commons by the choice of the people. I think it not natural, nor rational, that the people who sent us hither, should not be informed of our actions.” Suppose the directors of the East-India company were to shut out the proprietors from their house, and then dispose of their property at their pleasure, defying all responsibility, how would this be taken by the proprietors? The excluding the people from the house of commons, and punishing the publishers of their speeches, is precisely the same encroachment on the people’s rights; only so much the more atrocious in consideration of there being no regular appeal from parliament, whereas there is from the directors of a trading company.”

If this volume meets with the approbation of the public, the author intends to lay before them the remainder of what he has collected on other important political subjects. This work cannot fail of being highly useful to members of parliament, and all those who are desirous of acquiring a knowledge of the principles

ciples and defects of the British constitution; as the most valuable materials on these subjects are here collected from the best authorities, and arranged in methodical order.

III. *Observations on the Power of Climate over the Policy, Strength, and Manners of Nations.* 8vo. 3s. Almon.

AS far as the policy and manners of men can be supposed to receive a bias from the vigour or debility of their constitutions, so far may we admit the influence of climate on the political regulations of society. If we look into history however, we shall find but little reason for ascribing to the temperature of the air alone, so powerful an effect on human manners, as is maintained by the abettors of that hypothesis. The climate of Greece, we presume, is the same at present that it was upwards of two thousand years ago, yet where is now that noble spirit of liberty, and that glorious heroism which so much distinguished the ancient inhabitants of that country? The climate of Rome, it is likewise well known, was never remarkably favourable to corporeal strength, though under it the love of liberty long flourished in so high a degree as has never been surpassed by the robust inhabitants of the North. The author of the treatise under our consideration acknowledges that the effect of climate on the policy and manners of nations, may be greatly varied by other circumstances, and he illustrates his subject chiefly by observations drawn from our own country.

We shall present our readers with the chapter in which he describes the influence of the enervating causes on the inhabitants of South Britain some ages after the Norman conquest.

‘ The glorious reigns of our kings of the Plantagenet race present an hostile countenance to that principle which I had endeavoured to establish from the effects of soil and situation upon the inhabitants of South Britain. I have wished to convey to my reader an idea, that the temperature of our climate is favourable to the growth of every virtue, but our soil and situation are enemies to the preservation of them, ever working to their corruption as they rise to maturity; that if accidents, lucky events, or good policy, shall remove the embarrassments of the enervating circumstances, and restore to climate a freedom of acting, its genuine force will then disclose itself, and virtue be again the characteristic of South Britain. What were the causes which restored this power to climate, and continued it almost without interruption, from the
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Conquest until the time of Henry VII. I shall now endeavour to shew.

‘ The Norman barons, from the time their ancestors had seized upon the province of Neustria, were obliged to wage almost perpetual wars with the kings of France, who were piqued, and with good reason, at seeing a feudatory imposed upon them, too proud and too powerful to be dependent upon the crown; the art of war through necessity was their chief study, and their wonderful achievements in Italy and Sicily shew the great excellence of Norman discipline; by force they became masters of England, and force was to be used in preserving it; the Scotch, who had espoused the interest of the Saxon royal family, were to be held in observation; a descent of the Danes was with reason to be apprehended; the Saxons, whom they had taken by surprise, indeed soon became incorporated with the victory; brave by nature as themselves, they soon caught their noble ardour, and became masters of their discipline. The increase of territory accruing to our sovereigns by intermarriages with the houses of Anjou and of Aquitaine, enlarged their intercourse with the continent, and the claims upon the entire kingdom of France, which devolved upon Edward III. in right of his mother, opening that intercourse still wider, laid a foundation for almost continual wars, and gave so bright a glow to the military spirit of England as to dazzle the eyes of all Europe. When the prosecution of these claims was at any time remitted, the great struggles with the crown, the civil wars of York and Lancaster, kept up the national attention to arms; and when these principal causes were quiescent, the invasions from Scotland, the insurrections of the Welch, or the troubles of Ireland, constantly agitating the people, made them ever warlike and alert: these were no seasons to sit down to a luxurious enjoyment of the things the country afforded; they could not hug themselves in the security which the sea presented them; strong continental connections had broken their insularity of situation; inattention to the schemes of foreign courts was shaken off; the want of a due information, which want had left the politics of England, during the Saxon period, in a state of gross imperfection, was supplied; and these will, I hope, be admitted as sufficient reasons why England through these ages could not, by yielding to the circumstances of soil and situation, sink into the soft down of sloth and luxury; she was then a body healthy, and athletic from temperance and exercise, by the absence of which invigorating causes, she became in succeeding ages languid, swollen, unwieldy, and distempered.

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The civil wars of York and Lancaster had so called home the attention of the English, that Lewis XI. seized the opportunity of rendering their re-establishment in France impracticable for the future, for the duke of Burgundy was destroyed; they began to feel the influence of trade however remote, and although Henry VII. was a narrow-minded, contemptible, avaricious tyrant, yet not a spark of their former spirit could his oppressions strike out of the nation; as to the important change of property occasioned by laws enacted in his reign, it could not as yet have operated to the humiliation of the nobles, for Oxford dismissed his retainers through fear of Henry, not through want of means to support them; and if the commons had acquired property, it did not add to their resolution, for they endured the unwarrantable exactions of Dudley and Empson with a patience unexampled in former reigns: in short, so soon as peace, together with that commercial turn which Europe had then taken, had furnished the English with the means of indulgence and ease, they would not run the hazard of immediately losing them, by attempting to give a check to this first of the Tudor race; nor did the despotism of this family arise from any extraordinary courage in them, but from the abject submission of the people: and here impartiality must allow, that although the former active periods had kept up the courage of the English, yet did all their domestic contention spring from implicit obedience to their great barons before the battle of Evesham, or from attachment to particular branches of the reigning family, until the distinction was lost in the union of the contending houses; it never arose from a just notion of civil liberty, which hath not the aggrandizement of barons, the pretensions of particular families to a crown, for its concern, as the above causes being removed, we see them tamely submitting to Henry VIII. the most bloody and brutal tyrant that ever deformed the annals of a nation; we cannot point out one well regulated effort in favour of liberty through the long course of his reign; the religious prejudices of a bigotted nation given up, the property of the church peaceably transferred to the crown and to a part of the laity, the fortresses of superstition entirely dismantled under him and his successor; and to prove that the nation did not submit from conviction, we have only to observe that what was done in his and Edward's reign was immediately reversed, with the like consent of the people, in the reign of Mary, whose gloomy and horrid cruelties were suffered until death removed her: these all are marks not of national patience but of national insensibility. As to Elizabeth, her greatest admirers must allow her to be no better than a sensible despot;

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she had occasion for the affection of her people, and she had the address to cajole them; but it is evident from what they had borne from her predecessors, that if she had Philip for her friend, instead of his being her enemy, she might not only have offended, but oppressed them with impunity: as to the boasted glories of her reign, it is true she preserved the peace of England, but what figure would she have made, if she had a principal part to maintain upon the continent, like some of our former monarchs? had she their extensive dominions in France to preserve? she who in the distracted state of the French monarchy, after the death of Henry II. had not even the spirit of making the smallest effort for the recovery of Calais.'

The author next briefly considers the state of the English spirit under the Stuart race, and whether it appeared to advantage in the important event of the Revolution. In surveying these periods of our history, he entertains no high opinion of any opposition to arbitrary government that is not immediately supported by an insurrection of the people. For a nation to submit to despotism rather than have recourse to arms in defence of their liberties, would certainly argue a degree of the most contemptible pusillanimity; but when we reflect on the inconveniencies and horrors unavoidably attending a civil war, the resort to that expedient can never be justified, except upon the principle of necessity, and after every other means of preserving the constitution has been tried.

The author's opinion of the English in the present age, will appear from the following passage.

'It being clear that the bravery of such a nation as ours is inversely as the power which the enervating effects of soil and situation is permitted to exercise over its people, it is no less certain that the bravery of such a nation may degenerate into rank cowardice: to say the English are fallen so low would be unjust, and to deny that they are much beneath the same key of real courage, at which they formerly were, would be truly ridiculous. The lustre of the late war will be urged to the contrary; but there are many reasons why the entire credit of the war should not be given to English bravery. Its success was, in a great measure, owing to the extraordinary expence attending it, by which it was so perfectly served in every quarter of the globe; it was owing to the extensive genius of the man who planned its operations; it was owing to the great numbers of Germans, of Scotch, of Irish, and of Americans, who served in our fleets and armies, paid indeed by English money, but English money is neither English strength nor courage: if we add to these considerations the wretched incapacity of the French ministry, under the direction

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of a weak woman, the war, on their side, strangled in its birth by the want of an immediate conjunction of the houses of Bourbon, the one disabled before the other moved, which could then do little more than give additional splendor to the triumphs of Britain; these things considered, from the uncommon lustre of the war we speak of, a superior courage of the present English, to their courage at former periods, cannot by any means be inferred, nor even an equality.

This writer inveighs with particular severity against the prevailing manners of the nobility and gentry in this country, whom he describes as totally immersed in luxury and dissipation, which he also observes are every day extending their pernicious influence among the people in general. In this degenerate state, he appears to be of opinion, that the yet untaunted virtue of the Scots is the best security which the inhabitants of England at present enjoy for the continuance of public liberty. That the people in the north part of the island are as yet less corrupted by luxury than their southern neighbours, we believe will be generally admitted; but it is certain that the contagion makes perceptible progress among the former; and we should be sorry to think that the English spirit were so much degenerated, as to be entirely dependent for protection upon the inhabitants of any part of the united kingdom. The valour and activity displayed in the last war, by the English as well as the Scots, appears to afford no real ground for such an invidious conclusion as is drawn by the author upon this subject.

In these Observations we meet with several political remarks, which are ingenious and just; and though the author is sometimes too precipitate in recommending immediate recourse to the most violent measures on every infringement of liberty, he seems to be actuated by a laudable attachment to the principles and safety of the constitution.

IV. *The Seaman's Medical Instructor, in a Course of Lectures on Accidents and Diseases incident to Seamen in the various Climates of the World.* By N. D. Falck, M. D. 8vo. 4s. boards. Dilly.

A Practical treatise on the diseases incident at sea, delivered in so plain a manner as to be intelligible to those who are unacquainted with physic, must be a work equally acceptable and useful to many in the sea-faring life; and the author of these lectures seems to have rendered them, as much as could be expected, suitable for that purpose.

In the first lecture Dr. Falck delivers an account of the structure of the human body, upon the supposition that some know-

ledge of this subject is requisite for understanding the nature of diseases, and administering remedies more successfully. We entirely agree with him in opinion respecting the importance of anatomy; but we do not imagine that much advantage can be derived from a verbal description of our corporeal frame. If not much instruction, the readers may, however, reap amusement from this introductory discourse.

In the second lecture, the author delivers observations on the pulse, with the effects and operation of bleeding, and the plan of a medicinal box, in which he has very properly recommended the most useful and effectual medicines.

The third lecture treats of accidents, and the proper method of cure; such as wounds, bruises, fractures, &c. In this lecture the author makes the following pertinent remarks on the different ways in which people suffer by drowning, previous to his account of the method of attempting their recovery.

‘ A man who unfortunately falls over board, and is taken up for drowned (immediately) should not be given up for lost. As this is a circumstance of the utmost consequence to a seafaring man, I shall think my time well rewarded in explaining the method of recovery contributing to the preserving the life of my fellow-creature.

‘ There are different ways of drowning; and according to the nature of the accident, the probability of recovery is founded.

‘ A man, before he comes into the water, may receive an unlucky blow, that will not only stun him, but make him expire his breath (which is generally the case in high falls) as before observed. In this case his senses are benumbed, and by the inspiration apt to draw in a quantity of water into his lungs instead of air; thence, both from the blow, and from the total stoppage of respiration, he may have some blood vessels burst, both in the lungs and in the brains, whereby he is instantly irrecoverably dead, beyond all hopes. In this case it may happen, that either way, separately, is enough to kill him.

‘ A man may also, in the very act of drowning, swallow a prodigious quantity of water; not only filling his stomach and intestines, but thence forcibly infuse the water into the lacteals, thereby overload them, and force it into the blood vessels that they burst. The great quantity of cold water will also be apt to chill the stomach and intestines; thereby destroy the sensibility, and prevent them from performing the peristaltic motion; and by the universal consent, destroy the whole nervous system, which is the spring of life, that promotes the
blood

blood to circulation, and consequently stops the animal motion, and life itself.

‘ But the most common way of drowning is by suffocation; namely, a sudden constriction of the respirative organs; whereby the supply of the air is cut off, and consequently the circulation of the blood must stop. This is verified by the frequent instances we have of people drowned, who have scarce any water, either in their bellies or in their lungs.

‘ To understand this properly, we must first observe, that a continual supply of fresh air is requisite for the circulation of the blood; partly and principally for its motion, and partly from the nourishment the blood actually receives from the air. In the next place, we must also consider, that the lungs, appropriated barely for respiration, are so very delicate in the irritability throughout the larynx, aspera, bronchea, and vesicles themselves, that the least heterogeneous particle stimulates them to a convulsive expulsion, of what seems obnoxious to them, and ~~there~~ hence excites a cough. But, when the parts are too irritating, the lungs are excited to a universal constriction, and occasions strangling. This we find is the case when in drinking or swallowing our aliment, that the least morsel happens by mischance coming the wrong way (as it is called) that is, into the larynx, occasions a heavy cough, or even a suffocation; to obviate which, nature has formed the epiglottis in the larynx, like a flap, that opens in respiration, but is always shut in the act of deglutition, except by some mischance or other, that it becomes lame, and unable to do its office.

‘ These circumstances considered, we shall not only be able to account for the act of drowning, but discover the principles that furnishes us with probabilities of restoring life again.

‘ I have mentioned three kinds of drowning that at present occurs to my memory; and unless that some blood vessels, either in the lungs or in the brains, or in some other principal viscera are burst; or, that the lungs are so much filled with water, as to be unable to recover their respirative functions again, (which is seldom the case) or, that the whole nervous system has received a universal paralytic shock by the chill of the water in the stomach, so as to be robbed of its irritability, either way of drowning is recoverable. For the whole mystery consists, in setting the animal automaton or clock work in motion again; to stimulate the nerves to their sensation; to set the heart a pumping; and the lungs, in order to push forward the fluids, in respiration.’

The fourth lecture treats of external diseases, and their cure; the fifth of fevers and inflammatory diseases; and the sixth, which concludes the volume, of the various internal diseases.

Though this treatise is professedly calculated for the use of those who are unacquainted with the medical science, to whom it may prove very advantageous, it is not below the notice either of navy surgeons or practitioners at land.

V. *The Lives of these eminent Antiquaries, Elias Ashmole, Esq. and Mr. William Lilly, written by themselves; containing, first, William Lilly's History of his Life and Times, with Notes by Mr. Ashmole: secondly, Lilly's Life and Death of Charles the First: and lastly, the Life of Elias Ashmole, Esq. by Way of Diary; with several occasional Letters by Charles Burman, Esq.* 8vo. 6s. Davies.

LORD Corke, in one of his letters from Italy, published by Mr. Duncombe, informs us, that one Martin Mairacca, an Italian knight, not willing to trust to the discretion of his heirs, erected a monument to himself, during his lifetime, in the cathedral church of Parma, with this inscription:

Jo. Martinus Mairacca,
J. V. Doctor et Eques, nolens discretioni,
Hæredum stare, vivus posuit*.

The two 'eminent antiquaries,' whose productions are now before us, seem to have had the like suspicions, with respect to the discretion of posterity, and have therefore wisely chosen to be their own biographers.

There is the appearance of honest and unaffected simplicity in the memoirs of William Lilly. He addresses them to his friend Elias Ashmole, and thus apologizes for his prolixity.—'Worthy Sir, I take much delight to recount unto you even all and every circumstance of my life, whether good, moderate, or evil: *Deo gloria.*'—A man must be a consummate hypocrite, who can talk of the praise and glory of God, while he is telling a lie.

Among other particulars he informs us, that he was born at Diseworth, in Leicestershire, in the year 1602; that his ancestors had continued in that town many ages as yeomen;

* The editor of Lord Corke's Letters calls Martin "an honest man, doctor, and knight," imagining that J. V. stand for *Justus Vir*. But surely J. V. Doctor signify *Juris Utriusque Doctor*, doctor of laws. The editor's interpretation makes Martin a more ostentatious fool than he really was. Let. XIV. p. 174.

that

that he was taught Latin and Greek at a school at Ashby de la Zouch; that in his fourteenth year he had like to have had his right eye beaten out by one of his play-fellows; that about two years afterwards he was exceedingly troubled in his dreams concerning his salvation and damnation, and also concerning the safety and destruction of his father and mother, frequently spending his nights in praying, weeping, and mourning; that when he was about eighteen, he came to London, and lived in the capacity of a servant with one Gilbert Wright, master of the Salter's company; and seven years afterwards married his widow, with whom he lived very happily about six years.

He then informs us, how he came to study astrology; and gives us some account of the astrologers of that time, Dr. Forman, — Evans, Alexander Hart, Capt. Bubb, Dr. Jeffrey Neve, William Poole, John Booker, Nicholas Fiske, &c.

From these digressions he returns to the story of his own life; gives us an account of his marrying a second, and afterwards a third wife; of his purchasing the moiety of thirteen houses in the Strand; of his progress in the art of astrology; of his casting nativities, resolving questions of theft, love, marriage, and the like.

In this part of his memoirs, he mentions the publication of his various works, viz. *Merlinus Anglicus, jun. Supernatural Sight, The White King's Prophecy, The Prophetical Merlin, The Starry Messenger, Nativities in several Books, The Christian Astrology, The World's Catastrophe, Trithemius of the Government of the World by the presiding Angels, A Treatise of Three Suns seen in 1647, Annus Tenebrosus, Monarchy or No Monarchy, with some Hieroglyphics; and many other pieces in the astrological way.*

In 1665, when the plague was in London, he quitted the town entirely, and settled with his wife and family at Hersham, in the parish of Walton upon Thames, where he practised physic with good success. His licence from the archbishop of Canterbury bears date Oct. 8, 1670.

Mr. Lilly continues his narrative no farther than the year 1666. What follows is a very short account of his charity to his poor neighbours, of his last illness, of his death, which happened in 1681, and his interment in the church of Walton, where a black marble was placed over his grave by his friend Elias Ashmole.

To these memoirs are subjoined his *Observations upon the Life and Death of king Charles I.*

In several places of his memoirs he speaks with respect and compassion of this unfortunate prince. "When I heard, says he, Bradshaw the judge say to his majesty, "Sir, instead of

answering the court, you interrogate their power, which becomes not one in your condition :” these words pierced my heart and soul, to hear a subject thus audaciously to reprehend his sovereign, who ever and anon replied with great magnanimity and prudence.”—‘ As to the parliament, it grew, says he, odious unto all good men *; the members thereof became insufferable in their pride, covetousness, self-ends, laziness, minding nothing but how to enrich themselves. Much heart-burning now arose betwixt the Presbyterian and Independant, the latter siding with the army, betwixt whose two judgments there was no medium. Now came up, or first appeared, that monstrous people called Ranters : and many other novel opinions, in themselves heretical and scandalous, were countenanced by members of parliament, many whereof were of the same judgment. Justice was neglected, vice countenanced, and all care of the common good laid aside. Every judgment almost groaned under the heavy burthen they then suffered ; the army neglected ; the city of London scorned ; the ministry, especially those who were orthodox and serious, honest or virtuous, had no countenance ; my soul began to loath the very name of a parliament, or parliament-men. There yet remained in the house very able, judicious, and worthy patriots ; but they, by their silence, only served themselves : all was carried on by a rabble of dunces, who being the greater number, voted what seemed best to their nonintelligent fancies.’

From these passages it appears, that Lilly was no enemy to his sovereign, no creature of the parliament, no violent or unreasonable bigot to either party ; we shall therefore extract some of his general observations relative to the character of king Charles.

‘ Favourites he had three ; Buckingham stabbed to death ; William Laud, and Thomas earl of Strafford, both beheaded. Bishops and clergymen, whom he most favoured, and wholly advanced, and occasionally ruined, he lived to see their bishopricks sold, the bishops themselves scorned, and all the whole clergy of his party and opinion quite undone.

‘ The English noblemen he cared not much for, but only to serve his own turns by them : yet such as had the unhappiness to adventure their lives and fortunes for him, he lived to see them and their families ruined, only for his sake. Pity it is many of them had not served a more fortunate master, and one more grateful.

‘ The Scots, his countrymen, on whom he bestowed so many favours, he lived to see them in arms against himself ;

* About the year 1652.

to sell him for more money than the Jews did Christ, and themselves to be handsomely routed, and sold for knaves and slaves. They made their best market of him at all times, changing their affection with his fortune.

• The old prince of Orange he almost beggared, and yet to no purpose, the parliament one time or other getting all arms and ammunition which ever came over unto him. It is confidently averred, if the king had become absolute here in England, Orange had been king, &c.

• The city of London, which he had so sore oppressed and slighted, he lived to see thousands of them in arms against him; and they to thrive, and himself consume unto nothing. The parliament, which he so abhorred, and formerly scorned, he lived to know was superior unto him; and the scorns and slights he had used formerly to Elliot, and others, he saw now returned upon himself in folio.

• With Spain he had no perfect correspondency, since his being there; less after he suffered their fleet to perish in his havens; least of all, after he received an ambassador from Portugal; the Spaniard ever upbraiding him with falshood, and breach of promise. Indeed, the nativities of both kings were very contrary.

• With France he had no good amity; the Protestants there abhorring his legerdemain and treachery unto Rochelle; the Papists as little loving or trusting him, for some hard measure offered unto those of their religion in England. He cunningly would labour to please all, but in effect gave satisfaction to none.

• Denmark could not endure him; sent him little or no assistance, if any at all: besides, the old king suspected another matter; and made a query in his drink.

• The Swede extremely complained of him for nonperformance of some secret contract betwixt them, and uttered high words against him.

• The Protestant princes of Germany loathed his very name, &c.

• The Portugal king and he had little to do; yet in one of his own letters to the queen, though he acknowledges the Portugal's courtesy unto him, yet saith, that he would give him an answer unto a thing of concernment that should signify nothing.

• The Hollanders being only courteous for their own ends, and as far as his money would extend, furnished him with arms at such rates as a Turk might have had them elsewhere; but they neither loved or cared for him in his prosperity, or pitied him in his adversity; which occasioned these words to

drop from him, " If he ere came to his throne, he would make Hans Butter-box know, he should pay well for his fishing, and satisfy for old knaveries," &c.

' In conclusion. He was generally unfortunate in the world, in the esteem both of friends and enemies: his friends exclaim on his breach of faith; his enemies would say, he could never be fast enough bound. He was more lamented as he was a king, than for any affection had unto his person as a man.

' He had several opportunities offered him for his restoring. First, by several treaties, all ending in smoke, by his own perverseness. By several opportunities and victories which he prosecuted not. First, when Bristol was cowardly surrendered by Fines: had he then come unto London, all had been his own; but loitering to no purpose at Gloucester, he was presently after well banged by Essex.

' When in the west, viz. Cornwall, he worsted Essex: had he then immediately hasted to London, his army had been without doubt masters of that city; for Manchester was none of his enemy at that time, though he was general of the associated counties.

' Or had he, ere the Scots came into England, commanded Newcastle to have marched southward for London, he could not have missed obtaining the city, and then the work had been ended.

' Or when in 1645, he had taken Leicester, if then he had speedily marched for London, I know not who could have resisted him: but his camp was so overcharged with plunder and Irish whores, there was no marching.'

'— Many have curiously enquired who it was that cut off his head: I have no permission to speak of such things; only thus much I say, he that did it, is as valiant and resolute a man as lives, and one of a competent fortune*.

The foregoing Memoirs, and Observations of Mr. Lilly on the life and death of king Charles, though they are not to be ranked in the higher classes of historical compositions, are well worth reading, as they contain several anecdotes, connected with affairs of state, and many particulars of a more private nature, which are not to be found in any other place.

Though Mr. Lilly relates many stories concerning the effects of his favourite art, the appearance of angels, demons, and the like, for which we are by no means 'persuaded to take his word,' yet in the main we allow the propriety of this remark by the editor:

* Lilly, in the Memoirs of his Life, asserts, that it was lieutenant colonel Joyce.

* With respect to the science, which Lilly professed, of calculating nativities, casting figures, the prediction of events, and other appendages of astrology, he would fain make us think, that he was a very solemn and serious believer. Indeed such is the manner of telling his story, that sometimes the reader may possibly be induced to suppose Lilly rather an enthusiast than an impostor. He relates many anecdotes of the pretenders to foretel events, raise spirits, and other impostures, with such seeming candor, and with such an artless simplicity of style, that we are almost persuaded to take his word, when he protests such an inviolable respect to truth and sincerity.

The Memoirs of Elias Ashmole, esq. were written by himself by way of diary. The copy, from which they are published, is in the hand-writing of Dr. Plott, late professor of chemistry, chief keeper of the Ashmolean Museum in the university of Oxford, and secretary of the Royal Society; and was by him transcribed for the use of a near relation of Mr. Ashmole's, a private gentleman in Staffordshire, who has been pleased to think they may be acceptable to the world for their exactness and singularity.

We shall not enlarge this article by a relation of the principal occurrences of Mr. Ashmole's life. The reader may find them in the Continuation of Mr. Collier's Supplement to the Great Historical Dictionary, 'partly extracted from these materials by the celebrated Mr. Edward Llwyd, superior beadle of divinity in the university of Oxford.'

As this 'eminent antiquary' appears to have recorded almost every occurrence of his life, the reader will find some useful, and many trivial articles of information in this diary. The following, we presume, are of the latter sort.

' 1656. April 20, 5 h. post merid. I bruised my great toe with the fall of a great form.

' Sept. 22, I fell ill of the tooth-ach, which continued three days.

' 1670. July 5, I fell ill of a surfeit; but thanks be to God I recovered the next day.

' 1674. Dec. 18, Mr. Lilly fell sick, and was let blood in the left foot, a little above the ankle: new moon the day before, and the sun eclipsed.

' 1675. My wife, in getting up of her horse near Farnham-castle, fell down, and hurt the hinder part of her hand and left shoulder.

' Nov. 7, Great pain in my farther tooth, on the left side of my upper jaw, which continued three or four days.

' 1676.

' 1676. Aug. 8, I fell ill of a looseness, and had above twenty stools.

' 1678. Sept. 28, I took my purging pills.

' Sept. 29, I bled with leeches.

1681. April 11, I took early in the morning a good dose of elixir, and hung three spiders about my neck, and they drove my ague away—*Deo gratias*.

' 1682. May 22, This night scratching the right side of my buttocks, above the fundament, thence proceeded a violent sharp humour.

' 1686. Mar. 26, This night I pissed so much, that I feared a diabetes, notwithstanding I had kept myself very temperate all the spring time.'

From these, and other memorandums of the like nature, we are inclined, with all due deference to his virtues, to look upon Elias Ashmole, esq. as a respectable old woman.

VI. *The Poetical Works of the late William Dunkin, D. D. to which are added, his Epistles, &c. to the late Earl of Chesterfield. 2 Vols. 4to. 1l. 1s. sewed. Becket.*

THE author of these poems, we are informed, attracted very early in life the notice of Dr. Swift, who is said to have prefaced, from some of his productions, that he would, one day, make an eminent figure in the poetical world. The same opinion of his talents seems to have been entertained likewise by the late earl of Chesterfield. This nobleman, when lord lieutenant of Ireland, was so much pleased with some of Dr. Dunkin's compositions, that voluntarily becoming his patron, he bestowed on him the valuable rectory of Inniskilling, and honoured him ever after with distinguished marks of his friendship. What were the particular pieces which procured the author the esteem of those discerning judges of literary merit, we are not told; but these volumes contain such proofs of poetical genius as fully justify the prediction of the celebrated dean of St. Patrick, and place the favour of lord Chesterfield in the most honourable and disinterested light.

The first poem in this collection is entitled, *The Art of Gate-Passing, or the Murphæid*, consisting of two books, which are written both in Latin and English. We shall present our readers with an extract from the beginning of the poem, in each language.

' En! ego musarum blando percussus amore,
Pieris haud ante modis vulgata per orbem
Aggredior, non magna quidem, sed digna poeta,
Quem pauci accingunt anni, nec fata tulerunt

In medium, famæ cupidum, quem diva bilinguis
Ignoravit adhuc, luctantem in limine primo.

' Tu vero, pennis quem jam plaudentibus effert,
Dexter ades, musæque vias ostende vaganti;
Egregios inter vates memorandus, et ipse
Avia pieridum peragras umbrosa piarum,
Casas propter aquas Phœbi secreta recludens:
Tu mihi nunc aures ne mites abnue, Thompson,
Vestra nec erubuit quondam festiva Thalia
Stramineas cecinisse casas et sordida rura,
Mendicosque tori genalia vincla petentes,
Hanc oculis captam, labefactum cruribus illum:
Hos melior fortuna manet per lubrica rerum,
Quorum culta manu vestra splendescit egestas,
Alternique vigent æternis versibus ignes.

' Tuque adeo, cui rara fides, et pectoris ardor
Ingenui, facilisque decor; sed nescia flecti
Mens patria pietate potens, mihi candidus adsis,
A—— comes: tecum quippe impiger ausim
Ignotas tentare vias, tecum ire per atras
Serpentum latebras, ac tristia lustra ferarum.'

' I feel the Muses, and confess their charms;
A gentle flame my panting bosom warms:
No common subject claims the tuneful strings,
Such as each trifling poetaster sings:
Slight is the theme: but yet a theme so rare
Is not unworthy of a poet's care,
Who yet a novice to the double tongue
Of public fame, with youthful ardour sung,
And unacquainted with the craggy way,
Explores Parnassus in his first essay.

' Thompson, auspicious bard, whose laurel'd name,
Mounts on the pinions of establish'd fame,
O! smile propitious on the lines I write,
Assist my genius, and direct my flight:
Though calmly wand'ring through sequester'd shades,
Of old frequented by the Thespian maids,
By chrystal fountains you sublimely hail
The god of numbers, and his rites reveal;
Yet will you not discourage, nor refuse
Indulgent audience to the modest muse.
In Doric dress thy sportive muse, I ween,
With youthful vigour gambol'd on the green,
Nor whilom blush'd to sing the sordid plains
And lowly cottages of rural swains:
The begging pair, that languish'd long to prove
The sacred pleasures of connubial love,
The crippled bride-groom and his eyeless bride,
In Hymen's band's indissolubly ty'd,
Whose poverty with matchless glory shines,
Deck'd by the graces of thy lovely lines.
Above the frowns of fickle fortune reign,
And live, and love for ever in thy strain.

' And thou, whose bosom, which no changes knows,
With friendly faith and inbred honour glows,

Whose

Whose grace is easy, but whose loyal heart
Is fix'd for ever to the patriot part,
Come, honest A——, and bring along
Thy truth and candour, to protect my song.
The willing muse, with A—— her guide,
Would boldly rove through devious paths untry'd,
With him explore, where nature never smil'd,
The den of serpents and the savage wild.'

The next poem is of great length, divided into four books, and written also in Latin and English; the title being *Speculum Poeticum*, or the *Poetical Mirror*. It was originally intended as an imitation of Philips's poem of the *Splendid Shilling*, and the author had resolved to call it the *Argureid*, but afterwards changed this name for one more suitable to the subject. As the English version of this poem is in blank verse, we shall likewise select a specimen of the author's performance in that species of composition. For the satisfaction of our readers we also prefix the Latin translation.

• *Magnus in angusto labor est, nova carmina pango,
Verba sequens aliena meis, gazamque Britannam
Vertere in Ausonium, Phœboque sacrare per orbem
Accingor. Tu primus ades, tuque annue cœptis,
O decus Aonidum, Stanhope sanguinis hæres
Inclyte, quem gremio nutrici Pallas alumnum
In patriæ spem fida tulit, Divæque decentes
Virtuti dum lingua fuit; cui gratia fandi
Cecropique sales! Augustæ sperne beatæ
Urbis opes, procerumque epulas, et leniter audi
Pierides, doctamque sitim, esuriemque canoram,
Et mecum arcanos jam nunc ascende recessus.
Ne tamen ipse tibi moveat fastidia vates
Æris inops, cassusque penu, si plena fideli
Reddiderit speculo rerum simulachra, fluentes
Deliciis epulas variis, nulloque lepore
Conditas, tardosque viris ducentia somnos
Pocula, musarum vestrique haud conscia Phœbi.*

• *At mox ingenii pennis fugientibus udam
Spernet humum, cœtusque humiles, et, concitus ætro
Nobiliore Dei, perstringet carmine victor
Gesta ducum, heroasque suis interferebat astris.*

• *Felix, qui curis, felix, qui litibus atris
Ætatem semotus agit, lautumque crumena
Contexta solidum, seu pelle tnetur ovina!
Non illum spes alma, fides non deserit audax,
Non trepidum formido premit, raptoris adunci
Nec facies inopina ferit. Non edita voce
Ostrea viva vorax bibit auribus, invia labris,
Ambrosiasve sagax nequicquam naribus auras
Artocrezæ captat, nec Zythi gaudia sicco
Deperit ore miser: quoties quin humida tristes
Nox umbris terras operit, stipatus amicis
Flectit ad insignem vestigia læta tabernam,
Festivosque choros, liquidosque instaurat honores.'*

• Great

* Great is my toil, though narrow be my theme,
 New strains I sing, through devious paths explore:
 Harmonious treasure, studious to refine,
 To stamp the British into Latian coin,
 And consecrate it to the God of Day
 Wide o'er the globe. Thou first attend, and thou
 Inspire my lays, O glory of the Nine,
 Accomplish'd Stanhope, of illustrious blood,
 Whom faithful Pallas in her genial breast
 Divinely cherish'd, and the Graces form'd,
 Thy country's hope! whose dignity might swell
 The Roman senate, while her voice was free,
 The voice of virtue; thou with elegance
 And Attic wit adorn'd, despise the wealth
 Of proud Augusta, fly the costly feasts
 Of pamper'd nobles, and indulgent hear
 The plaintive Muses; hear their letter'd thirst
 And tuneful hunger, and with me ascend
 The mystic chambers of their high retreats,
 Nor let the poet, void of current cash,
 And vital food, provoke thy pure disdain,
 If he present, as in a faithful glass,
 The round resemblance of material things,
 Grotesque and rude, profuse luxuriant scenes,
 Dishes, unseason'd with delicious wit,
 And flowing goblets, which incline the guests
 To lazy naps, unconscious of the Nine,
 And active God, that animates thy breast.

* But soon, the Muse, on soaring pinions borne,
 Shall spurn inglorious earth, the groveling crowd
 And, stung with Pæan's nobler heat, display
 The deeds of chiefs triumphant, and insert
 Heroic souls among their natal stars.

* Happy the man, who, void of cares and strife,
 In silken, or in leathern purse retains
 A splendid shilling! him nor bounteous hope,
 Nor daring faith deserts: no guilty fear
 Pursues him trembling, nor the Gorgon face
 Of hookful bailiff unexpected smites.
 Not he voracious with insatiate ears
 Ingulphs new oysters from the distant cry
 Alive! Alive! impervious to his lips,
 Nor with sagacious nostril snuffs in vain
 The fumes ambrosial of hot mutton-pies,
 Nor melancholy sighs for chearful ale
 With arid lips; but when the beldam night
 With sable mantle overspreads the face
 Of earth, day-widow'd, usher'd with his friends
 To club-frequented tipling-house he shapes
 His joyful steps, and carolling renews
 The liquid honours of the social board.

The succeeding poem, which is entitled Faulkener's Nati-
 vity, is also of considerable length, and affords no less evi-
 dence of the author's happy talent for giving to whatever sub-
 ject he pleases an epic dignity, than of his great accomplish-
 ment

ment in the learned languages, and his powers of versification. It is written in Greek, Latin, and English, the latter of which versions is both in blank verse and rhyme. The classical elegance of this poem would not have permitted us to withhold from our readers a short extract, were we not restrained by the consideration of leaving room for other performances.

These are followed by two others in Latin and English, and a congratulatory Latin poem on the royal marriage, which concludes the first volume.

The second volume commences with a humorous poem in three cantos, called the Parson's Revels, which occupies seventy pages, and is succeeded by a great number of miscellaneous English poems, with a few Latin intermixed. That our readers may be enabled to form some idea of Dr. Dunkin's disposition of mind, as well as of his poetry, we shall lay before them his address to himself.

' Ambition paying court to knaves,
And fools, to lord it over slaves,
Like creeping ivy, which would rise
From humble earth to brave the skies,
Yet in its progress often falls
With ruinous and rotten walls,
Never annoy'd my youthful years
With sanguine hopes, or abject fears;
Yet often have I wish'd to see
My days from low dependance free.

' Indulgent Providence at last,
In pity to my labours past,
Preferr'd my suit in sending o'er
Accomplish'd St-nh-pe to our shore;
Supreme of all the tuneful throng,
He listen'd to my simple song,
He listen'd, and approv'd—but left
The song, like many more deceas'd,
Should not survive, though he might give
Applause, he bade its author live.
Remov'd from Dublin's clouded air
To breathe a purer atmosphere,
His bard on antient Erne's banks
To Heav'n and him returns his thanks.

' He there sequester'd from the crowd,
And independent from the proud,
Imprints the principles of truth,
And honour on the minds of youth.
If haply his assiduous toil
May benefit his native soil,
Peopling with patriots good and wise,
The venal world, from which he flies,
He triumphs there compos'd to dwell
With calm contentment in a cell,
Nor once inveighs against the fates,
That robb'd his birth of three estates.'

The

The author's temper, no less than the luxuriance of his fancy, appears also from a piece in this volume, entitled—
The Poet's Prayer.

• If e'er in thy fight I found favour, Apollo,
Defend me from all the disasters, which follow :
From the knaves, and the fools, and the fops of the time,
From the drudges in prose, and the triflers in rhyme :
From the patch-work, and toils of the royal sack-bibber,
Those dead birth-day odes, and the farces of Cibber :
From servile attendance on men in high places,
Their worships, and honours, and lordships, and graces :
From long dedications to patrons unworthy,
Who hear, and receive, but will do nothing for thee :
From being caress'd, to be left in the lurch,
The tool of a party, in state, or in church ;
From dull thinking blockheads, as sober as Turks,
And petulant bards, who repeat their own works ;
From all the gay things of a drawing-room show,
The sight of a belle, and the smell of a beau :
From busy back-biters, and tatlers, and carpers,
And scurvy acquaintance with fidlers and sharpers :
From old politicians, and coffee-house lectures,
The dreams of a chymist, and schemes of projectors :
From the fears of a jail, and the hopes of a pension,
The tricks of a gamester, and oaths of an ensign :
From shallow free-thinkers, in taverns disputing,
Nor ever confuted, nor ever confuting ;
From the constant good fare of another man's board,
My lady's broad hints, and the jests of my lord ;
From hearing old chymists prelecting *de oleo*,
And reading of Dutch commentators in folio ;
From waiting, like Gay, whole years at Whitehall ;
From the pride of great wits, and the envy of small ;
From very fine ladies with very fine incomes,
Which they finely lay out on fine toys, and fine trincums ;
From the pranks of ridottoes, and court-masquerades,
The snares of young jilts, and the spite of old maids ;
From a saucy dull stage, and submitting to share
In an empty third night with a beggarly play'r ;
From Curl, and such printers, as would have me curst
To write second parts, let who will write the first ;
From all pious patriots, who would, to their best,
Put on a new tax, and take off an old test ;
From the faith of informers, the fangs of the law,
And the great rogues, who keep all the lesser in awe ;
From a poor country-cure, that living interment,
With a wife, and no prospect of any preferment ;
From scribbling for hire, when my credit is sunk,
To buy a new coat, and to line an old trunk ;
From 'squires, who divert us with jokes at their tables,
Of hounds in their kennels, and nags in their stables ;
From the nobles and commons, who bound in strict league are
To subscribe for no book, yet subscribe to Heidegger ;
From the cant of fanatics, the jargon of schools,
The censures of wise men, and praises of fools ;

From

From critics, who never read Latin, or Greek,
 And pedants, who boast they read both all the week;
 From borrowing wit, to repay it like Budget,
 Or lending, like Pope, to be paid by a cudgel.
 If ever thou didst, or wilt ever befriend me,
 From these, and such evils, Apollo, defend me;
 And let me be rather but honest with no-wit,
 Than a noisy, nonsensical, half-witted poet.'

From the various poems with which we are presented in these two volumes, the genius of the author is conspicuous. To a fertile invention he added the descriptive talents which are essential to the most sublime kind of poetry; and the elegance of his compositions in Greek and Latin, is such as seldom has been equalled by modern writers.

VII. *The Earl of Douglas, an English Story. From the French of the Countess D'Anois. 3 Vols. 12mo. 9s. Baldwin.*

THE incidents in this novel are represented as happening in the reign of Henry VIII. The earl of Warwick, whom motives of self-preservation induce to quit England, leaves behind him his lady, and an infant daughter named Julia, who, at the request of lady Warwick, who dies soon after the departure of her lord, is received into the family of the earl and countess of Douglas, then residing in this country, and reputed to be their own child. A mutual attachment soon commences between Julia and Hyppolitus, son to the earl of Douglas, which becomes so violent when they have nearly reached their sixteenth year, that the thoughts of being brother and sister rendered them perfectly unhappy, and placed an eternal bar against the gratification of their wishes. To their great joy they are afterwards undeceived with respect to the supposed relation in which they stood to each other; but the prospect of happiness from this discovery unfortunately proves of short duration. For lord and lady Douglas observing the passion which subsisted between the young lovers, determined to oppose their union, and had for some time entertained the design of marrying Hyppolitus to a daughter of the earl of Argyle, an heiress of great fortune. Apprehending however that all their vigilance and authority would prove insufficient for preventing Hyppolitus and Julia from entering into the matrimonial alliance, unless the intercourse between them could be broke off, they resolved to send their son abroad a few years; imagining that his love for Julia might be obliterated by absence, and that in the mean time she might be married to the earl of Bedford, who was her suitor. Hyppolitus accordingly is equipped for his travels, but instead of

embark-

embarking for the continent, as imagined by his father and mother, he resides privately with the earl of Suffolk, his friend, for the sake of holding secret interviews with his beloved Julia, whom he visits in the night, by a passage which led from the garden into her chamber. By an extraordinary incident, however, this correspondence becomes known to the earl of Douglas, who is greatly enraged at the discovery, and again dispatches Hyppolitus upon his tour to the Continent, who is now obliged actually to depart.

During the unhappy separation of the lovers, the letters which privately pass between them are intercepted by the earl and countess of Douglas, by whose means fictitious letters are substituted, with the design of betraying Julia into the belief that she no longer possessed the affection of Hyppolitus, and of disposing her to marry the earl of Bedford, thereby to remove the obstacle which stood in the way of completing the intended alliance between their son and the daughter of Argyle. In consequence of this artifice, Julia is persuaded to submit to the marriage with Bedford, in spite of the great aversion she had for him, and the inviolable attachment which she still preserved for her beloved Hyppolitus, notwithstanding his imagined infidelity. The situation of Julia and her husband on this event, presents us with a picture of the wretched state of those who enter into a connubial alliance without mutual affection. We shall lay before our readers the account of this unhappy union.

The fatal day arrived. Julia was dressed in a silver brocade, with roses scattered carelessly over it—her diamonds were set in the most elegant taste, and her fair hair adorned with flowers.—She never appeared so beautiful! The sweet languor of her countenance;—the paleness of her complexion, gave a delicacy that rather added to, than diminished the graces of her person. The earl of Bedford could scarce believe this unexpected transition from misery to happiness real! His joy was extravagant; but all his transports,—his love, his constancy, made no impression on the heart of Julia. The marriage was celebrated at Buckingham: the ball-room was crowded in the evening with people of the first fashion, who all remarked the deep melancholy of the fair victim; some attempted to divert her with the sallies of their wit, but her answers were equally short to the gay and the serious part of the company.

The earl had been that morning informed of all that related to the birth of Julia, as it was judged improper he should marry her as the earl of Douglas's daughter, though he wished that circumstance still to remain a secret to the world. Instead of making their publick appearance at court, the earl of Bed-

ford carried his bride into Berkshire, where he had a castle magnificent enough to be supposed a royal residence, rather than that of a subject.—To the most delightful natural situation was united all the embellishments of art. Its vicinity to the greatest forest in Hampshire, furnished this solitary retreat with magnificent shades of elms and oaks, venerable by their antiquity, though within forty miles of the capital, the interposition of vast woods gave the appearance of a much farther distance, nor were the seats of the nobility, which abounded in this county, so near as to lessen the air of retirement, but dispersed in a manner that added new beauties to the perspective of this charming scene.

‘ Here it was the unhappy Julia accompanied—not the husband of her choice ! She petitioned the countess to favour her with Lucilla’s company ; she readily complied. Who would have seen without compassion, the deep melancholy that preyed on her spirits ? I had no conception, would she say to Lucilla, that my misery could be greater,—that it was possible for me to suffer more than I had suffered.—But alas ! how am I mistaken ! Each day ! each moment ! heaps woe on woe upon my wretched head ! The terrible constraint I am obliged to support in the presence of a husband I can never love ;—the secret reproaches ;—the remorse, their never failing consequence ;—the tender remembrance of a lover too dear !—The desire of performing the task of duty ;—of tearing from the heart an inclination it is now a crime to indulge.—All these sensations are so painful,—so exquisitely alarming,—that I sometimes dread the most horrid effects from my despair ! Accountable only to myself, I at least avoided the shame of blushing for the sentiments of my heart ! What a wretched martyr to these sentiments ! Let it not, my God, be of long duration !

‘ Here, tears burst from her eyes in torrents.—Lucilla sympathized with her, but, great as her inclination was to comfort and support her, all endeavours were ineffectual.

‘ The earl of Bedford, notwithstanding the gratification of his wishes, felt himself sensibly mortified in knowing he was not beloved.—Love, with all its blindness, is quick and penetrating ;—distinguishes with fatal precision the effects of complaisance, from those of preference. Love is prone to flatter,—to impose on itself.—But there is a source of delicate delight which the heart tastes freely of in the exchange of mutual professions of affection ; when one alone is animated, there are many wretched moments that explain the misfortune, though the heart may continue devoted to its object. Such was the state of the earl of Bedford ; and in these moments of disappointment, he was studious to discover who could have
robbed

robbed him of the affection of his wife.—His reflexions did not even lead him to conjecture!—So prudent in her behaviour;—such professed indifference for the world;—educated in retirement;—he was persuaded if she did not love him, that at least she had no prepossession in favour of another! And though the certainty of the former gave him great concern, he felt as great consolation in the belief of the latter. I shall be completely happy in time, said he to one of his intimate friends. Julia is at present insensible; but when her heart is once susceptible of tenderness, I doubt not her endearments will be the result of love, as they now are of principle.

The distress of Hyppolitus on receiving intelligence of this transaction, may easily be imagined. He immediately departs from Italy, accompanied by Leander, a young gentleman of fortune in that country. On their arrival in England, after some extraordinary adventures, they procure access to the earl of Bedford's; in the disguise of pedlars. On this occasion, the tenderness discovered by the countess for her faithful Hyppolitus, so much offends the earl, that he resolves on placing her in a convent in France, and this scheme is soon carried into execution. A series of disasters succeeds, till at last Hyppolitus, who had now come to the title of earl of Douglas, and gone again to the continent in search of his beloved Julia, discovers her in very affecting circumstances. This conjuncture is rendered more surprising by the presence of her father, the earl of Warwick, who was supposed to be dead, and that of the earl of Bedford, who had married a lady in Italy. A prosecution for bigamy is commenced against the latter of these noblemen, which affecting his spirits, produces a fever that soon proves mortal. The impediments to the union of the faithful lovers being removed by this event, they are at length permitted to enjoy the happiness for which, for so many years, they had sighed in vain.

In this Novel the manners are such as correspond to the idea of those times when tilts and tournaments were the fashionable diversions over Europe. *Enlevements*, Amazonian huntresses, combats of gladiators, and bloody encounters, are here presented to our view; but though the fair author sometimes leads us beyond the verge of civil life, she entertains us by a frequent succession of surprising incidents, rendered yet more interesting by the consequences of which they are severally productive.

VIII. *Observations and Experiments on the Poison of Lead: By Thomas Percival, M. D. 8vo. 2s. Johnson.*

ABOUT six years ago Dr. Baker excited the attention of the public by his Essay concerning the Cause of the Endemial Colic of Devonshire, which he imputed to a solution of lead used in the vats wherein the cyder of that country is prepared*. The justness of this opinion was disputed by some other writers, and the controversy was variously agitated for some time. On the one hand, arguments were produced, that seemed to confirm the hypothesis; on the other, those arguments were either positively invalidated, or the facts upon which they were founded were represented as extremely problematical. Whatever opinion the faculty may entertain on that subject, however, it appears beyond dispute that there is in lead a quality pernicious to the nerves of animals, when this metal is so much subtilized as to penetrate their bodies. To prove this point is the design of the treatise before us, which is the production of an author who has more than once favoured the world with valuable medical observations and experiments.

Dr. Percival sets forth with observing that the action of lead is not confined to the human species, but exerts its deleterious powers likewise on quadrupeds and birds. In support of this remark, he produces the following instances.

* A gentleman in Staffordshire used to feed his hounds in troughs lined with lead, and they never hunted but three or four of them fell down during the chace, convulsed and seemingly in agonies of pain. A friend suggested to the owner of the dogs, that these convulsions might possibly arise from some portion of lead dissolved in their food. The leaden troughs were therefore removed, and the hounds from that time were entirely free from this disorder. Another instance, of a similar kind, was related to me by a country gentleman who resides in Derbyshire.

* An intelligent plumber in Manchester assures me, that he is unable to keep a cat in his house above a month or two. The animal soon sickens, becomes rough in its coat, listless, emaciated, and dies in a short time of a marasmus. These symptoms he ascribes to the particles of lead scattered upon the floor of his work-shop, which adhering to the feet of the cat, and being licked off, are swallowed, and exert their virulent powers immediately on the stomach and bowels. A person of the same business, and of good credit in Sheffield,

* See Crit. Rev. vol. xxiv. p. 304.

has observed that cats are fond of the sweet powder with which the surface of lead is generally covered; and that they are affected by it, in the manner just described: but he adds that they are sometimes driven to the most outrageous madness; and that he has cured many of these animals, when labouring under the most frightful symptoms, by pouring sweet oil into them.

‘ An ingenious apothecary, whose house is contiguous to a plumber’s shop, has more than once observed appearances of the colica pictonum in his cats; and some of them have become quite frantic with pain.

‘ A red linnet, very lively and in perfect health, and which had been long used to confinement in a cage, was placed in a parlour, recently painted with lead. The bird soon sickened, continually gasped for breath, and died in a few days. Another bird of the same species, and equally healthy, was then purchased to supply its place. This was presently affected in a similar manner, and died in less than a week.

‘ A lady who is attentive to the feeding of her poultry, had troughs of lead made for them, on account of their being more durable and cleanly. After the use of these she observed that her fowls and chickens became sickly, spiritless, and emaciated. The food she gives them consists of bread, potatoes, barley, &c. mixed with butter-milk. The latter ingredient is a powerful solvent of lead; and thus poison is mingled with their nourishment.

‘ A number of ducks and geese, the property of a painter, were all killed by being confined, a single night, in a place supplied with the water in which his brushes had been steeped, to prevent their becoming dry.

The author afterwards enquires into the validity of the opinion of Mr. Goulard, who maintains that the external use of lead is *never* attended with any of the pernicious effects produced by administering it internally. Dr. Percival admits that the observations of Mess. Aikin and White, in favour of the innocence of topical saturnine applications, have great weight, and that the evidence of these gentlemen is further corroborated by the experience of the faculty at Chester, respecting the use of Goulard’s saturnine water, in the case of many patients who suffered by the unhappy accident on the 5th of November 1772. Dr. Percival, nevertheless acknowledges himself to be of opinion with Dr. Baker, that lead when externally applied, *sometimes* produces effects similar to those which arise from its internal administration. The following facts are recited with the view of confirming this opinion.

• Three years ago a young man had a tumour of the spine, which had resisted various discutient remedies. An emollient cataplasm, mixed with the extractum saturni of Goulard, was applied. In a few hours he was seized with violent pains in the bowels, and severe cramps in the extremities, which ceased soon after the cataplasm was removed.

• A gentlewoman, in August 1770, was over-turned in a chaise, and thrown on the side of her head and shoulder; the muscles of which were much bruised and strained, but the humerus was neither fractured nor dislocated. She was immediately bled, and the venæsection was repeated the next day. A saturnine fomentation was applied warm to the parts affected, and frequently renewed. Twitchings in the legs ensued, and afterwards spasms in the stomach. The fomentation was omitted, and these symptoms ceased; nor did any other application produce the like effect. This lady is subject to the colic; but as she was ignorant of the specific action of lead, the spasms in her stomach cannot be imputed to the force of imagination.

• The governor of the work-house in Manchester, aged upwards of seventy years, had a large ulcer in his leg, which was washed several times in the day with the saturnine water of Goulard, and then covered with an emollient poultice, which contained a small quantity of the extract of lead. After using these applications four days, he became affected with the colic, and also with paralytic symptoms, which, though slight in degree, could not fail to be alarming. The preparations of lead were therefore discontinued, a dose of oleum Ricini was administered, and he soon recovered from these adventitious complaints.

• A lady of a delicate habit, and the mother of four children, soon after delivery, to avoid being a nurse, rubbed her breasts with oil in which litharge and red lead had been boiled. Her milk was by these means repressed; but in a short time she began to complain of acute pain about the stomach and duodenum, loss of appetite, flatulency, and depression of spirits. Opium and the warm bath were the only remedies that afforded relief. Whether these complaints arose from the recession of the milk, or were occasioned by the poisonous action of the calces of lead, I leave to the decision of my reader.

• In June 1757, a physician of great humanity, was desired to visit a woman who had a varicose swelling of the veins of the right foot, attended with great pain, swelling, and inflammation. He directed a solution of saccharum saturni and opium, in elder flower water, to be frequently applied, by
means

means of linen rags, to the part affected. The pain was alleviated, the swelling diminished, and the redness soon disappeared. But in a few days severe vomitings, a violent colic, and obstinate constipation of the bowels supervened; and the woman was ever afterwards subject to frequent returns of these complaints. The saturnine solution was used only four or five days; nor was it then discontinued from any suspicion of its injurious effects. For very little attention was at that time paid to the noxious qualities of lead.

‘ I have been assured from undoubted authority that Dr. A—— had a slight paralytic affection of his legs, by the practice of setting his feet every evening, on a piece of lead placed near the fire. And that a dog by lying on its was entirely deprived of the use of his limbs.’

The second section of this treatise contains observations concerning the effects of lead, which the author has collected in Derbyshire, tending also to prove the existence of a noxious quality in that metal.

Dr. Percival next presents us with some experiments which he made with the design of ascertaining an opinion he had conceived, that fixed air might have the property of dissolving lead in water; and that this poisonous mineral might thus gain admission into the human body from fountains unsuspected, and even celebrated for counteracting its pernicious effects. Dr. Falconer's remark, that the leaden cistern, which serves as a reservoir for the Bath water at the spring, was much corroded on the inside, induced our author to try whether that water was not a solvent of lead. The experiment, he ingeniously informs us, convinced him of the fallacy of his reasoning, and of the caution with which conclusions from analogy should be formed, on philosophical subjects. We shall present our readers with the following experiment relative to the glazing of what is called the queen's ware, as it shews the impropriety of using that sort of vessels for preserving of pickles.

‘ The very beautiful polish of the Burslem pottery, commonly called the queen's ware, inclined me to suspect that lead, which is easily vitrified with sand and kali, enters into the composition of its glazing. To determine whether my conjectures were well founded, I poured about an ounce and a half of vinegar upon a plate of this ware, that a large surface of the glazing might be exposed to the action of the vegetable acid. In twenty-four hours the vinegar had acquired a deeper colour, and assumed a dusky hue when two drops of the volatile tincture of sulphur were added to it. The same tincture instilled into fresh vinegar in the like proportion, produced a light cloudiness, which was succeeded by a white sediment;

the sulphur being precipitated by the combination of the acid and alkali. From this trial, which was several times repeated, it should seem that lead is an ingredient in the glazing of the queen's ware; but the portion in which it is used, or at least the quantity dissolved by the vegetable acid, appears to be very inconsiderable. For two drops of a solution of saccharum saturni (which I computed to be equal only to the fiftieth part of a grain of lead) mixed with half an ounce of vinegar, struck a darker colour with the tincture of sulphur than the same quantity of vinegar, after its action had been exerted upon the plate forty-eight hours.

'The present experiment therefore furnishes no objection to the common use of this beautiful pottery; but it shews that vessels of it are improper for the preserving of acid fruits and pickles.'

To this experiment we shall subjoin our author's observations on common red sealing wafers.

'These, says he, are made of fine flour, the whites of eggs, isinglass, and a little yeast. They should be coloured with vermillion; but as red lead is much cheaper, I believe it is more frequently used. The common wafers certainly contain a large quantity of it, as any person may discover by setting fire to a few of them, when stuck upon the point of a pin. For the surface of the wafers will be covered with an infinite number of the particles of lead, which running together will fall down into a spoon, or whatever is held to receive them. Wafers are pleasant to the taste, and they are often held long in the mouth, and sometimes swallowed through inadvertence: I have seen children fond of eating them. It is of importance therefore to know that the coarser or common kinds are poisonous, and that it is very absurd economy to purchase such on account of their cheapness. The polished Irish wafers seem to contain no lead.'

—'A lady in Cheshire had a favourite bulfinch, which was so tame as to be permitted to fly about the room; a liberty that seemed to improve both his health and plumage. The bird unfortunately picked up some scraps of wafers, which had been left after sealing a letter. He soon lost his appetite and spirits, and in a few days pined away and died. Another bulfinch was procured, and when sufficiently tame, allowed the liberty which the former had enjoyed; but great care was taken to keep wafers out of his reach. However, by the inadvertence of a stranger in the family, who had been using them, a piece of one was left upon the table, which the bird immediately seized, and like the former sickened and died in consequence of it. Dr. Falconer, to whom I am indebted
for

for these facts, adds, that some time afterwards, a third bulfinch, belonging to the same lady, met with a similar fate.'

In an Appendix to this treatise we find a letter from Dr. Haygarth at Chester, one from Dr. Rotheram at Newcastle, and another from Dr. Carte at Manchester; the whole tending to confirm the existence of a deleterious quality in lead.

In a postscript to these Observations Dr. Percival takes notice, that two books of Cookery, lately published, contain receipts for recovering wine when sour, and preventing it from becoming so by means of cerusse, and of melted lead. As this is a practice of the most pernicious tendency, it ought to be universally exploded, and we would warn all persons who regard their own health, or that of others, to refrain from an expedient which may be productive of such fatal effects.

IX. *The Antiquities of Richborough and Reculver. Abridged from the Latin of Mr. Archdeacon Battely. 8vo. 3s. sewed.* Johnson.

MR. Battely, the original author of this treatise, appears to have been extremely conversant with what relates to the antiquities of this country, and to have diligently studied the Greek and Roman writers for obtaining information on the subject. He seems to ascertain beyond doubt that Richborough is the Rutupia, and Reculver the Regulbium of the Romans. He produces many ingenious arguments in refutation of the opinion that Rutupia was an inconsiderable place in the time of Cæsar, and investigates with great precision the situation and limits of ancient Cantium. Concerning Regulbium or Reculver, he observes that it is mentioned only in the Notitia of the Provinces, which seems not to be more ancient than the time of Theodosius the Younger; but he thinks it incredible that a place equal to Rutupia in size and apparent antiquity, similar in its castle and city, and to appearance intended for the same use, should not have been known at a more early period. This silence of ancient writers induces him to suspect that there existed formerly two places under the name of Rutupia in the Isle of Thanet, and that when the Roman empire declined in Britain, one of them was called Regulbium. We shall extract the arguments advanced by the author in favour of the antiquity of Richborough.

The reasons that induce me to give Richborough the palm of antiquity, as to the Romans, in preference to all other places in Britain, are these. When the Egyptians and Scythians had a dispute concerning the antiquity of their nations, the

the Egyptians highly extolling the mildness of their air and the fruitfulness of their soil, said, that "men might be supposed to have been first born in a place where they might most easily be reared;" and though the chance of birth is not in the power, nor depends on the choice, of those who are born, but is allotted to every one by the Almighty; yet when the question turns on those things which are usually directed by counsel, judgment, and prudence, this method of reasoning ought to have great weight. For instance; who doubts that the Romans, when they landed in our island, first took possession of such places as they judged most convenient for their purpose, not such as were offered to them by chance? But what was more convenient to the Romans than Richborough haven? For thither troops might be transported by a short passage from Gaul, there they might be safely landed, and, if pursued by the enemy, might have an easy retreat. The isle of Thanet, very convenient for foraging, was in the neighbourhood; the harbour was one of those which the Greeks call *αμφοδύμοι*, being accessible on both sides, and safely entered almost with any wind: the river Stour, after passing by our city (Canterbury,) flows into it, and is still useful to us, by the carriage of goods. Allured by these conveniences, the Romans sailing hither from Gaul, generally made use of that harbour.

• Dubris and Lemanis [Dover and Lympne] are, it must be owned, celebrated harbours on the same coast, and both their names occur in the Itinerary of Antoninus; but who supposes those places comparable to Richborough, which, in the same Itinerary, is styled, by way of eminence, "the haven of Britain;" and on the decline of which, our Somner justly thinks that Dover at length began to flourish. In short, certain it is that Julius Cæsar, as well on account of his perpetual wars, as of the shortness of his stay in our island, left none but hasty fortifications, that is, composed of earth and turf; though the credulous and the ignorant extol him as the founder and builder of almost all the castles in Britain. Nothing was attempted here under the emperors Augustus and Tiberius; Caligula, with ridiculous warlike preparations, and great endeavours, did absolutely nothing. At length Claudius, by the instigation of Bericus, Aulus Plautius being his general, reduced to his obedience the southern part of the island; which war happened in the year of Rome 796, of Christ 47. At that time I suppose Richborough to have been first besieged by the Romans, and to have been seized, fortified, and garrisoned; for if this had been done by Cæsar himself, or by any other general before the time of Claudius, there would have

have been no occasion for A. Plautius, when going over into Britain with his army, to separate his forces into three divisions, lest making an attempt at one place they should be prevented from landing; and Plautius, a wise and experienced commander, would have made it his first and immediate concern; as, on penetrating into the inner parts of the island, he had great occasion for such a convenient spot, as well for receiving succours from Gaul, as for providing a place of retreat in case of accidents.

Mr. Battely fixes the origin of Rutupiæ or Richborough, as far back as the epoch of commerce in this island; and with respect to Regulbium or Reculver, he thinks that the consular denarii, the coins of almost all the emperors from Julius Cæsar to Honorius, particularly the brass coins of Tiberius and Nero, sharp, and in appearance fresh from the mint, which have been found at this place, afford incontestible evidence that it is likewise of great antiquity.

The author's conjecture respecting the cause of so many Roman coins being left in Britain, is rational, and supported by probability.

‘ In order to explain, says he, how so great a number of Roman coins came to be left in Britain, let it be premised, that many reasons which have been assigned seem utterly improbable; for who can persuade himself that so many and such great treasures were hidden in the earth to perpetuate the memory of that people, that they might again by chance be brought to light, after a revolution of many ages? Or that, for such a trifling glory, coins were deposited in the foundations of buildings? But allowing this to be a probable solution of such as sometimes appear in foundations, and in the cement of walls; what shall we say of those which are found in fields and meadows, where there are no remains of buildings? There can be no doubt that the mistress of the world was as studious to preserve the present honour of her name, as to immortalise her memory in future; but by public works, magnificent edifices, trophies, triumphal arches, theatres, columns, fortifications, paved causeways, and the like, she endeavoured to excite the admiration of her own and the veneration of succeeding ages. These that wisest of all nations, next to justice, fortitude, and the other virtues, rightly considered as the most certain seeds of glory; not the scattering of a few brass coins, which, though they derive some permanence from their materials, yet, while they lie in the earth, reflect no praise either on their owners or others: while, on the contrary, the very ruins and remains of palaces, houses, temples, aqueducts, and bridges always strike the human eye,
and

and display such an inexpressible grandeur and magnificence as scarce allow us to suspect that there ever was any thing mean or little in that nation; for we are so formed by nature, that we usually judge of the things which are not seen by those which we see.

This difficulty is not sufficiently solved by those who pretend, that these treasures were buried by the soldiers just before they were transported by Maximus into Gaul, or by the Britons on their setting out for Rome to solicit assistance against the Scots and Picts: for if that were true, it could only include the later coins of the Romans. The following solution therefore seems more probable. Spartian relates, that "Pescennius Niger ordered the soldiers to carry no gold nor silver coins to war in their purses, but to lodge them in the public treasury, and afterwards to receive what they had entrusted, that, in case of misfortunes, the enemy might receive no part of the spoil." This, I imagine, was an ancient military discipline, which had been disused long before the time of Pescennius, and, when revived by him, did not long continue; but that it was rather usual for every soldier, when setting out for a campaign, or at the eve of a battle, to have the option of carrying his effects with him, or of hiding them in what place he pleased. Afterwards I suppose this to have been the practice of the Roman army in our island, whenever they were drawn out of their camps, or stations, to make long and uncertain marches against the enemy; and this was very often the case, as well on account of the commotions of the Britons, as of the sudden irruptions of the barbarians; at which time, in hopes of returning, and recovering their property, they deposited their money in the ground: thus by the treasures of those who were slain in battle we are enriched. The same may be said of those who being either besieged, or dislodged from their castles and towns, had no opportunity to remove their money; and this is the reason that such coins are generally found near towns and stations: in short, to the fatal events of war, to the storming and burning of houses, towns, and cities, we owe great part of our antiquarian wealth.

We are afterwards entertained with a particular account of Roman coins, and other antiquities discovered at Reculver. The whole of this treatise evinces the author to have investigated the ancient writers with great attention, and that he has drawn from this source a variety of ingenious and plausible arguments for the antiquity of the places of which he writes. It ought likewise to be observed, that in the course of these researches he has thrown new light on many passages in the Roman historians and poets.

X. An Essay towards the History of Liverpool, drawn up from Papers left by the late Mr. George Perry, and from other Materials since collected, by William Endfield. Fol. 12s. boards. Johnson.

THE town, which is the subject of this volume, is said to have received a charter so early as from Henry I. but the most ancient that remains is from king John, in 1203, where the orthography of the first syllable of the name is the same which this author has adopted. With respect to the etymology, we find that various conjectures have been entertained: some imagining that the former part of the name was derived from a bird called the *Liver*, used to be seen in that place, but which is now reputed fabulous: others, that it has been taken from a sea-weed known by the name of *Livur*, in the west of England, or from a species of the *Hepatica*; while those who favour a different orthography, are of opinion that the name derives its origin from the *Lever* family, which we are told is of great antiquity in the county of Lancaster: it is generally agreed, that the latter part of the name took its rise from a body of water. So much for the etymology of this place.

The second chapter of this work contains an account of the situation, climate, soil, river, and tide, with the various kinds of fish taken at Liverpool. We shall present our readers with this chapter.

Liverpool stands on the eastern banks of the river Mersey, in the county palatine of Lancaster, and hundred of West Derby. Its situation is low; extending along the shore in an oval form. On the north side of the town the country is a perfect flat for many miles. It is surrounded on the east side with higher land, gradually rising from the town to about the distance of a mile; forming on the whole, a situation extremely pleasant and commodious for trade.

Few places enjoy a more healthful climate, or happy temperature of heat and cold, than Liverpool. It is screened from the severe easterly winds in the winter, by the range of high lands on that side; and the refreshing sea-breezes from the west, frequently allay the excessive heat of summer. Snow, which falls here but rarely, seldom lies long; nor indeed any where upon the sea-coast. Frost is never so intense here as in the inland countries. In the hot and sultry months it seldom happens that the atmosphere is perfectly calm; the sea affording that perpetual current of air which is a circumstance of such great importance to the healthfulness of large and populous cities. The transitions from heat to cold, and from cold to heat, are indeed frequent and sudden; no place perhaps has a greater variety of weather. It must also be confessed, that the air in general is moister, than in more elevated situations. Copious exhalations from the Irish sea, formed into low clouds, and carried along by the stream of air attending the flowing tides, frequently water the banks of the Dee and the Mersey

Mersey without extending further; which may in part account for the common observation, that greater quantities of rain fall annually in the southern parts of Lancashire, than in most other parts of England.

' This humidity of the atmosphere often occasions thick fogs and dark weather in the winter season; but is very serviceable in spring and summer, by affording a degree of moisture proper for vegetation to this sandy soil, which would otherwise quickly suffer by drought. The sea air renders the town so healthful, that, though it is exceedingly populous and closely built, epidemical disorders seldom appear, and when they do, are of short duration.

' The effect of the winds upon the state of the weather is generally as follows. The north-west winds are turbulent and stormy; the southern productive of rain; the easterly winds often accompany a serene sky, and the severest cold and frost usually come with a north or north-east wind.

' The soil in and near Liverpool is dry and sandy for two miles round. The north shore consists of barren sands for an extent of twenty miles: but between the town and Kirkdale is a fine vale, which has a rich marle under the surface, and affords excellent pasturage. This track of ground was formerly common arable land, but has been many years inclosed. The soil in the neighbourhood of this town is particularly favourable to the growth of potatoes; an article highly useful to the poor, acceptable to the rich, and profitable to the industrious farmer. The cultivation of this excellent root has of late been so much attended to in this county, that the husbandman often depends more upon a good crop of potatoes than of wheat or any other grain.

' The river Mersey, which may more properly be considered as an arm of the sea, is subject to the variations of the tide. In spring tides, which are at their greatest height three or four days after new or full moon, the water rises about thirty feet; and in neap tides, which are lowest soon after the first and third quarter of the moon, about fifteen feet. For the first two or three days after the full and change, the daily difference of time, including two tides, is at a medium about thirty-five minutes; at the mean, between spring and neap, it is fifty minutes three seconds; about two or three days before quarter day it is upwards of an hour; and after that time the daily difference increases, so that there will often be the difference of above fifty minutes for each tide till about three days before the full and change, when it gradually returns toward the mean point. From the beginning of May to the beginning of November the night tides rise highest, and from November to May the day tides rise highest, sometimes with a difference of two feet. This account of the appearance of the tides is in general accurate; but they are subject to such variations, from the difference of the moon's distance from the earth, the state of the winds, and other circumstances, that no calculations or tables can be perfectly exact.

' The breadth of the river at high water from Seacombe point to the opposite shore is 1200 yards; from the Pitch-house to Birckett-point, is 1500 yards.'

In the third the author treats of the ancient history and gradual increase of the town. It is acknowledged that the antiquity of Liverpool cannot be traced so far back as the time of the Romans; the first authentic mention of the spot
where

where the town stands being apparently the record of the estates between the Ribble and Mersey; then belonging to Roger of Poitiers, in Doomsday-book.

The fourth chapter treats of the topography, dimensions, state of population and health, temperature of the sea. We shall lay before our readers the observations made on the temperature of the air at Liverpool, by Dr. Dobson.

Great and sudden changes in the temperature of the air, have very sensible, and often very prejudicial effects on the human body.

When the change is from heat to cold, catarrhs, coughs, rheumatism, and inflammatory complaints in general, are produced. In Virginia, and other parts of the continent of North America, where they sometimes experience, during the course of a few hours, the heat almost of summer and the cold of winter, local inflammations, and especially pleurisies and peripneumonies, are very frequent, very rapid, and very dangerous.

When cold is succeeded by heat, with a close and moist atmosphere, languor, dejection, and slight vertigos, are the most obvious effects; and palsies and apoplexies are by such occasional causes rendered more frequent. But when great heat is accompanied with moisture, a still air, and the accumulation of animal and vegetable effluvia, diseases of a malignant and infectious nature, are then to be feared. At Charles Town in South-Carolina, the epidemic diseases return as exactly at their stated periods, as if they were regulated by the movements of a good clock; namely, during July, August, and September, when great heat and moisture prevail. And Prosper Alpinus observed, that the plague and other pestilential diseases raged periodically in Egypt, during certain seasons of the year.

The present observations on the state of the air at Liverpool, relate only to its changes as to heat and cold: and whether we consider the daily variations, or the changes which occur through the course of the year, we shall find that it is more temperate than that of many other places. The maritime situation of Liverpool contributes to this mildness of the air. For as the sea is of a middle temperature between the heat of summer and the cold of winter, the access of the tides must have a considerable effect in rendering each of these more moderate, than in inland situations. At Warrington, which is about 18 miles inland from Liverpool, a very accurate observer found the mercury in the thermometer down at 13, in the winter of 1772. In other parts of England it has been found still lower; and at Derby near one degree below 0. These are degrees of cold, to which we are strangers at Liverpool, and from which we are secured by the influence of the sea.

The first of the following tables, points out the changes which occurred during the course of the year. The observations were made between two and three o'clock in the afternoon, which is the hottest part of the day. The thermometer, which was Fahrenheit's, was hung in the shade, on the outside of a window looking to the north-east, and there was no fire in the adjoining room.

The first column shews the greatest, the second the least, and the third the mean heat, of each month.

A TABLE

• A TABLE of the Variations of the Thermometer during the Year 1772.

	G.	L.	M.
January	50	31	38
February	51	28	39
March	54	33	44
April	60	42	48
May	67	52	57
June	76	58	67
July	78	66	70
August	74	64 $\frac{1}{2}$	68 $\frac{1}{2}$
September	67	56	62 $\frac{1}{2}$
October	65	51	60
November	63	43	50 $\frac{1}{2}$
December	63	33 $\frac{1}{2}$	44 $\frac{1}{2}$

• From this table we find, that the mean temperature of the whole year was $54\frac{1}{2}$; and that the variations, during the course of the year, amounted to 50 degrees, varying from 28 to 78. In South Carolina, the annual variation has extended to 83 degrees.

• The winter of this year was colder, and the summer hotter, than what is common at Liverpool; and yet the highest degree to which the mercury rose, was 78. At Bengal the mercury is often at 104; and this extreme degree of heat is one cause of the great unhealthiness of the climate.

• From the second table, we learn the state of the daily variations during the same year. The first column points out the greatest variation in any one day, from 8 in the morning to 10 at night; the second, the least; and the third, the mean variation of the month.

• A TABLE of the Daily Variations.

	G.	L.	M.
January	8	1	3 $\frac{1}{2}$
February	14	1	4 $\frac{1}{2}$
March	10	2	5 $\frac{1}{2}$
April	12	3	6 $\frac{1}{2}$
May	12	3	7 $\frac{1}{2}$
June	12	3	6 $\frac{1}{2}$
July	10	3	6 $\frac{1}{2}$
August	8	2	5 $\frac{1}{2}$
September	9	1	5 $\frac{1}{2}$
October	9	2	5 $\frac{1}{2}$
November	6	2	4 $\frac{1}{2}$
December	6	1	3 $\frac{1}{2}$

• From this table we see, that the medium of the daily variations of each month was regularly increasing till May; and from the end of that month to the end of December, was again almost uniformly diminish-

Diminishing. During the depth of winter therefore, we are not so much endangered from the natural variations in the temperature of the day, as from the artificial ones, occasioned by large fires and close rooms.

The greatest daily variation indeed, occurred on the 8th of February, which was the coldest day in the year. Early in the morning, the mercury was down at 20. At 8, the same morning, it continued at 20. A thaw soon commenced; and at 2, the mercury was at 32, and at 10 at night, 34. All the other daily variations through this month were inconsiderable, and the medium of the variations no more than 4½.

If we attend to the daily variations in other places, we shall find them much greater. In South-Carolina, they sometimes extend to 30 degrees; which is more than double the greatest of our daily variations: and these great and sudden changes, must make the diseases of Charles-Town more dangerous and more frequently fatal, than those of Liverpool.

The fifth chapter treats of the principal public structures, and institutions; the sixth, of commerce and manufactures. It may not be unacceptable to our readers to see a comparative view of the trade of Liverpool and Bristol.

Account of the number of ships which yearly sailed to and from the ports of Liverpool and Bristol, taken on an average of five years, viz. 1759 to 1763.

FOREIGN TRADE.

Inwards.

		Tons.		Tons.
Liverpool	348	British ships 36292	88	Foreign ships 11934
Bristol	293	Do. 24389	48	Do. 5934

Outwards.

Liverpool	634	British ships 40750	93	Foreign ships 13028
Bristol	277	Do. 23548	47	Do. 5725

COASTING TRADE.

Inwards.

Outwards.

		Tons.		Tons.
Bristol	1815 vessels	45683	1212 vessels	34713
Liverpool	776 Do.	27387	633 Do.	22780

Trade to Africa.

Amer. Trade Inw. Amer. Trade Outw.

	Tons.		Tons.		Tons.
Liverpool	67 ships 7181	136 ships 15481	128 ships	13942	
Bristol	25 Do. 2767	123 Do. 13283	108 Do.	13112	

IRISH TRADE.

Inwards.

Outwards.

		Tons.		Tons.
Liverpool	327 ships	15777	371 ships	16648
Bristol	108 Do.	5383	99 Do.	4851

Bristol indeed, upon the same average exceeded Liverpool in the duties and customs of the port, in the following proportion:

	Receipt.	Management.	Debentures.	Remittances.
Bristol	£298:985:0:0	£9153:0:0	£126:276:0:0	£163:556:0:0
Liverp.	251:1650:0:0	4004:0:0	177:1238:0:0	69:508:0:0

‘ But this is easily accounted for by considering the difference in the articles of commerce in the two ports; Bristol trading largely in fruit, wines, and other articles which pay much higher duty than those which are usually brought into the port of Liverpool.

* Number of ships to and from the port of Liverpool and Bristol
for the year 1764.

Leverpool.		for the year 1784.		Bristol.	
Inwards.		Outwards.		Inw.	Outw.
Africa directly	7	74	Africa	0	32
America	188	141	America	137	105
Denmark	0	19	Canaries	3	5
Flanders	4	7	France	1	5
France	2	5	Germany	3	1
Germany	7	14	Guernsey and Jersey	6	7
Greenland	3	3	Holland	7	5
Holland	4	14	Ireland	79	107
Ireland	418	455	Italy	5	0
Isle of Man	46	56	Levant	1	0
Italy	4	5	Newfoundland	6	14
North fishery	1	1	Norway	13	14
Norway	19	7	Poland	3	4
Portugal	11	3	Portugal	15	8
Prussia	18	12	Russia	5	2
Russia	21	2	Saxony	5	8
Spain	5	3	Spain	50	28
Sweden	8	2	Sweden	9	0
			Tuscany	3	1
	<hr/>	<hr/>		<hr/>	<hr/>
	766	823		332	943

The seventh chapter is employed on the internal police of the town. An Appendix is added, containing an account of the ancient state of this part of Lancashire, its divisions according to the Doomsday-book, explanation of the map, and an account of several neighbouring places. The plates of the public edifices, of which there is a great number in this volume, are admirably executed by Rooker.

XI. *Considerations on the State of Subscription to the Articles and Liturgy of the Church of England, towards the Close of the Year 1773.* 8vo. 1s. 6d. Wilkie.

THOUGH nothing has been judicially determined concerning subscription, nor any step been taken towards the amendment of our ecclesiastical system of doctrines and discipline, yet many publications have lately appeared, by which new light has been thrown upon the subject, the minds of men opened and enlarged, and the cause imperceptibly advanced. If the controversy should be still continued with prudence and temper, the legislature will probably be induced to think

think more seriously upon the subject, and attempt some useful reformation.

Within the present century we have made considerable improvements in the arts and sciences. The physics and metaphysics of Aristotle, which were once in the highest estimation, the very standard of truth and reason, are now exploded. The cobwebs and rubbish of the schools are swept away, and buried in oblivion. A new philosophy is introduced, founded upon mathematical demonstration, and actual experiments. But in religion, a set of articles, drawn up two centuries ago, suitable to the scholastic notions of those times, remain still in use, as the pattern, according to which all the clergy are to square their opinions, and frame their instructions! Men of sense, who read and reflect, easily perceive and acknowledge their impertinence; and heartily wish that we could explode absurdities in theology, as we have exploded absurdities in philosophy. But there seems to be a certain timidity, irresolution, or indolence, in those who ought to conduct and accomplish a reformation. Some are unable, and others are unwilling, to manage the important undertaking, and therefore they are disposed to defer it to a more *convenient season*.

The author of the pamphlet, which we have now before us, having given us an historical view of the state of subscription, from the Reformation to the present time, and shewn its inutility, its impropriety upon Protestant principles, thus addresses himself to the legislature:

‘ Think upon these things with the seriousness that such a cause deserves; and ask yourselves, if you do not exert your endeavours to rectify, no nor even to enquire into, what has been pointed out to your examination, what has been so repeatedly requested, and in the name of Christianity demanded, how will you answer for the omission at the tribunal of the last day? You our legislators, to whom these affairs are entrusted? You who alone can redress them?

‘ As to what the author of this pamphlet would advise; it does not become him to advise what should be done, but to implore that something may. If the laying aside subscription entirely be thought Utopian or unsafe, he would not recommend it. He would recommend to sacrifice to the times as far as in conscience may be done; to do what is requisite at present, what we are convinced is proper, and leave the rest to a future day; if experience shall hereafter shew any thing farther to be necessary. No one is more ready than he to sacrifice to the sentiments and tempers of others: but he never will sacrifice his religion to policy.

‘ Since confessions have been tried in most protestant churches; from their earliest days until now; and have ever been found defective and inadequate, and too frequently the cause of unchristian animosities; he would wish that ours might stand as it is, together with our homilies, as a mark of what our church once thought in her earliest days, and what perhaps some of her sons may think still; without henceforward requiring subscription to it. Let that entirely be voluntary as it was in the first confession at Augsburg. Let us content ourselves with requiring only a specific declaration from protestant Christians, of their faith in Jesus Christ, and their belief in the Holy Scriptures of the Old and New Testament, as the rule of that faith. (This our church at present in her sixth article, affirms to be all that is necessary, all that can justly be required; though strange to say! she does not censure herself to her own position.) Let us amend our liturgy, as many of our prelates and most learned divines for near a century past have desired, and then conform to it. And if this be not sufficient, and a set of articles be still thought necessary to be superadded for the safety of our own church; let those articles be few, simple, perhaps negative propositions; and certainly always referring every one of them ultimately to scripture. But let not the Dissenters be bound down to them. And let our own terms of subscription be so conceived and expressed, as to leave out all solemn declaration of assent to any words and definitions of man’s device, to any but the pure word of God, which in our ordinations we promised to study, and which Protestants must make their only rule. This, with submission, the author thinks is the utmost that ought to be required, and the utmost that can sincerely and honestly be complied with.

‘ But, above all (if this shall be thought too much to attempt; or there be no one among us who will take this trouble for the sake of our holy religion, for which we all profess such veneration) he begs and desires, for truth’s sake, that our holy church at all events be cleared of all kinds of prevarication: that prevarication no longer be countenanced in her; that prevarication be not objectionable to her. This it is to be hoped may be done without hazarding our all. This surely is absolutely and indispensably requisite. In this he cannot be mistaken. And this it should seem, our bishops might get effected, if they would heartily and in earnest set about it. This at least our most christian bishops might be seen to attempt, whatever the less religious or more worldly politicians may pretend. To their own consciences he refers it, whether this does not cry aloud for amendment: and this he then requests of them,

hem, as they value that religion they profess, as they regard that church of which they are appointed overseers, that they would defer no longer.

‘ However, since our bishops are but a part of the legislature in this kingdom, though particularly entrusted in the ecclesiastical concerns of it; and since it is supposed that reformations have seldom come from the clergy, though there is no reason why they should not; yet, since it does belong to each of the three estates of the realm, and to every individual in each, to give redress where it is wanted; he appeals to every ingenuous heart among them, every breast that has any sense of religion, any feelings of conscience, to judge, whether redress be not wanted now. And he adjures them all, by the tender mercies of God, by their hopes of acceptance through Christ, and as they will answer it at the day of judgment, that if it be wanted, they who alone can move it, do exert their endeavours to get it granted.’

This is an excellent tract, written in a masterly manner; exhibiting a distinct view of the rise and progress of subscriptions; and breathing a spirit of true Christian liberty and rational religion.

XII. Original Poems, Translations, and Imitations, from the French, &c. By a Lady. 8vo. 2s. 6d. sewed. Robinson.

WE do not sacrifice justice to compliment, when we admit these Poems to possess a considerable share of merit. In support of this opinion, we shall lay before our readers some stanzas from the first poem in the collection, intitled, *The Search of Happiness, or The Vision.*

- ‘ How did my youthful fancy glow,
To seize each gay delight!
What joys then sprung from brilliant show,
Where song, or dance invite!
- ‘ On wing of sportive mirth still borne,
The moments fled away:
Diversion’s path was trac’d each morn,
To guide the trifling day.
- ‘ At length, th’ attractive pleasure o’er,
Enjoying thought serene:
Reflexion shed her rays, no more
I taste the gaudy scene.
- ‘ My fancy painted purer joys;
Unmix’d with folly’s glare:
By reason weigh’d, her gilded toys,
Like bubbles, burst in air.
- ‘ With eager wish, to snatch the prize
Of bliss, without allay,

K 3

I sought

I sought the mazy path that lies
 Thro' wisdom's lucid way.
 ' From what the Grecian sages spoke,
 Content I hop'd to find ;
 And Plato's shade with zeal invoke,
 To guide an untaught mind.
 ' His maxims glow with virtue's fire :
 Sublime in every thought !
 O ! who can read, and not aspire
 To reach the morals taught ?
 ' But Plato, in his daring flight,
 Like the bold eagle soars :
 His thoughts, replete with dazzling light,
 In vain my view explores.'

The subjects of these Poems are of different kinds, and an agreeable turn of reflection is perceptible through the whole ; but we cannot help wishing that the fair author had made use of a greater variety of measure ; as the ear is apt to be tired with a frequent repetition of the same cadence. The similarity of the subsequent poem, however, in this point, to that which we already quoted, ought by no means to preclude it from the favourable reception it deserves.

' The Vain Attempt.

' O were Philander's charms confin'd
 To features, winning grace !
 Absence might drive him from my mind,
 Or fairer forms efface.
 ' But when the powers of wit combine,
 With pleasing force to warm :
 Where wisdom, honour, genius, shine,
 Oh how resist the charm !
 ' While reason, and reflection's aid,
 Can only fan the fire ;
 And strengthen all impressions made,
 Not quell the fond desire.
 ' With books I try'd to sooth my pain,
 And all my sufferings ease :
 Alas ! no authors entertain ;
 No wit but his can please.
 ' If of philosophy they treat,
 My passion they renew :
 The sage of all the most complete,
 Is present to my view.
 ' His image to efface I sought
 And tear it from my breast :
 But oh ! how vain ! whilst ev'ry thought
 Recalls the fatal guest.
 ' The conflict's o'er, be calm my heart,
 And cease thy fate to mourn :
 By merit gain'd, endure the smart,
 Tho' hopeless of return.'

In the Translations and Imitations, the genius of this hand-maid of the Muses appears equally to advantage.

IX. *The Man of Business, a Comedy. As it is acted at the Theatre-Royal, in Covent-Garden. By George Colman*
8vo. 1s. 6d. Becket.

THE plot of this Comedy having been so fully related in the public papers, we shall only observe in general, that it is well constructed for exhibiting the scenes of commercial life in such a light as to afford entertainment on the theatre, and that the author has arranged the incidents to the greatest advantage. The intrigues of business are here described in so lively a manner, that we are not left to regret the absence of those of gallantry, which for the most part constitute the subject of the comic Muse. Of the latter, however, this comedy is not entirely destitute; and the amour between Beverley and Lydia is conducted with the reciprocation of such generous sentiments, as rival in purity the chaste compositions of Terence. The conversation in the following scenes is extremely natural, and supported with a high degree of humour.

Fable. Good morrow, Check!

Check. Good morrow to your honour!—The shop is just opened and sprinkled. I am going to the computing-house.

Fab. That's right, Check. Regularity and punctuality are the life of business.

Check. The life and soul, sir. I have always found them so—always exact myself I can answer—always precise to a second—and as true to my time as the men that strike the quarters at St. Dunstan's. Ha! ha!

Fab. You're merry, Check!

Check. Ah! I wish I had cause, sir. Another great house in the city stopt payment yesterday, and a large sum subscribed to prop the credit of another. Sad times, Mr. Fable!

Fab. Sad times! sad men, honest Check. Men make the times.

Check. Very true, very true, sir. Ah, one need not go far from home to know that, sir. In poor old Mr. Beverley's time, when we carried on business in Threadneedle-street, those were days, Mr. Fable! I wish we were on the other side of Temple-bar again!

Fab. No, no; you are right just where you are, friend. The two sides of Temple bar have changed hands, Check. The gay, smart, airy sparks of the west end of the town have all taken to business, and are turned sheriffs and aldermen; and the merchants, bankers, and tradesmen, are your principal persons of pleasure now-a-days.

K 4

Check.

‘ *Check.* Ah, I am afraid so. Here’s a house, forsooth my old lady always entertaining company at home, and my young master always abroad : night turned into day, and day turned into night ! It was not so in my old master’s time. Never out of the regular channel ; sure and moderate profit ; quiet, sober living ; a plain joint and a pudding on week days, and, perhaps, two joints and two puddings on Sunday !

‘ *Fab.* Nay, nay, don’t be melancholy, Check. You may live to see two puddings on table again, perhaps.

‘ *Check.* We have no hopes but in you, Mr. Fable ; no hope but in you, sir ! Every thing would go to wreck and ruin, if it was not for you, sir.

‘ *Fab.* Come, come ; cheer up, honest Check ! your young master will take up shortly. He has a good heart, and a good understanding.

‘ *Check.* I wish he would make less use of his heart, and more of his understanding, sir. He is as generous as a prince, and he thinks all his acquaintance as honest and generous as himself. Let him mind his friend, Mr. Denier, sir. There’s a young man for you ! merry and wise, I warrant him ! He knows that a shilling is a serious thing ; that a penny saved is a penny got ; and two and two make four, sir.

‘ *Fab.* Beverley will find it out at last, Check.—Have you prepared the books and papers as I directed you ?

‘ *Check.* I have, sir.

‘ *Fab.* Very well. Let them be ready for inspection this very morning ; and tell Mr. Beverley I am gone to the Bank ; but desire he would not be out of the way at my return, as I have something of consequence to say to him. Good morrow Check !

‘ *Check.* Good morrow to your honour ! I shall be sure to let Mr. Beverley know, sir.

[*Exit Fable.*
Oh, here comes his gentleman, as they call him. I wish there was not such a gentleman within the bills of mortality.

Enter Handy.

Good morrow to you Mr. Handy ! Good morrow !

‘ *Handy.* What ! my old Rule of Three ! are you there ? good morrow to you !

‘ *Check.* Mr. Beverley is not up yet, I suppose.

‘ *Handy.* Then you suppose wrong, Old Threadneedle ! He is up, I assure you.

‘ *Check.* Indeed ! why he is more early than ordinary, Mr. Handy.

‘ *Handy.* Much later than ordinary, master Check. He has not been to bed yet.

‘ *Check.*

‘ *Check*. Mercy on me! past eight in the morning, and not gone to bed yet?

‘ *Handy*. No, he’s not come home from the masquerade.

‘ *Check*. The masquerade! Oh, now you have accounted for it.

‘ *Handy*. Yes, I had some thoughts of being at the Pantheon myself, but——

‘ *Check*. What! at the sixpenny Pantheon, at Islington, Mr. Handy?

‘ *Handy*. Sixpenny Pantheon! S’death what d’ye mean, sir? do you take me for a little shopkeeping mechanic, or one of your dapper city clerks, that draws his pen from under his ear in the evening, to go and drink tea at Bagnigge Wells or Dobney’s Bowling Green? No, sir; let me tell you I frequent no diversions but those of persons of quality. Plays now and then, operas twice a week, and masquerades whenever there are any.—A lady of my particular acquaintance—of the first fashion I assure you, old gentleman,—had provided me a ticket, and a domino, with a smart hat and feather, and diamond button and loop to it.—But as the devil would have it, my lord du—zouns, what was I saying?—Her husband, I say, happening to come in at an unfortunate moment, saw the dress lying in her apartment. My lady—a devilish clever woman upon my soul—turned it off with a laugh, and told him she had provided them on purpose for him, in order to surprise him with a piece of conjugal gallantry. So away they went to the Pantheon together, and I was obliged to amuse myself with another woman of quality who kept house all the evening, to console myself for my disappointment.

‘ *Check*. You imagine I have a large portion of faith, I believe, Mr. Handy.

‘ *Handy*. Faith!—Why have I offered to borrow any money of you, you old multiplication-table? Eh!

‘ *Check*. You have not taken that liberty with me, because you knew I would lend you none: but you are rather too familiar with your betters methinks.

‘ *Handy*. They are familiar with us, and encourage familiarities on our side.—Nay, if you would follow my advice, I would engage to make a fortune even for you, old Methusalem!

‘ *Check*. For me, Mr. Handy!

‘ *Handy*. Ay, for you, old boy! What do you think now of making love to Mrs. Golding? Her husband’s abroad; you know. Intrigues are the mode, and she loves to be in the fashion.—Devil take me, if I don’t think she and you would
make

make an excellent *été-a-été*—Shalum and Hilpa! Eh, my old antediluvian.

* *Check*. A truce with your wit, good Mr. Handy; and please to let your master know that Mr. Fable desires to see him on some particular business as soon as he is stirring,—which, perhaps, may be about dinner-time,

* *Handy*. What! do you pretend to joke too? Pounds, shillings, and pence—you had best stick to that, old gentleman.

* *Check*. They won't stick to you long, I am afraid, young gentleman. Ha, ha!"

The author has so happily discriminated the several characters, that though many of the persons be in the same way of life, we observe in each of them such distinguishing features as preclude the idea of their similarity, and afford a diversity of entertainment throughout the successive scenes. The part, however, in which the merit of this Comedy appears most conspicuous, is the description of dissipation and folly, where we are presented with many just and sarcastic reflections on the manners of the times. We shall present our readers with the commencement of the third act, where the warm expostulation of Tropic, and the coolness of Fable, are so strongly represented as to afford a most striking and agreeable contrast.

* *Enter servant showing in Tropic.*

* *Serv*. What must I say to Mr. Fable, sir?

* *Trop*. Only let him know that his old friend Mr. Tropic, the ship's husband, desires to speak with him,

* *Serv*. I shall, sir.

[*Exit*.

* *Tropic alone,*

Yes, I shall speak to him—and pretty roundly too, I believe!—What times we live in! No morals, no order, no decency! Barefaced villainy at one end of the town, and villainy in a mask at the other!—But my old friend here a hypocrite! I should almost as soon have mistrusted myself. It is an unthankful office to give advice and reproof; but it is the duty, as well as privilege, of those who have been long acquainted with each other, to let an old friend know, that all the world thinks him a scoundrel.—Oh, here he is, I'll give it him—I'll lecture him—I'll—

* *Enter Fable.*

* *Fab*. Ha! my old friend, Tropic! How are you? How do you?

* *Trop*. Well, very well.

* *Fab*.

* *Fab.* I am glad on't; I rejoice to see you.

* *Trop.* May be so, may be so.

* *Fab.* And your family?—All well, I hope.

* *Trop.* All very well.

* *Fab.* And the young supercargo?—How does he go on?

* *Trop.* Mighty well, mighty well.

* *Fab.* Excellent!—And his elder brother that was placed at Madras, is he removed to Bengal yet, as he proposed?

* *Trop.* He is, he is; but——

* *Fab.* That's right: Madras for health, Bengal for wealth!—that's the maxim there, you know.

* *Trop.* Very true, very true; but——

* *Fab.* And Mrs. Tropick too—How is she? How is your wife?

* *Trop.* Pshaw! let my wife alone: I want to speak with you, old Fable; I want to speak with you.

* *Fab.* Well; why don't you then?

* *Trop.* Because you hinder me. You stop my mouth with enquiries, and won't let me squeeze in a syllable edgeways—a plague of your questions!

* *Fab.* Well, speak. I am all attention. What have you to say to me?

* *Trop.* Have you a friend or acquaintance in the world?

* *Fab.* I think so; some few true friends, many more very suspicious, and a number of common acquaintance.

* *Trop.* And do you expect to keep one that has common sense or common honesty for the future?

* *Fab.* Yes;—and yourself in particular.——But what's the matter? If you think I have done any thing wrong, it would be but friendly to tell me so.

* *Trop.* I came on purpose to tell you; I came on purpose to abuse you, old Fable.

* *Fab.* I am obliged to you; but for what reason!

* *Trop.* Every honest man should not only abhor a crime, but even keep clear of suspicion.

* *Fab.* Impossible.

* *Trop.* How so?

* *Fab.* Both are not in his power. Not to be criminal, indeed, lies in his own breast; but suspicion and calumny, in the breasts and mouths of others. You consider yourself as an honest man, I suppose.

* *Trop.* Zouns! I know I am, without considering at all.

* *Fab.* And yet, honest as you are, you could no more prevent my thinking you a rascal, were I inclined to believe you one, than I could hinder your calling me so.

* *Trop.*

' *Trop.* I tell you all the world calls you so. It is the talk of the whole city—the Alley is full of it—the 'Change ring^s with it—and by and by, I suppose, the talkers in Leadenhall-street will harangue about it. You are pretty well paragraphed already, old Fable.

' *Fab.* I can't help their talking or writing. I can only take care not to deserve it.

' *Trop.* Not deserve it!—Why, was not Golding, the great banker, here, your old friend and acquaintance?

' *Fab.* Most intimately so; most confidentially; or, at his departure for India, he would scarce have trusted his whole family and affairs to my care, with the particular charge of young Beverley.

' *Trop.* Oh, did he so!—Now we are come to the point then.—And a fine guardian you have shewn yourself—a pretty friend to Mr. Golding too! You have staggered the credit of the house, driven the poor young fellow almost out of his senses, and made yourself his sole trustee and creditor. Every body sees what you drive at—but the court of chancery may bring you to account yet, old Fable,

' *Fab.* Let the parties file their bill at their pleasure—or rather do you be my chancellor.

' *Trop.* I your chancellor!

' *Fab.* Yes, you, my friend. I'll put in my answer immediately—but remember, that while I call upon your judgment in equity, I must also insist on your secrecy.

' *Trop.* What! keep it a secret that you are an honest man?—Let all the world suppose you a scoundrel?

' *Fab.* No matter. Don't let your zeal for my character teach them to unriddle the mystery at present; but rather assist me in carrying on my project. First, however, promise silence. Give me your word, old friend.

' *Trop.* My honour—Now you know you are sure of me.'

In the dedication to the Hon. Mr. Phipps, Mr. Colman has shewn himself equally the friend of just panegyric, and the enemy of servile adulation.

XIV. *Sentimental Fables. Designed chiefly for the Use of the Ladies.*
8vo. 6s. bound. Robinson.

' **F**ABLE, says the author of the work before us, from the earliest ages, has appeared to the greatest and wisest of men the most eligible of all vehicles to convey instruction.' Yet he seems not to be fully convinced that it is really so, 'hav-

having made many of the prefatory morals to his fables longer than the fables to which they belong, which cannot be necessary, if fable is the best vehicle of instruction.

It is nevertheless certain that instruction may be conveyed more forcibly by fable than by precept; but to that end it is necessary that the moral not only appear at first sight, but carry conviction of its truth; qualities which many of these *Sentimental Fables* do not possess: from the ninth, for instance, we can extract no moral, except that the wicked often meet with the fate they merit; yet the moral intended is widely different, as appears by the following lines which precede that fable.

' The avaricious will not spare
To rob the orphan, cheat the heir:
Nor honesty nor honour rests
Within such sordid culprits' breasts.
This truth to view in clearest light,
Attend while I my tale recite.'

From a perusal of the Preface, we were led to expect many excellencies in our author's style, as we are told that he has 'laboured to couch the *perceptive* sentiments in pithy and expressive terms, to adorn them with the elegance of language and harmonious versification; and, at the same time, to render them sufficiently obvious, has endeavoured to express them in the most easy, flowing, and intelligible style.' We have been, however, much disappointed: instead of elegance, of language, harmonious versification, and the most easy, flowing, and intelligible style, we have met with mean and incorrect expressions, harsh versification, with ungrammatical, unintelligible language. We shall quote a few examples to justify this assertion.

Ungrammatical, or unintelligible, passages:

' *What's* new and strange the mind *mistead* ;'

' You'd find, says he, *that* every sage,
In every nation, every age,
Confessing frankly'——

' The hog——
Content in troughs of wash when falling,
The goat with whey-face, milksop, calling.
Who rallied in his turn the hog.'

' Another swain, *who* sigh'd so strong,
He blew a settlement along,
And then the love she once profess'd,
She frankly own'd was all a jest.'

' When with joy transported thither,
Overcome I die and wither,
*Sweets I there receive retaining,
Will for ever be remaining.*

' One lamb———
She so caref'd and cocker'd, 'till
No just restraint could curb her will.'

' You to the French impute conceit,
To Spaniards pride, to Scots deceit,
To Germans dull; the Dutch are rude.'

' Indeed this horrid match *don't* please me,'

' The weazel of this source bereft,
Soon all his friends *neglect* and *left*.'

Neglect and *left* would have spoiled the measure; *neglect*
and *leave* would have spoiled the rhyme; therefore *neglect* and
left.

' ——— 'its strange to me,
Who such superior merit see,
That all your strength and courage can
Yield to that two-legg'd creature, man;
To such an animal submitted,
To be by him *bestrode* and bitted;
This I with indignation view.'

What does he view with indignation? Not a horse *bestriden*
and bitted—the words do not convey such a sense.

' Tho' every year a calf she brought him,
Yet an ungrateful monster thought him;
For in his service, now grown old,
Last night, was to a butcher sold.'

Poor *Last Night*!—to be sold to a butcher!

Harsh versification.

' And those who feed on iron or wood.'
' Heats, colds, storms, and the light'ning's rage.'
' The satyrift his own ignorance shows.'
' True wisdom's lore in fabulous lays.'

Mean, or incorrect, expressions.

' In her own proper *dark obscurity*.'
' A swan who *row'd* in decent pride,
Her consort *sailing* by her side.'

'The female swan, probably, could only *row*, or she would have *sail'd*, as well as her consort.

'Therefore in time he'll perish, or
No longer live a bachelor.'

Will marrying immediately, then, make him immortal?

'Who *did* like other matrons *do*.'

'By ancient *bards*, and modern *rhymers*.'

* Fable VIII. The Fox, the Otter, and Badger.

'In Ireland once a friendly pair,
(All things are hospitable there)
As sauntering cheek by jowl they walk'd,
Thus to *the* fox an otter talk'd.'

Does it appear by this, what animals this pair were?

Our author assures us that he has 'not reluctantly indulged the sportings of fancy, or neglected the embellishments of wit, to captivate the young and the polite.'

We have sought with diligence these sportings of fancy and embellishments of wit; but in vain. We shall be glad, however, if the reader proves more successful.

XV. *A Dictionary of the Portuguese and English Languages, in Two Parts, Portuguese and English: and English and Portuguese. Wherein, 1. The Words are explained in their different Meanings, by Examples from the best Portuguese and English Writers. 2. The Etymology of the Portuguese generally indicated from the Latin, Arabic, and other Languages. The whole interspersed with a great Number of Phrases and Proverbs. By Anthony Veyra Translagano. Two Vols. 4to. 2l. 12s. 6d. Nourse.*

Notwithstanding the commercial intercourse that has for a long time subsisted between Great Britain and Portugal, the present is the first dictionary of the Portuguese and English languages that has hitherto been published in this country: a small work, under the title of a Portuguese and English Vocabulary, appeared many years ago, but it was such a trifling performance that it could be of no advantage for the purpose intended. This dictionary, therefore, being the first of the kind, the execution of it must have been attended with extraordinary difficulty, and we are informed that it has been the employment of many years. It comes

comes into the world under the patronage of lord Clive, who is himself acquainted with the Portuguese language, which is so necessary for the purposes of war and commerce in many of the remote regions, especially in the East Indies. We shall deliver in the author's own words the principal objects to which he adhered in compiling this work.

• I. To make it as copious as possible.

• II. To exemplify the different significations of the same word in both languages, with such accuracy and clearness as might give a perfect and distinct knowledge to the learners, of their true genius and idioms.

• III. Generally to authorise, in the second part, the words by the names of the principal English writers, in whose works they are found.

• IV. To point out the etymology of many Portuguese words from other languages, not omitting even the Arabic and Persian.

• V. To insert the Portuguese and English words that are either obsolete, or little used; and those that are only poetical.

• Finally, the reader will find inserted in their proper places, all words that have crept into the Portuguese language from the conquests of that nation, and its commerce upon the coasts of Africa, Asia, and America; especially the terms of Coins, Measures, Offices, Titles, &c. which are used in those parts of the world, or are to be met in the Portuguese books containing travels through Ethiopia, Arabia, Persia, and other remote countries.*

The utility of this publication will not be confined to those whose fortune leads them into India for the interests of commerce, but will also extend to the general concerns of literature, by making us acquainted with many valuable works which we are informed are written in the Portuguese language. Whatever contributes to the increase of learning, and facilitates the intercourse between different nations, ought certainly to meet with the encouragement of the public; and from these considerations we hope, that Mr. Anthony Vieyra Translagano * will never have reason to repent his having bestowed the attention of so many years on such a laborious work.

* This gentleman teaches grammatically the Latin, Arabic, Persian, Italian, Spanish, and Portuguese languages.

FOREIGN ARTICLES:

XVI. *Oeuvres du Comte Algarotti. Traduit de l'Italien. 7 vols. 8vo.*
Berlin.

FROM a concise account of the late count Algarotti's life and character*, we now proceed to a short view of his works, which, with respect to the generality of English readers, may be divided into such as, having already been translated into our language, and noticed in our Review, may well be supposed to be sufficiently known; and such as have not as yet been naturalised in our tongue, and whose contents therefore deserve to be particularly enumerated.

With regard to the former class, we may content ourselves with observing, that in this collection they appear improved by all the corrections, alterations, additions, and that careful solicitude natural to a fond parent who was zealous and indefatigable to give his literary productions not a mere transient existence, but a judicious education: that soundness of materials, that regularity of plan, that spirit of execution, and those graces of diction, which alone are able to secure to the offspring of genius a general approbation, and continuance of esteem.

Vol. I. consists of his Dialogues on Sir Isaac Newton's Optics, to which a dedication to the king of Prussia, and some recommendatory copies of English, French, and Italian verses are prefixed, and his original very elegant dedication to M. de Fontenelle is subjoined.

Vol. II. contains a Collection of Essays on the Polite Arts, viz, an Essay on the French Academy of Painting established at Rome; on Architecture; on Painting; on the Opera; and an Illustration of the Sentiments delivered in the latter, by the outlines of an opera, *Aeneas at Troy*; and a complete Opera, entitled, *Iphigenia in Aulis*, originally written by the author in the French language.

In Vol. III. we meet with an instructive and entertaining variety of miscellaneous essays; viz. one on the Necessity of Writing in one's Native Tongue, addressed to father Bettinelli; one on the French Language, fraught with very natural and sensible reflexions; an Essay on Rhyme, and its effect on the different species of poetry; one concerning the duration of the reigns of the kings of Rome, in which he follows the traces of Newton through the labyrinths of chronology; an Essay on the Battle of Zama, directed against Mr. de Folard's famous System of the Military Column, and inscribed to field-marshal Keith; one on the Empire of the Peruvian Yncas, where justice is done to the wisdom, the humanity, and greatness of these memorable legislators, as will appear from some select passages here subjoined.

* Of the false opinions of those who entirely confine themselves to erudition, that which represents to us the Greeks and the Romans as the only nations deserving our attention, may be considered as one of the grossest errors. Such is the power of this prejudice, that most men of learning think those people utterly unworthy of their regard, whom they are pleased to call savages, because they have not had a Thucydides or a Titus Livius for his-

* See Crit. Rev. vol. xxxvi. p. 226.

torians. But those who, not contented with travelling over the world of the ancients with a few authors for their guides, know how to survey the vast extent of the globe, think in a very different manner. They are sensible that among the nations most despised by our men of learning, instructions for civil life and great examples are to be found. The political constitution of several countries of the new world, offers a large field for minds capable of reflection; and willing to indulge it; and if European physics has been enriched by the natural productions of America, the history of the same country may furnish us with objects equally proper to enrich the science of legislation and that of manners.

‘ In North America, the commonwealth of the Iroquois stands foremost: and this rank they owe to their conquests, their love of liberty, their ardent zeal for glory; to their general notion that no other nation on earth is comparable to themselves; an opinion, which, when supported by activity and valour, can effectively make a nation what she imagines herself to be. Their chiefs, or sachems, prove a disinterestedness unexampled in our civilized countries: their highest reward is honour; their severest punishment, shame: such are the principal springs of their actions. Slow and reserved in deciding; prompt in executing; faithful observers of treaties; full of respect for the public faith and for justice; intrepid in the most imminent danger; firm in the most disastrous extremity; they deserve to be compared, perhaps even to be preferred, to the Romans. But as the virtue of these was at length corrupted by Asiatic luxury, that of the Iroquois has been impaired by European intemperance, which has found its way among them.

‘ History affords us few events more worthy of our attention than the actions of the Peruvian Yncas. There we behold the most singular means employed for a great purpose; maxims of the most consummate politics; instances of piety, magnificence, and courage; in a word, a family far from being powerful, rising from the weakest beginnings to the sovereignty of Peru and of Chili, of extensive and very rich countries, and founding a flourishing empire, to which few of our European states may be compared.

‘ Manco-Capac, the ancestor of the Yncas, was, towards the middle of the thirteenth century, the Romulus of this empire. But it was with arms in his hands, and at the head of a gang of banditti, that Romulus pretended to be a son of Mars. Manco, singly, without any adherents, and without arms, announced himself, like Orpheus, as the son of the sun, who sent him to raise man from a state of rudeness, in which they led a life nearly resembling that of brutes. He instructed them in the most necessary arts, employed, and civilised them, and, the better to secure their obedience, had the dexterity of multiplying their wants. He conducted himself with such prudence, as to assemble a multitude of savages; to put himself at their head; and to found the city of Cusco, which soon became the Rome of these vast countries. His descendants and successors, with yet greater forces, laboured with still greater success to accomplish the design which he could only sketch: and prudence, opportunity, and fortune, were seen to cooperate in the execution of the same enterprise.’

From this collective view he comes to the political conduct of the Yncas, with respect to religion, civilization, conquests, coalition of the conquering and conquered people; to husbandry and arts; to the classification of their subjects; he contrasts their government with that of China, and dwells with a kind of predilection

selection on their very particular care of the education of youth.

But what must make us consider the Peruvians as superior to all other nations, are the wise regulations which they made in all the provinces of their empire, concerning the education of children. Of all the legislators, the Yncas appear to have best understood the influence of habit on genius and character. They made it one of the chief concerns of the state; with that the Peruvians began: they shared with the ancient Persians the glory, that their conduct relative to the education of youth will be considered as a philosophical fiction.

He justly admires the happiness of the Peruvians in an uninterrupted series of twelve most excellent sovereigns, who almost in every respect resembled Trajan, the best of princes, pious, virtuous; magnanimous; who with equal activity and success promoted the happiness and the glory of Rome, and appeared to be born an honour to the human, and a representative of the divine nature. For more than two hundred years Peru saw its people effectively enjoy the golden age, which every where else is but a poetical fiction.

The destruction of this masterpiece of human wisdom count Algarotti accounts for, from the character of Atabalipa, the Peruvian Caligula; from the amazement naturally produced in a nation utterly unacquainted with navigation and horses, by a race of men who appeared to fly over the sea, and whose horsemen they considered as so many centaurs; and from the first, but furious, internal divisions of that empire.

His next essay is a review of Mr. Racine's examen of the question, Why great geniuses generally appear and flourish together, and at the same time? a copious subject for speculation: With Mr. Racine he begins by reviewing the well known short list of the golden ages of genius; that of Philip and Alexander, in Greece; of Cæsar and Augustus at Rome; of Julius II. and Leo X. in modern Italy; of Lewis XIV. in France; to which Algarotti afterwards joins the age of Milton, Addison, Locke, and Newton, in England; and with Mr. Racine he considers the different methods adopted by several reasoners, in order to account for this literary phenomenon, by referring it either to physical or moral causes.

The opinion of those who pretend that there are ages peculiarly favourable to the productions of genius, as with regard to the produce of the earth there are years of plenty, is by both readily abandoned to rhetoricians. But the sentiments of those who refer the disparity of ages to moral causes, such as the tranquillity of a state, its greatness, and chiefly the patronage of sovereigns, are considered with impartiality and attention.

To the advantages which works of genius are said to derive from the tranquillity of a state, they object Demosthenes and Cicero, the most eloquent orators flourishing in the most turbulent ages. And, indeed, to us it appears, that eloquence, at least, must naturally and necessarily thrive best in turbulent climates and seasons; where, amidst a variety of important personal concerns, the conflict of vehement passions, the spirit of emulation, the opposition of interests, the struggles of factions, all the powers of the mind are roused, inflamed, exalted, enabled to feel and exert themselves.

To the influence of the greatness of states, the instance of Tuscany is opposed; a country comparatively small, yet very fertile in eminent men.

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With respect to the power of patronage, it has been observed, that in order to promote and invigorate the progress of genius, patrons must themselves be learned, or connoisseurs; or listen to such as are learned, or connoisseurs; that, even then, patronage may but prevent the decline of science and of arts; that Gallilei, Des Cartes, and Newton, appeared before the foundation of academies; and that sublime geniuses are like the great bodies of the universe, which, according to Plato, were not produced by inferior divinities, but created by God himself.

Thus far both Racine and Algarotti agree in rejecting the sentiments of those who pretend to solve the question by physical or moral causes. But now Racine proposes his own opinion; which, in its turn, is objected to by Algarotti.

Racine asserts, that the success or authority of one man of genius, who enters the true road, is sufficient to engage all the rest to follow him, even those who are employed in pursuits different from his own: since as they are employed on the same model, nature, they assist each other; thus sciences and arts are said to go nearly hand in hand, and to arrive at one and the same time at perfection: and in support of this singular assertion, he refers to the example of Corneille, who, by pursuing the true and natural way, was, as it were, the father of that great number of eminent writers and artists, whose talents he excited.

Algarotti allows the power of example to be very great; yet thinks it insufficient to produce the effect in question. He supposes, that one great poetical genius may excite other poets, and even orators, painters, &c. but doubts his influence on philosophers and metaphysicians. He recollects that Aristotle gave, at the same time, the most excellent precepts of poetry, and very indifferent lessons of physics; that Virgil and Horace were great poets, at a time when physics were yet in their infancy.

In such countries, therefore, where sciences and arts have first been invented and cultivated, those who excel in them, must, in count Algarotti's opinion, arise successively, and at intervals: in these regions, on the contrary, whither they have been transplanted, they will appear in a crowd. To him it appears, that those who have treated the question, have with great subtilty and ingenuity investigated the reason of a chimera.

In the following essay he discusses the famous question, Whether national characters are formed by the influence of the climate, or of legislation? The former opinion has been maintained by Bodin, and Du Bos, but chiefly by baron Montesquieu in his *Spirit of Laws*; the latter by Machiavel, and Mr. David Hume. Count Algarotti steers a middle course, and we will content ourselves with giving the result of his investigation in his own words.

From all the premises, we ought to conclude, that the best part to be taken in these questions, is to keep a just medium, by referring national characters to the concurrence of physical and moral causes; allowing, however, that the influence of the latter proves the stronger and more evident.

His Essay on Paganism is summed up in the following reflexions equally judicious and edifying: 'Religion has produced so much good, that even those who have most zealously endeavoured to unshackle mankind shake off the salutary yoke of authority, have at last been forced to confess its necessity and usefulness; so that instead of saying:

Tantum

Tantum religio potuit suadere malorum;

They ought to exclaim,

Tantum religio potuit fecisse honorum !

If even false religions have not been useless to civil society, and if they have not darkened the light of their votaries, it must be confessed that the light of truth herself cannot but impart new strength to our understanding, and that mankind must derive infinite advantages from the word of God, that is from that religion, which, when faithfully practised, renders mankind happy even in this life, and supremely blessed in the next.

In his Essay on Des Cartes he proves himself just to the merit, and candid to the mistakes and errors of that famous philosopher.

We will, however, by no means throw a shade over the brilliant name of that philosopher. He will always be admired for the vast extent of his genius; for having enlarged the boundaries of algebra, by applying it to geometry; for having placed himself at the head of so numerous a sect; and, notwithstanding all his defects, he will always be considered as one of the luminaries of the philosophical world. In all his works we find evident traces of great genius; some trifles excepted, his Dissertation on Method is a masterpiece, and, as it were, an eagle's glance on the scientific world. If therefore we refuse him the glory of having been the confidant of nature, and of having taught mankind the art of thinking, we must at least assign him one of the most honourable ranks among the teachers of mankind. Philosophers ought to treat Des Cartes with a respect somewhat similar to that with which Jupiter is treated by critics, who when they dethrone him from his poetical Olympus, reinstate him at least on the throne of Crete, assigned to him by history.

Of the two last Essays in the third volume, one delineates the advantages accruing to nations from trade; the other displays the whole character of Horace in a most amiable light.

[*To be continued.*]

XVII. *Oraison Funèbre de très-haut, très-puissant, et très-excellent Prince Charles Emanuel III. Roy de Sardaigne; prononcée dans l'Eglise de Paris, par Cesar Guillaume de la Luzerne, Evêque Duc de Langres, Pair de France. 4to. Paris.*

THE tribute of praise paid in this Funeral Oration to the character of his late Sardinian majesty, will, we presume, by impartial nations be allowed to be just, and ratified by posterity as a *'laus quaesita meritis.'*

The text*, indeed, appears at first to threaten his memory, but is instantly softened by this observation, that 'to a blameless life the most rigorous judgment is the most favourable.'

In the oration itself, we find, 1. the judgment of his people; and 2. of Europe elegantly displayed; and, 3. the decisive judgment of God, with Christian humility and confidence resigned to his mercy.

Under the first division, the orator celebrates his hero's love of justice and respect for the laws; his legislation; his political economy; his careful attention to commerce, arts, and the protection of his dominions; his condescending affability and humanity to all

* *Præbete aures, vos qui continetis multitudines—judicium durissimum his qui præsumt sibi. Sapient. cap. vi.*

his subjects, and delineates a portrait equally amiable in public and in private life.

The lives of the best and wisest sovereigns are sometimes involved in difficulties exceedingly perplexing, not only to themselves and their ministers and courtiers, but to the most unbiassed historian, not less than to the most zealous and ablest panegyrist.

An instance of this, our readers will presently recollect to have happened, when Victor Amadeus, soon after having deliberately and solemnly resigned his crown to his son, endeavoured to re-ascend the throne, and was, after many anxious deliberations and violent struggles betwixt filial and royal duties, by order of his successor very respectfully put and detained under confinement.

This most unfortunate incident was too generally known to be entirely omitted in a display of the judgment of his people and of Europe, and of too delicate a complexion to be entered upon in a funeral eulogium.—But we will gratify the curiosity of our readers, with the orator's expedient for extricating himself, in his own words *.

In referring to the judgment of Europe, he paints the military and political talents, merits, and successes of his hero; and concludes with fervent wishes for a durable and general peace.

But the substance of the third part, and indeed, the spirit of the whole oration, will best be perceived in the conclusion, which we will here subjoin as a specimen both of the orator's sentiments and diction.

‘ Le prince qui fit toujours la guerre avec gloire, et qui toujours aima et chercha la paix ; qui ajouta de nouvelles provinces à sa domination, en inspirant la confiance à tous les souverains ; qui fit les Loix de son pays et les respecta : qui ferme défenseur de son autorité, n'en abusa jamais, et qui sut allier à la magnificence qui annonce la splendeur des nations, l'économie qui les rend heureuses et redoutées ; qui dans cette haute elevation où tant de cœurs s'endurcissent, ressentit les tendresses du sang, les douceurs de l'amitié, le bonheur de l'affabilité et de la bienfaisance ; dont la piété vive fut éclairée, dont le zèle actif fut prudent ;—qui réunit tous ces genres de mérite, et ne les dut qu'à lui même ; parlez, siècle présent, car vous êtes déjà pour lui la postérité ; parlez, dictez aux générations futures le jugement qu'elles doivent répéter. Nation, qu'il à regie, ouvrez vos annales, écrivez y le jugement qu'a déjà prononcé votre reconnaissance. Dieu qui l'avez jugé, s'il a porté au pied de votre tribunal quelque malheureux reste de la fragilité hu-

* A la suite de ce brillant spectacle, (de l'abdication) quelle triste révolution !—Non je ne troublerai point la cendre auguste de Victor Amédée ; je respecterai la mémoire d'un grand homme, à qui cinquante années de travaux et d'exploits ont acquis le droit d'imposer silence à la postérité, sur un instant d'erreur ; je respecterai l'aïeul de mon roi, le père de mon héros ; et j'entends Charles Emmanuel lui même qui de la région des morts me crie : je te défends de faire un reproche à la mémoire sacrée de mon père ; garde toi même de rappeler, ni les conseils qui forcèrent ma résistance, ni les vœux d'un peuple effrayé auxquels je me crus obligé de déférer ; dis quel fut toujours mon respect pour l'auteur de mes jours, pour ses volontés, pour ses principes, pour toute son administration ; parle, si tu veux, de ma douleur, qui dura autant que ma vie ; mais ne la reveille pas après ma mort.—Je vous obéis, grand prince ! je me tais sur l'interminable sujet de vos larmes. &c. &c.

maine

insult; que les vœux de deux grandes nations, que le sang de votre fils, achevent de flechir votre justice.

Serious readers, if such there are, of funeral orations, may, perhaps, in most of them, wish to see brilliant figures, and harmony of period, exchanged for solidity of thought, for majesty of sentiment, and justness of expression; and think, even in this, several passages rather fit to shine in an academy, than to edify in a temple, and in the name of a nation to pay to the memory of a Christian sovereign its due by the weight of the sanctuary*.

FOREIGN LITERARY INTELLIGENCE.

18. *Voyage de la Raison en Europe; par l'Auteur des Lettres Récréatives et Morales.* 12mo. Compiègne et Paris.

IN order to catch the fashionable taste of the age, Reason herself, as tutored by the author of this entertaining and multifarious performance, travels extra-post over the laws, manners, and customs of Europe. Her decisive glances are often too rapid to be just; her dictates too fond of brilliant sallies, quaintness, and affectation to suit the grave, judicial character of sound sense.

We are therefore apt to suppose this spirited wanderer, to be some humorous wit, who, under the mask of reason, pursues the traces of Montaignieu †: whether,

“ Passibus æquis? ————

Scit genius natale comes qui temperat astrum.”

19. *Traité des Horloges Marines, contenant la Théorie, la Construction de la Main d'Oeuvre de ces Machines, et la Manière de les éprouver, pour parvenir par leur moyen à la Rectification des Cartes Marines et à la Détermination des Longitudes en Mer. Dédié à sa Majesté et publié par ses Ordres, Par M. Ferdinand Berthoud, Horloger Mécanicien du Roi et de la Marine, ayant l'Inspection de la Construction des Horloges Marines; Membre de la Société Royale de Londres.* 1 vol. 4to. (with 27 plates.) Paris.

After twenty years application, and after having already, in 1763, published an ‘Essai sur l'Horlogerie,’ in two quarto volumes, Mr. Berthoud here again evinces himself a great artist, an excellent writer, and a man of public spirit. His uncommon talents for his art, his unwearied spirit of invention, his attention to the most delicate and most minute particulars, his perseverance against all difficulties and disappointments, his candour in relating and accounting for his former miscarriages; his liberality in publishing without reserve, in this elaborate, methodical, and elegant work, the final results and successes of his labours, with all the reasonings, measures, instruments, and manual proceedings, by which they were obtained, entitle him to the thanks of every artist who finds his way cleared, and his progress in the same pursuit facilitated by his zeal for the improvement of his art.

20. *Le Porte-feuille amusant, ou Nouvelles Variétés Littéraires. Par l'Auteur de l'Elève de la Nature.* 12mo. Paris.

Containing a poem in prose on the rape of Europa by Jupiter, said to have been written by a certain Cadmicus, a ‘squire, and servant to Europa’s brother. 2. Irene ou le malheur d’être femme, a tragedy in prose, of two acts, on the lamentable end of the fair

* Justa solvere.

† In his Persian Letters.

Grecian Irene, sacrificed by Mahomet II. to his bloody, horrid, inhuman, and barbarous politics. 3. *Lesbie ou le Retour à la Vertu*, scenes comi-lyriques, (comico-lyriques, we suppose.) 4. Twenty-five fables in prose. 5. *Le Seigneur bienfaisant*, a pastoral drama in one act.

All these prose poems have, no doubt, afforded great amusement to their author, and, we hope, have cost him little labour; since, probably, cantavit vacuus, coram latrone viator, fearless alike of piracy and criticism; and lulled even his compositor and corrector asleep, as may be naturally supposed, on observing seven errata crowded into one line and a half, p. 254.

—————' Fungare, vice cotis, acutum

Reddere quæ ferrunt valet, exors ipsa secunda.

21. *Coup d'œil éclairé d'une Bibliothèque, à l'Usage de tout Possesseur de Livres*. Par M. ***. 8vo. Paris.

We cannot but admire the original genius of this author who, by dint of mere manual labour, has produced a useful and elegant volume, the contents of which however are nothing more than a collection of titles of books, printed on large types; designed to be cut out and pasted on their backs; and may be applied with equal facility to a wooden library.

22. *Elemens d'Algebre, par M. Leonard Euler, traduits de l'Allemand avec des Notes et des Additions (par M. Bernoulli, Directeur de Observatoire de Berlin.)* 2 vols. 8vo. Lyon et Paris.

The first volume contains 'l'Analyse déterminée; ' the second, 'l'Analyse indéterminée,' with additions of M. de la Grange. The reputation of Mess. Euler, Bernoulli, and la Grange, are sufficient vouchers for the merit of this work.

23. *Pensées sur différens Sujets, par un Ancien Militaire*. 12mo. Langres et Paris.

This ancient French warrior proves himself a zealous Christian, a worthy citizen, a philanthrope, and a man of sense: endearments sufficient to preclude any slight defects in authorship from the severity of criticism.

24. *L'Art du Plombier-Fontainier*. (folio, with plates.) Paris.

The plumber's trade, at the first view, appears to be very simple; yet such is the variety of its operations and uses, that their full and distinct explication takes here up not less than 206 folio pages.

25. *Le Triomphe de l'Amour sur les Mœurs de ce Siècle, ou Lettres du Marquis de Murcin au Commandeur de S. Brice*. 2 vols. 12mo. Paris.

A striking delineation of French manners.

26. *Phædri Fabulæ*. L. Annæi Senecæ ac Publii Syri Sententiæ. Aureliæ. 16mo. (Orléans.)

An edition, by its uncommon elegance, and the excessive smallness of its print, at once charming and pernicious to the eyes.

27. *Aménités Littéraires et Recueil d'Anecdotes*. 2 vols. 8vo.

A compilation of many known facts and triste thoughts, seasoned with many a legendary tale.

28. *Traité des Delits et des Peines, traduit de l'Italien d'après la Sixième Edition, revue, corrigée, et augmentée de plusieurs Chapitres par l'Auteur: auquel on a joint plusieurs piéces très intéressantes pour l'Intelligence du Texte*. Par M. C. D. L. B. A. 12mo. Paris.

The most correct and complete French translation of signor Beccaria Bonafana's work.

29. *Histoire Romaine de Tite-Live, traduite en François, avec le Supplément de Freinshemius. 10 vols. 12mo. Paris.*

Professor Guerin's translation of Livy appears here corrected throughout by professor Cossin.

30. *Dictionnaire pour l'Intelligence des Auteurs Classiques Grecs et Latins, tant Sacrés que Profanes; contenant la Géographie, l'Histoire, la Fable, et les Antiquités. Par M. Sabbathier, Professeur au Collège de Châlons sur Marne, et Secrétaire perpétuel de l'Académie de la même Ville. Tome XIV. 559 pages. 8vo. Paris.*

We will readily give this writer credit for fourteen closely printed volumes of solid sense and erudition, the last of which just ends with the nomenclature of the letter D; but cannot help lamenting that the dimensions of his plan seem rather calculated for an antediluvian age, than for our transient span of life. Eheu! fugaces, Posthume, Posthume—Labuntur anni.

MONTHLY CATALOGUE.

D I V I N I T Y.

31. *Institutes of Natural and Revealed Religion. Vol. II. Containing the Evidences of the Jewish and Christian Revelations. By Joseph Priestley, LL.D. F.R.S. 2s. 6d. sewed. Johnson.*

IN the first part of this volume, the author treats of the state of religion and morals among the ancient heathens, before the coming of Christ. He shews the corruption of their theology, the looseness of their moral sentiments, and the uncertainty of their notions with respect to a future existence.

In the second part, he makes some observations on the nature, use, and credibility of miracles. In the third, he states the evidences of the Jewish and Christian religions derived from testimony. In the fourth, he considers their evidence resulting from present appearances. In the fifth, he examines their evidence arising from prophecy. In the sixth, the evidence of several miracles, which have been said to have been wrought for other purposes than the confirmation of the divine revelation. In the conclusion, he answers the objections of unbelievers.

As this work is chiefly designed for young persons, the author has availed himself of every thing he could meet with, which he thought proper for their use. This he very readily and ingenuously acknowledges. In the first part he has made great use of a treatise of Dr. Leland's, intitled, *The Advantage and Necessity of the Christian Revelation, shewed from the State of Religion in the ancient heathen World*; and as all the articles he has mentioned are much more largely discussed in that excellent work, where the proper authorities are alledged, he has made no particular reference to authors in this abstract. On the subject of prophecy, he has made use of bishop Newton's Discourses. And in refuting the pretended miracles of Apollonius Tyaneus, he has borrowed several arguments from Dr. Doddridge's Lectures.

Though

Though the subject of this volume is trite, it is far from being exhausted; but, like every other subject of great importance, affords room for any person, who gives much attention to it, to find either some new arguments for it, or, at least, to set the old ones in some new and more striking point of light. Some merit of this kind must be allowed to the ingenious Dr. Priestley, especially in what relates to the general distribution of his materials; which is easy and natural, and calculated to exhibit the evidences of revelation with strength and perspicuity.

32. *A Sermon preached in the Parish Church of Newbury, Berks, Jan. 14, 1774, at the Funeral of the rev. John Gere, LL.B. Fellow of Winchester. By the rev. Thomas Penrose, Curate of Newbury.* 4to. 1s. Walter.

• A pathetic address to the auditors on the happiness of those, who die in the Lord,* with a sketch of Mr. Gere's character.

CON TRO V E R S I A L.

33. *Opinions concerning the University of Oxford, and Subscription to the Thirty-nine Articles. By a Clergyman.* 4to. 1s. Evans.

The university of Oxford can derive no great honour from this publication; as it contains nothing but some vague and insignificant observations on the importance of that learned seminary, the pernicious tendency of the association for the repeal of subscriptions, the danger of admitting any change in our religious establishment, the absolute necessity of articles for the preservation of the church, and other topics of the like nature.

34. *A Farewell Address to the Parishioners of Catterick. By Theophilus Lindsey, M. A.* 8vo. 6d. Johnson.

The worthy and conscientious author acquaints his parishioners with the motives which have induced him to quit his station and ministry in the church*; he reminds them of his usual exhortations from the pulpit, concerning the nature of practical religion, the importance of family prayer, and the religious observance of the sabbath; after which he takes his leave of them in these affectionate and pathetic terms:

• Soon shall all the friendships and connections of this world be dissolved, and at an end. The parting, and the separation, which death must have made betwixt us in a few years, perhaps much sooner, is only anticipated a little. And it may be a providential blessing to both you and me, if I may but thereby be approved, and found faithful unto the end, for which I desire the help of your prayers; and if this my voluntary dismissal of myself from my station and ministry among you, to which I am constrained by a principle of conscience and obedience to Christ, as I firmly believe, may contribute to convince you,

• That the gospel of Jesus is the truth of God—the pearl of great price, Matth. xiii. 45. for which we are to be willing to part with every thing rather than fail of obtaining it: to induce you

* See Crit. Rev. for Jan. last, p. 49.

To do nothing now, which you shall not approve at that solemn hour when you leave the world :

And to be ready at all times, and even desirous to have the common-prayer book reformed, and the public worship of God in it made more conformable to the holy scriptures, for your own sakes, and that of your conscientious pastors, whenever it shall please God, in his providence, to incline our gracious prince and parliament to set about so needful a work.

And now, O Holy Father, *the blessed and only potentate*, in conformity to what I believe thy will and my duty, I resign unto thee, from whom I received them, my ministry and people. Do thou raise up unto them a faithful teacher, who shall more effectually preach thy word, turn many from sin, and bring all nearer to thee, their only portion and happiness. And graciously dispose of me, thine unworthy servant, where and how I may best be enabled to serve thee according to the pure gospel of thy Son, through whom I desire to find acceptance with thee, now and for ever.

Though we reverence this worthy clergyman for resigning his preferment, out of a principle of conscience, yet we are sorry to see any of the ablest advocates of the church of England, deserting her banners, and retiring from the field in the day of battle. We wish to see them engaged in accomplishing a reformation, which they cannot attempt with so much advantage, when they have left the church, as when they are members of it. Her friends should never give her up in despair.

35. *Enquiries into the Archetype of the Septuagint Version, its Authenticity, and different Editions.* By the rev. H. S. Cruwys. 8vo. 1s. 6d. Law.

The design of this treatise is to enquire, 1. Whether there ever was such a version of the Bible, as that of the Septuagint ; 2. Whether the accounts which are usually given of it agree, with regard to the time when it was written, the number and inspiration of the interpreters, the parts they translated, &c. 3. Whether such a version be still extant ; and, lastly, what are the principal editions of it.

The author seems to have taken some pains in collecting the sentiments of Usher, Vossius, Walton, P. Simon, Thorndike, and other eminent writers, upon these points. But his enquiries are dispatched in a summary way, without affording any considerable pleasure or satisfaction to an inquisitive reader.

P O E T R Y,

36. *Lyric Poems, Devotional and Moral.* By Thomas Scott, 8vo. 3s. 6d. Buckland.

The author of these pieces has aimed, in the choice and arrangement of their several subjects, to form a kind of poetical system of piety and morals. The work opens with natural religion, that is, with a Hymn to the Deity, and some Odes on the Divine Attributes and the Works of the Creation. Thence it pro-

proceeds to the Mission of Jesus Christ, his Sufferings, his Exaltation, and the Propagation of his Doctrine; afterwards to Repentance, and the Blessedness of a Christian Life. These topics are succeeded by the various Branches of Devotion, The personal and social Duties, The happy End of a sincere Christian, and the Coming of Jesus Christ to finish his mediatorial Kingdom by the general Judgment. The whole is closed with a description of those illustrious times, when, by means of the Gospel, 'the earth shall be full of the knowledge of the Lord, as the waters cover the sea.'

As these poems are upon moral and religious subjects, the author has frequently adopted the sentiments of the sacred writers; and placed the references to the corresponding texts at the bottom of the page.

In the following hymn, the author has taken his ideas from the sixth psalm. The reader may compare it with Mr. Addison's Ode on the same subject*. The superiority, however, is evidently on the side of the Spectator.

* Manifestation of GOD in the Heavens.

' The firmament's stupendous frame,
Where worlds on worlds in order flame,
In order wheel their azure rounds,
Thy grandeur, mighty God, resounds.

' Day rolling after day displays
Thy providence, with lofty praise.
In shadowy robe night rides along,
And echoes loud the lasting song.

' Their universal voice demands
Attention, from all reason's lands.
To every clime their speech is known,
Let every clime thy wonders own.

' All in majestic splendor bright,
Thy pow'rful minister of light,
Forth from his eastern palace, gay,
Springs out, to shed his vital ray.

' Gay as a youth, in glowing bloom,
Forth issues from his spousal room;
Strong as a champion racer's force,
He rushes to his mighty course.

' With swift career, from heav'n's extreme
To heav'n's remotest end, his beam
Illumes, O earth, thy joyous seat;
And warms all nature with his heat.'

These compositions are not distinguished by any peculiar grace or dignity of language: but animated by a spirit of piety and devotion. They may be ranked in the same class with the Lyric poems of Dr. Watts.—Mr. Scott is the author of a poetical translation of the book of Job, lately published.

37. *Charity: a Poetical Essay.* 4to. 1s. 6d. Horsfield.

If Charity will hide a multitude of sins, perhaps a poem, in which the practice of that virtue is recommended, has a peculiar

title to the candour and indulgence of criticism. It would be doing injustice to the author however to insinuate, that we have reviewed his production with any degree of lenity on account of the subject of which it treats; and we must impartially acknowledge, that it has a claim to poetical merit. The author inforces benevolence by rational and ingenious sentiments, and the measure, which is blank verse, is, in general, elevated and correct.

38. *Vice, a Satire.* 4to. 1s. Bew.

This piece is written in a style far superior to what we generally find in compositions of this kind. The vices, which the author particularly stigmatizes, are ambition, oppression, murder, adultery, seduction, and prostitution. The first of these is characterized in this nervous language.

'Behold with giant stride Ambition tow'r,
His red arm bare, his buskins steep'd in gore;
With Satan's pride assume the awful nod,
Spurn little earth, and emulate a God:
In his steel'd breast each softer passion dies,
With all the train of tender amities;
Fair Meekness droops, unhonour'd, and unhear'd,
And weeping Pity pours her wail unheard.'

The fatal consequences of prostitution is very justly and pathetically described. We only wish, that the author had engaged our attention through the whole piece, by animadversions equally interesting and important.

39. *Nuptial Elegies.* 4to. 2s. Kearsly.

With what propriety the whole of these poems are classed under the title of Elegies may admit of dispute. Fruition, when not succeeded by pain or satiety, is not naturally a subject for plaintive strains. As poetical compositions, however, we do not hesitate to pronounce that they are all deserving of approbation. The first elegy, which is intitled Fruition, celebrates the happiness of the nuptial state; the second, or the Disappointment of Passion, laments the cares which arise from distressful circumstances in the married life; in the third, called the Triumph of Reason, the author draws a comparison between connubial pleasures and the guilty joys of libertinism; and, in the fourth, which is named the Winter of Love, he paints the serene delight enjoyed by a married pair in the prosperity of their children. In these Elegies, virtuous raptures and sentimental strokes of tenderness are described in an agreeable strain of poetry.

40. *Female Artificer, or Charles F—x outwitted.* 4to. 1s. Ridley.

An improbable story of a young gentleman of parts being duped by a female impostor.

D R A M A T I C.

41. *Codrus, a Tragedy.* 8vo. 1s. 6d. Johnson.

This tragedy, we are informed, was never intended for the stage; and the author acknowledges, that he is far from thinking it

it theatrical. We entirely concur with him in opinion, but chiefly on account of defects of which he seems not to be conscious. The dramatic action does not commence till the fourth act, when Pterilas returns from consulting the oracle at Delphos; so that the whole three antecedent acts are merely expletive, and serve for no other purpose but to eke out the production to the usual length of a tragedy. With respect to the characters, they are not sufficiently discriminated: Codrus and Adrastus seem to be distinguished only by their age; and Atalanta and Jocasta are but Codrus and Adrastus in petticoats. This production, however, contains many noble sentiments of heroic virtue and patriotism; and were it not that the author evidently entertains an imperfect idea of the nature of the drama, he seems, in other respects, to be qualified for the composition of tragedy.

42. *The Note of Hand, or Trip to Newmarket.* 8vo. 1s. Becket.

This piece exhibits a lively representation of the gamblers at Newmarket, which is interspersed with many entertaining strokes of satire. The character of Mr. O'Connor Mac Cormuck of Shalinoograg, in particular, is drawn with much humour.

43. *An Appeal to the Public, from the Judgment of a certain Manager, with original Letters, and the Drama of one Act, which was refused Representation.* 8vo. 1s. Bew.

The ground of this author's grievance is a supposed indignity received from the manager of one of the theatres, in not being waited on at his own lodgings (a favour which was not requested), but politely invited to the latter's house, for holding a conference relative to a dramatic production. With what degree of reason this behaviour is construed into a personal affront, we cannot perceive. The manager's house was certainly a more proper place for such an interview than any lodgings: nor can it be supposed that Mr. G—— would conceive the most favourable opinion of his correspondent, from the intimation which he gave of his being "a gentleman and a scholar." There could be no cause to expect any unbecoming treatment, though the poet had not arrogated to himself a character which no body had called in question. A person who presumes to expose the foibles of mankind in comedy ought certainly to be more cautious of betraying any absurdity in his own conduct.—With respect to the dramatic production, which is entitled *The Politician Reformed*, we acknowledge that it is not destitute of humour; but, perhaps, the circumstance of there being another entertainment on the same subject, and well received, is sufficient to justify the manager in refusing to bring this author's production upon the stage.

44. *An easy Way to prolong Life, by a little Attention to our Manner of living. The second Part.* 8vo. 1s. 6d. Bell.

The observations contained in this treatise are judicious, and may undoubtedly be useful for preserving health.

MISCELLANEOUS.

45. *The Circuit of Life, a Vision; in which are allegorically described the Virtues and Vices; taken from the Tablature of Cebes; a Disciple of Socrates, for the Instruction of Youth.* 12mo. 1s. Carnan.

The allegorical form of composition was greatly practised by the ancients, and is undoubtedly attended with the advantage of conveying moral instruction in an agreeable manner. Among the productions of this kind, the *Tablature of Cebes* is particularly descriptive. There we find the virtues and the vices delineated with the hand of a philosopher, who was well acquainted with human life and manners, and could distinguish the different sources from whence happiness and misery arise. The production now before us is an imitation of the work of Cebes, and may be considered as an ingenious allegory.

46. *A plain Grammar of the Hebrew Language, adapted to the Use of Schools, with Biblical Examples.* By the Rev. W. H. Barker, A. B. 8vo. 1s. 6d.

The author informs us, that he found no small difficulty in teaching the Hebrew language, from the want of a proper grammar; and that he was therefore induced to draw up this little system for the use of his pupils.

The rules and observations are selected from the best grammarians, particularly the learned Mr. Parkhurst. Many superfluities are struck out, and whatever seemed to be essentially necessary is supplied. The masoretic points are justly rejected, and the naked structure of the language only is regarded.

The letters, א, ב, ג, ד, ה, which we are persuaded, are the only original vowels, are very differently sounded by different grammarians. Mr. Barker recommends the following mode of pronunciation.

'The vowels are always to be regarded as long; א is the softest sound, and to be pronounced like the *ee* in *meat*; ב like *a* in *made*; all supplied vowels like *a* in *half*; ג like *au* in *fault*; ד like *o* in *hope*; ה like *oo* in *boat*.'

This work is drawn up in an easy and compendious form, and will undoubtedly facilitate the study of the Hebrew, even to such as are strangers to the principles of all grammar.

47. *The Ship-Master's Assistant, for keeping his Accounts in a plain, concise, and intelligible Method.* 8vo. 1s. 6d. Robinson.

The method of conducting accounts on board a ship differs so very much from the practice of book-keeping in the merchant's counting-house, that even those who have had some experience therein, are generally at a loss with respect to understanding the business when engaged in sea-service; and our author remarks

that

that several men of good authority, and great proficient in navigation, have really found more trouble to keep their accounts, and to make them intelligible to their owners, than to transact any other part of the ship's business. 'I then thought (continues our author) I could not spend my time better than in writing this small book, for the assistance and improvement of those who are in want of such a help; and I hope for the indulgence of those who are not in want of it; for it was wrote with a good motive, and intended for the use of those men who have not had an opportunity of learning that useful part of book-keeping before.'

The work itself, though contained in a few pages, seems well executed, and, in our opinion, merits the attention of sea-faring men in general.

48. *Tables, calculated with great Exactness, to find the Value of any Quantity of Gold, from one Grain to fifty Ounces, from 3l. 10s. to 4l. 2s. per Ounce.* By Cater Rand. 8vo. 1s. Robinson.

It was not very difficult to foresee that a parliamentary regulation of the gold coin would occasion the most scrupulous examination of this part of the English currency when offered in payment; therefore, almost immediately after the bill had passed, a variety of new-constructed scales, balances, steelyards, &c. were offered to the public for that purpose; and as the light gold was (after being cut) made payable according to its weight, at a certain rate per ounce, Mr. Cater Rand judged these Tables might prove of general use by saving the trouble of calculation, any number of ounces less than 50 being cast up inspection, and a number greater than 50 by very easy additions. Thus, supposing 1000 light guineas, weighing 254 oz. 3 dwt. and 8 gr. sold at 3l. 17s. 6d. per ounce, I find by the tables, that 50 ounces come to 193l. 15s. and therefore 255 ounces amount to 984l. 5s. to this add 11s. 7½d. for 3 dwt. and 1s. 3½d. for 8 gr. the sum is 996l. 7s. 11d. and consequently the total loss upon those guineas is 80l. 12s. 1d.

49. *One more Proof of the Iniquitous Abuse of Private Madhouses.* By Samuel Bruckshaw. 8vo. 1s. Kearsly.

We are here presented with a circumstantial narrative of the oppression to which this plaintive has been subjected, from a false imputation of insanity. An Appendix is added, containing a variety of affidavits in support of the justice of his complaint. From this instance, as well as others, of the enormous abuse of private madhouses, it is to be wished that the legislature would devise more effectual means for restraining the horrid transactions which are perpetrated in those receptacles, in violation of every principle of liberty, justice, and humanity.

50. *A Faithful Account of the whole Transactions relating to a late Affair of Honour between J. Temple, and W. Whately, Esqrs.* 8vo. 1s. Snagg.

This account contains nothing more than what the public have already been sufficiently informed of by each of the parties.



THE CRITICAL REVIEW.

For the Month of *March*, 1774.

ARTICLE I.

The History of Great Britain, from the first Invasion of it by the Romans under Julius Cæsar. Written on a new plan. By Robert Henry, D. D. Vol. II. 4to. 11. 1s. boards. Cadel.

THE first volume * of this work was published three years ago, as a part and specimen of a history, to be written upon a new, extensive, and very interesting plan. We are glad to find from the publication now before us, that the author proceeds successfully in his arduous undertaking: A work which contains such a multiplicity of information, could not indeed fail of meeting with the approbation and encouragement of all who are desirous of promoting the knowledge of British history. Before we enter upon an account of this volume, it will not be improper to recapitulate the plan which Dr. Henry pursues.

The work is to be contained in ten books, each of which will be divided into seven chapters. In the first chapter of every book, or volume, the author relates the civil and military history of Great Britain: the second chapter contains the ecclesiastical history of the same period: the third presents us with the history of our political constitution, government, laws, and courts of justice: the fourth is employed upon what relates to learning and learned men: the fifth investigates the state of the useful and ornamental arts: the sixth enquires into that of commerce, shipping, money, with the prices of commodities: and the last chapter of every volume is allotted to

* See Crit. Rev. vol. xxxi. p. 405.

a detail of the manners, virtues, vices, remarkable customs, language, dress, diet, and diversions of the inhabitants of Great Britain, during the period which is the subject of the civil and military history. In the first volume, the author deduced his subject, according to this extensive plan, with great perspicuity, from the Invasion of the Romans under Julius Cæsar, to the year 449, when the Saxons arrived in Britain; and in the present volume, he continues the history from the last mentioned epoch down to the landing of William duke of Normandy, in 1066.

Dr. Henry relates accurately the progress of the Saxons, from the arrival of the brothers Hengist and Horsa, to the establishment of the heptarchy in Britain; when the country began to be called England, from the Angles, the most numerous tribe of the Saxons; after which he takes a short view of the state of the other nations who inhabited Britain in this period, and of the most important events which happened among them. He places before us, with the same perspicuity, the various contests which distracted the southern part of this island, during the heptarchy, till the foundation of the English monarchy, by Egbert, in the year 827. For several years after this event, the annals of England are replete with a detail of the Danish invasions, by which the inhabitants were so much harassed.

Dr. Henry divides his narration into distinct periods, and relates alternately under each of them the history of the English, of the Britons, who retired to the western part of the island after the arrival of the Saxons, and of the Scots and Picts. In treating of the history of Scotland, he recites that Indulph, king of that country, obtained from the English monarch a voluntary cession of the castle and town of Edinburgh, with the large tract of territory between the Tweed and Forth. In this assertion we know that Dr. Henry is supported by the authorities of Camden, Usher, and other respectable antiquarians; but on a former occasion, we produced some arguments against the validity of their opinion, and endeavoured to shew, that by Eden or Edinburgh, and the Lothians, we ought not to understand Edinburgh and the Lothians in Scotland, but a town and country of those names within the borders of England.

The ground upon which the opinion of Camden, Usher, &c. is founded, is a passage in Mattheus Florilegus, where we are told that the king of England gave to the king of Scotland the whole country called Lothian, which remained in the possession of his successors till the time of Henry II. Now we know that the country which Henry II. resumed from the crown of Scotland, was Northumberland, Cumberland, and

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Westmoreland, which are frequently mentioned by historians under the names of Lothian, the province of Loth, and county of Loudon. Wikes, Hemmingsford, Brompton, and Trivet, speak of the provinces of which Henry II. deprived Malcolm, by the names of Northumberland, Cumberland, and Westmoreland; and mention Newcastle, Carlisle, and Bamburgh, as towns or forts which they contained. Matthew Paris, Diceto, and Matthew Florilegus, in relating these transactions, specify the towns by the same names with the other writers, but denominate the provinces themselves the county of Lothian. To these authorities we may add, that of the Saxon Chronicle of the year 1091, where Lothene is said to be in England; which the interpreter, however, understands of the Lothians in Scotland; though, from another passage in the same Chronicle, it is evident that they were different countries. According to that Chronicle, Lothene has for a bishop a person named John; whereas there never was any bishop in the Scotch Lothians before the time of Charles I.

Further, we are informed by historians, that in 1091, Malcolm III. of Scotland, and William II. of England, met on the border of their kingdoms in Lothene, or the London province; but the authors of the Waverleian Annals, and Saxon Chronicle, affirm positively, that the Lothene there mentioned was not in Scotland, but England. Ordericus Vitalis clearly intimates, that the place of congress was on the south bank of the river Huma, or Eden, near the Solway Frith.

From all these arguments, therefore, it seems to be placed beyond doubt, that the town and country granted by the king of England to Indulphus, was not Edinburgh and the Lothians in Scotland, but, as has been already observed, a town and country of those names in England.

In the second chapter of the work, Dr. Henry presents us with an account of the religion of the Saxons while they continued Heathens, and of the state of the British churches in those times: after which he traces the conversion of the several kingdoms of the heptarchy to the Christian religion; and then relates the church history of the several British nations, from the total conversion of the Saxons to the end of the period which is the subject of this volume.

The method followed by our author in delineating the Pagan religion of the Anglo-Saxons, which he supposes with great probability to have been the same, or nearly the same with that of the Danes, is to deliver a brief account of the priests, their religious principles, the deities which they worshipped, and the various acts of devotion, with their times, places, and other circumstances. He observes, that we cannot discover with any certainty what were the different degrees and orders

in the Saxon and Danish priesthood ; but that among them the hierarchy was confined to particular families, being also hereditary, as was the custom among many other ancient nations. It appears, however, that the Danish and Saxon priests enjoyed neither such honours nor emoluments as the Druids in Gaul and Britain ; but the priestesses (for such there also were) possessed higher authority ; a distinction which our author attributes as much to the gallantry of those nations, as to their devotion. With respect to the religious principles of those nations, our author delivers only a brief abstract ; referring such of his readers as are desirous of further information on the subject, to the *Northern Antiquities*.

In the year 590, pope Gregory sent into England, Austria, and some other missionaries, who met with a favourable reception ; from which period the Anglo-Saxons began to embrace the Christian religion, which they had formerly extirpated at their first arrival in the island. An apostacy succeeded in some parts of the country, but happily it proved of short duration. Superstitions of a new kind, however, soon followed those which were now extinguished ; the monastic life was introduced ; pilgrimages were undertaken ; and a ridiculous veneration for relics became universally predominant. We shall lay before our readers a passage from the author on this subject.

‘ In the course of the seventh century, many monasteries were founded in all parts of England. These monasteries were at first designed, in some places, for the seats of bishops and their clergy ; in others, for the residence of secular priests, who preached and administered the sacraments over all the neighbouring country ; and in all places they were seminaries of learning for the education of youth. No vows of celibacy or poverty were required of the priests who inhabited these monasteries ; though, towards the end of this century, celibacy was strongly recommended to the English monks and clergy, by Theodore, in his Penitentials. These monasteries being generally well built, and well endowed, were by far the most comfortable places of residence in those times ; which engaged such numbers of persons of all ranks and characters to crowd into them, that they soon became intolerable grievances. The fondness for the monastic life was very much increased by an impious doctrine, which began to be broached about the end of this century, “ That as soon as any person put on the habit of a monk, all the sins of his former life were forgiven.” This engaged many princes and great men (who have sometimes as many sins as their inferiors) to put on the monastic habit, and end their days in monasteries.

‘ Superstition, in various forms, made great progress in the seventh century ; particularly an extravagant veneration for

relics, in which the Romish priests drove a very gainful trade, as few good Christians thought themselves safe from the machinations of the devil, unless they carried the relics of some saint about their persons; and no church could be dedicated without a decent quantity of this sacred trumpery. Stories of dreams, visions, and miracles, were propagated without a blush by the clergy, and believed without a doubt by the laity. Extraordinary watchings, fastings, and other arts of tormenting the body, in order to save the soul, became frequent and fashionable; and it began to be believed, that a journey to Rome was the most direct road to heaven.

The history of the church at this time is distinguished by few incidents of any importance; the principal occurrences being the foundation of monasteries and bishopricks. In the year 731, we find that there were in England sixteen bishops, whose seats were at the following places; viz. Canterbury, Rochester, London, Dunwich, Helmham, Winchester, Sherburn, Litchfield, Leicester, Hereford, Worcester, Sydnacester, York, Holy Island, Hexham, and Withern.

Among the canons enacted by the council held at Cloveshoos, or Clyff, in Kent, A. D. 747, there is one relating to the common people who did not understand Latin, about the manner of their joining in the public prayers and songs of the church. They are permitted to affix to the words whatever meaning they pleased, and to pray in their hearts for any thing they wanted, however foreign to the real sense of the public prayers. While such absurdities prevailed among the British ecclesiastics, it might be imagined that they were extremely submissive to the papal power; but by one of the canons enacted in this council, the bishops were prohibited from making applications to Rome in difficult cases.

For the entertainment of our readers we shall present them with the account delivered by the author, of the quarrels which happened at this time about the bodies of the archbishops.

Cuthbert archbishop of Canterbury died A. D. 758. All his predecessors had been interred by the monks of St. Augustin, in their monastery, without the walls of Canterbury, who now considered the corpses of their departed prelates as a kind of perquisite to which they had a right. Cuthbert, for what reason we know not, formed the design of depriving them of his remains; and for that purpose obtained a formal permission from Eadbert king of Kent, to be buried in his own cathedral. When he found his end approaching, he directed his domestics to put his body into the grave as soon as he expired, and before they published his death; which they accordingly performed. When the monks of St. Augustin, on

hearing of the archbishop's death, came in solemn procession to take possession of his remains, they were told, that he was already buried; at which they were so provoked, that they called him a rogue, a fox, a viper, and all the opprobrious names they could invent. Bregwin, who was a native of Saxony, but educated in England, was placed in the archiepiscopal chair, when it had been about a year vacant; and he filled it only three years, dying August 24. A. D. 762. By his own direction, he was buried in the same place, and in the same precipitate manner with his predecessor. When Lambert, abbot of St. Augustin's, came with a body of armed men to seize the body of the archbishop as his lawful property, and found himself anticipated a second time, he took the matter in a very serious light, and made a solemn appeal to the pope, to interpose his authority for preventing such clandestine funerals for the future. This mighty bustle about the lifeless bodies of these prelates may appear to us ridiculous; but the monks of St. Augustin knew very well what they were about, and how much it redounded to the reputation and interest of their society to be in possession of the remains of those primates, in that superstitious age, when relics were the most valuable treasures. The canons of Christ's church, who had the privilege of chusing the archbishop, and had been concerned in smuggling their two late ones into their graves, were so much alarmed at Lambert's appeal to the pope against them, that, in order to mitigate his zeal in the cause of their rivals, they chose him to fill the vacant chair. This artful conduct had its desired effect: Lambert was appeased, and desisted from prosecuting his appeal.

The ecclesiastical history of Britain, through the period comprehended in this volume, consists of a detail of councils enacting extraordinary canons; of the foundation of monasteries, no less destructive of the spirit of industry, than injurious to the strength of the nation; and of a superstition the most absurd and pernicious to society that ever debased the human mind.

From these scenes of religious folly and enthusiasm we shall now pass to the political state of Britain during the same period; those remote ages in which our constitution had its origin, and where the researches of historians have discovered the first dawn of any regular government in this island. In treating of this subject, Dr. Henry begins with giving a brief account of the several German nations which settled in Britain during the period of his present enquiry; of their original seats on the continent; with the situation and limits of their settlements in this island. He then delineates the different ranks of the people and magistrates, to which he adds the

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courts of law and justice; concluding with the history of the several kinds of laws that were enacted in this period.

We presume it will not be unacceptable to our readers to lay before them the state of population in Britain, under the Saxon government.

Britain was far from being populous in the period we are now considering. Of this the most ample evidence, as well as the most satisfactory reasons, may be given. The Scots and Picts had almost quite depopulated a great part of provincial Britain before the arrival of the Saxons. Those dangerous auxiliaries becoming enemies, extirpated, enslaved, or expelled, all the ancient inhabitants of the best part of Britain, in erecting their seven kingdoms. After these kingdoms were erected, their cruel and incessant wars against each other prevented their becoming populous. When those seven kingdoms were united into one monarchy, new enemies appeared, no less destructive to population than any of the former, and prevented the happy effects of that union. The fatal rage of building monasteries, and crowding them with useless monks and nuns; this rage, I say, which seized the kings and nobility of England, after the establishment of the English monarchy, contributed not a little to impede the increase of people in that period. The very imperfect state of commerce, manufactures, and agriculture, which occasioned frequent and destructive famines, is at once an evidence and a cause of a scanty population in those times. As a further evidence of this, it may be observed, that there were very few cities or towns in Britain in this period, and these few were small and thinly peopled. In Scotland, there was not perhaps so much as one place that merited the name of a city; and in South Britain, where the Romans had built so great a number of towns, we are told by Nennius, there were only twenty-eight remaining in the seventh century. There is the clearest evidence from Domesday-book, that not one of these cities, even at the end of this period, (London and Winchester perhaps excepted), contained ten thousand inhabitants; and the greatest part of them contained only a few hundreds. York, which is the greatest city mentioned in that famous record, contained only 1418 houses, of which there were 540 uninhabited. In Exeter there were only 315 houses, and in Warwick 223. Upon the whole, it seems very probable, that Britain was not much more populous in the times of the heptarchy, than it had been in the ancient British times before the first Roman invasion; not half so populous as in the flourishing times of the Roman government; and that from the establishment of the English monarchy to the Conquest, it did not at any time contain above one million and a half of people. So fatal was

the fall of the Roman empire to the populousness of its provinces, and so slowly was that loss repaired !

Dr. Henry describes the several ranks in society among the Anglo-Saxons, which he distinguishes into those of slaves, freedmen, ceorls, thanes, and princes of the blood. The account which he delivers of the various subordinate magistrates, is explicit and perspicuous ; nor is the representation of the prerogatives of the crown, in this period, less satisfactory. But there is reason for questioning whether the confederacies formed among the Saxons for their mutual defence were an imitation of tithings, as our author considers them. For authorities can be produced to prove that they existed before tithings were instituted. We must also dissent from Dr. Henry in his assertion, that the feudal system of government was unknown to the Anglo-Saxons ; the contrary being the opinion of several eminent writers.

We wish that Dr. Henry had distinguished with greater precision the authority of the Wittenagemot, and shewn how far it was submitted to or opposed by the Anglo Saxon aristocracy.—After these subjects, he favours us with a curious account of the great officers of the court and household of the kings of Wales, which were the same with those of England, and the other sovereigns in this period. Among these officers was the *gofdegarw*, or silentiary, who possessed the ninth place in dignity. The business of this person was to command silence in the hall when the king sat down to table ; after which he took his stand near one of the great pillars ; and when any improper noise arose, he immediately checked it, by striking the pillar with his rod. Another remarkable officer was the king's feet-bearer ; this, we are told, was a young gentleman whose employment it was to sit on the floor, with his back towards the fire, and hold the king's feet in his bosom all the time he sat at table, to keep them warm and comfortable.

Our author afterwards enters upon the curious and interesting history of the law in Great Britain. Here he justly observes, that ' to know the most important laws of any nation, in any period, together with the circumstances in which these laws were made, would enable us to form a sound judgment of the state and the character of that nation, and of the wisdom, justice, and propriety of its laws.' To delineate the general spirit of the jurisprudence of remote ages, is an object highly worthy of attention ; as it not only affords the most certain means of discovering the constitution of any government, but presents us with a curious history of the human mind ; drawn not only from the sentiments or conduct of individuals, but from those of the community in general. It would be foreign

to the province of the historian, however, to give a complete system of the laws of any country; it is sufficient that he mentions the most remarkable particulars. The laws which Dr. Henry makes the subject of his observations, are those relating to matrimony, the authority of husbands, paternal authority, compacts, succession, and testaments. To the account of this part of the Saxon jurisprudence, our author has subjoined a delineation of the penal laws, and the laws of evidence; the latter of which, place the character of the middle ages in a very singular light. We shall lay before our readers the laws respecting oaths and compurgators.

Oaths, or solemn appeals to Heaven, have been the most ancient and most universal means employed in courts of justice, to engage men to declare the truth; and they were never more frequently employed for this purpose than in the period we are now delineating; for in all actions, both civil and criminal, both parties appeared in the field of battle, attended by a prodigious number of witnesses, (sometimes above a thousand on one side,) who were drawn up like two regular armies, and discharged whole volleys of oaths at one another.

When any person was judicially accused of any crime which he denied, he was obliged, in the first place, to purge himself, as it was called, by his own oath, and to bring such a number of other persons as the law required in that case, to give their oaths, that they believed him to be innocent, and that he had sworn the truth. These persons were commonly called his *compurgators*, because their oaths contributed with his own to clear him from the crime of which he had been accused. Many laws were made in England, and in all the other countries of Europe, for regulating the numbers, qualities, and other circumstances of these compurgators; who made a distinguished figure in the jurisprudence of the middle ages. When a person accused produced the number of compurgators required by law, he was said to have purged himself by such a number of hands; because each of the compurgators laid one of his hands on the gospels, or on certain relics, and the person accused laid his hand above all the rest, and swore by God, and by all the hands that were under his, that he was not guilty; the truth of which, each of the compurgators who did not withdraw his hand, was presumed to confirm by his oath. In some cases, two, three, or four hands, were sufficient; but in others, much greater numbers, even forty, fifty, or a hundred, were required; though twelve, or twenty-four, seem to have been the most common numbers. These compurgators were to be persons of unblemished characters, near neighbours or relations of the person accused, and of the same rank and qua-

quality. If the criminal was a woman, both law and custom required, that her compurgators should also be women. In other cases, women were not admitted to be compurgators. If the criminal produced the number of unexceptionable compurgators which the law required, and if all these compurgators took the oath of credulity or belief, as it was called, he was acquitted; but if he could not produce the number required, or if only one of that number refused to take the oath, he was condemned.

Our author observes, that the method of ascertaining the credibility of the evidence of different persons, was also extremely remarkable.

'In those times, says he, they weighed, as well as numbered, oaths, and had a most curious standard for performing that operation. This standard was the legal weregeld, or price, that was set on the lives of persons of all the different ranks in society. As the weregeld of a thane, for example, was 1200 Saxon shillings, and that of a ceorl only 200 of the same shillings, the oath of one thane was esteemed of equal weight with the oaths of six ceorls. But this was certainly a fallacious standard: for though it may be true in general, that the oaths of persons of rank and fortune are more worthy of credit than those of their inferiors, yet this general rule admits of many exceptions; and we have no reason to believe, that mens consciences are so exactly proportioned to the weight of their purses as this law supposes.'

No system of laws can be conceived more oppressive and unfavourable to exculpation than that which prevailed among our Saxon ancestors; and it is therefore not surprising, if under such a difficulty as must have been experienced of collecting so great a cloud of witnesses as was required in their courts of judicature, those who were accused of a crime were willing to appeal to any other mode of decision than the verdict of the judges.

'Many persons, says our author, therefore, when they were accused of any crime, chose rather to apply to Heaven for evidences of their innocence, than to be at the expence and labour of collecting so prodigious a mass of human testimonies in their favour as the laws demanded. The greatest part of the judges also, in those times of ignorance, had neither patience nor penetration to sift and examine the testimonies of contradicting witnesses, or to investigate the truth in perplexed and doubtful cases; and were therefore very willing to admit those proofs from Heaven, which were supposed to be perfectly decisive and unquestionable. The clergy too supported the authority of this celestial evidence, as it gave them no little influence in all judicial matters. These seem to have been the res-

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reasons that rendered trials by different kinds of ordeals so frequent, and of such great authority, in the ages we are now examining; for all these ordeals were called *judicia Dei*, (the judgments of God), and were considered as so many solemn and direct appeals to Heaven, to give testimony to the guilt or innocence of persons accused of crimes, when human evidence could not be procured. Agreeable to these ideas, all these ordeals were administered by the clergy, and accompanied with many religious rites and ceremonies.'

Dr. Henry afterwards delivers an account of the principal kinds of ordeals used in England, and other countries, in this period. These were, the judicial combat, the ordeal of the cross, of the corsned, of cold water, of hot water, of hot iron.

The ordeal of the corsned, or that to which the clergy usually appealed, when accused of any crime, furnishes a most striking instance both of the imposition of the clergy, and the credulity of the people in those times. This ordeal was performed in the following manner :

' A piece of barley-bread, and a piece of cheese, were laid upon the altar, over which a priest pronounced certain conjurations, and prayed with great fervency, that if the person accused was guilty, God would send his angel Gabriel to stop his throat, that he might not be able to swallow that bread and cheese. These prayers being ended, the culprit approached the altar, took up the bread and cheese, and began to eat it. If he swallowed freely, he was declared innocent; but if it stuck in his throat, and he could not swallow, (which we may presume seldom or never happened), he was pronounced guilty.'

We may conclude with certainty, that had the result of these trials by ordeal been left to the natural course of human things, many persons must have fallen a sacrifice to this mode of conviction, and it would have proved equally oppressive to innocence with the other forms of trial. The innumerable examples mentioned in the histories of those times, of persons escaping with impunity, and the opinion of Providence interposing miraculously for the preservation of innocence, are allegations that might be considered as of great validity in the days of superstition and ignorance, but will obtain little credit in modern times. The whole was a gross imposition on the credulity of mankind, practised by the priests, who had the direction of those trials.

In perusing this work, we have observed a few inconsistencies, some of which deserve particular notice. The account of it shall be concluded in our next Number.

II. Quintillian's Institutes of the Orator. In Twelve Books, Translated from the Original Latin, according to the Paris Edition of Professor Rollin, and illustrated with Critical and Explanatory Notes, by J. Patfall, A. M. 2 vols. 8vo. 12s. Law.

OF all the authors who have written on the art of eloquence, Quintilian has prosecuted the subject in the most advantageous and instructive manner. In his Institutes of the Orator the profound precepts of Aristotle are combined with the flowery ornaments of Cicero; and having drawn his observations from the works of the greatest masters, exemplified in the practice of persons the most distinguished for rhetorical talents, he left little room for improvement to succeeding writers.

His Institutes are not only the most complete treatise, with respect to the didactic part of the art, that probably ever was composed, but they also delineate the most judicious plan by which to conduct the education of those who are intended for public speakers, from their very infancy. The utility of the work, however, is not confined to the improvement of eloquence only; for by the excellent observations with which it abounds, it tends to cultivate a just taste in literature in general, as well as the art of rhetoric.

We cannot give our readers a more just idea of the version before us, than by comparing it with a translation of this work, formerly published by Mr. Guthrie. For which purpose we shall select a passage from the beginning of each.

G U T H R I E.

“ After obtaining respite from the application, which, for twenty years, I had bestowed in educating young gentlemen, I own, that, for a long time, I declined to comply with the demand, which certain friends made upon me, that I should draw up somewhat concerning the art of public speaking; because I well knew, that many authors, of the greatest eminence in both languages, had transmitted to posterity most accurate compositions upon this subject. But the very reason which I urged, in order to be excused the more readily, made them the more eager in insisting: “ Because, said they, amidst the various and sometimes contradictory opinions of former authors, it is difficult to make a right choice.” So that it was no unreasonable request, if I did not strike out a new system of my own, that I should take the trouble to lay down some rules for judging upon former ones. But though I was not prevailed upon by any confidence I had of succeeding in what was required of me, so much as by my not having assurance

urance enough to reject the request, yet the subject grew so upon my hands, that I voluntarily undertook a more difficult task than they imposed; and that not only with a view of deserving well of my friends by paying them the most explicit obedience, but of declining the hackney'd paths, which others had trod before me. For the writers, in general, upon this subject, set out with giving the finishing strokes of eloquence to those whom they suppose to be complete masters in every other kind of learning: either through contempt of our infant studies, or from a notion that they did not properly fall under their province, as the two professions are quite different. Or, which is more probable, because they thought that a man of genius never would value himself upon studies, which, however necessary, are far from being conspicuous; for while the superstructure is admired, the foundation is concealed. For my part, as I think there is nothing foreign to the art of speaking well that must be acknowledged to be indispensably necessary to an orator, and as we cannot arrive at the summit of any thing without going through the preceding parts, I shall not disdain to stoop to those lesser circumstances that are absolutely necessary to the attainment of higher perfection; and I shall set out in the very same manner as if I were to begin to form, from his infancy, the studies of an orator who is delivered over to me for education.

' This, Marcellus Victor, is the work that I address to you: you are the dearest of my friends; and you are passionately fond of letters: but though these are strong, yet are they not my sole motives; for I think that a treatise on this subject will be no disservice to the education of your son, whose dawn of life evidently promises to arrive at the meridian of genius. A treatise, which I resolved to carry from the very infancy, as I may say, of eloquence, through all the arts, so far as they may be of service to the future orator, till he reaches the summit of his profession. I am the more induced to pursue this plan, because two books upon the art of rhetoric have appeared under my name, though I never published them, nor were they composed with that view. For the boys, for whose use the one was intended, got it by heart, after I had delivered it for two days: the other, through an over hasty compliment to the supposed author, was published from a mistaken partiality in my favour, by certain young gentlemen of merit, according to the notes, which they had, to the best of their abilities, taken of it for several days. In the following treatise you will find some things the same, many altered, and more added, but all better digested, and finished to the utmost of my ability.'

P A T.

P A T S A L L.

‘ Since my discharge from a twenty years employment of instructing youth, some friends endeavoured to engage me to write a Treatise on Eloquence; but I long declined complying with their request, well knowing that the most eminent Greek and Latin authors had delivered to posterity several accurate tracts upon the same subject. This very reason, which I presumed ought to have pleaded a sufficient excuse for my refusal, was urged against me; and my friends pressed me with greater warmth, alledging the difficulty and uncertainty of a judicious choice among the systems of the ancients, some of which contradicted each other: so that they seemed to themselves to have enjoined me this task on very good grounds; if not for discovering new precepts, at least for being serviceable towards forming an adequate judgment of the ancients.

‘ Though the confidence of accomplishing what was required of me, ought not to have influenced my mind to so great a degree, as the shame of denying; yet, as the subject grew more extensive, I voluntarily undertook more than was imposed upon me, that I might not only oblige in a particular manner my loving friends, but also that, as having entered upon a common road, I might not tread in other’s footsteps.

‘ For others, who wrote on the Art of Oratory, began most commonly by making eloquence the finishing of those, who were perfected in all other kinds of literature. Thus, they either looked down with contempt on the studies we first learn; or they supposed these studies made no part of their duty, the functions of teachers being different; or, what affected them more particularly, they expected no compliments to be paid to their literary merit for things, though necessary, yet far removed from ostentation: just so, the eminencies of structures present themselves to view, whilst their foundations lie concealed. For my part, being of opinion, that nothing is so foreign to the Art of Oratory, without which, it must be confessed, one cannot become an orator; and that there is no arriving at the perfection of any thing, without first laying a proper ground-work; I shall not refuse my care to things of less moment, the neglect of which may exclude things of greater; and should the training up of an orator be committed to me, I would begin to form his studies from his infancy.

‘ This work we dedicate to you, Marcellus Victorius, whom, as our intimate friend, and a person of exquisite taste for letters, we judged most worthy of this pledge of mutual affection.

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These are not the only motives, though considerable, which induced us to it. Your son's instruction, whose sparklings of wit in early youth denote a bright genius for eloquence, encouraged us to think, that these books would not be without their degree of utility, which we designed from the very, as it were, infantile rudiments of oratory, to perfect, and make a complete work of, by all the methods that might in any respect contribute to the improvement of a future orator.

‘ This I the rather purpose, as two books of the Art of Rhetoric, neither published by me, nor intended for this end, have been handed about under the sanction of my name. The one was compiled from a two days discourse, made to some pupils in private. The other, the substance of many days conference, was, by some young gentlemen, but over-sond of me, taken down in notes, and rashly honoured with a publication. Wherefore in these books some of the same things will be inserted, many changed, much more added, but every particular will be composed with great accuracy, and made as correct as possible.’

It would lead us too far into verbal criticism to remark minutely the comparative merit of these two translations. We shall therefore only observe in general, that sometimes the one, and sometimes the other, adheres more strictly to the idiom of the original. Each of the translators has given us the sense of Quintilian : but admitting the version of Mr. Patfall to be preferable upon the whole, we think there are many passages in which it would have been no disadvantage to his translation, not to have deviated from that of Mr. Guthrie. For though the former be more correct, the latter is distinguished by a superior degree of spirit and energy.

III. *A Geometrical Treatise of the Conic Sections, in which the Properties of the Sections are derived from the Nature of the Cone, in an easy Manner, and by a New Method. By Hugh Hamilton, A. M. Fellow of Trinity College, Dublin, and of the Royal Society, London, now Dean of Armagh. Translated from the Latin Original into English. 4to. 12s. Nourse.*

THIS elegant treatise of Conic Sections was first published in Latin in the year 1758*, being drawn up, as the author informs us, as an Introduction to the Newtonian Philosophy, the mathematical part of which is built on the doctrine of Conic Sections; and indeed much of it on such properties as were not publicly known when Sir Isaac wrote, the chief of which,

* See Crit. Rev. vol. xviii. p. 409.

however, he himself demonstrated in his *Principia*, and which are still farther explained, and others demonstrated, by his laborious commentators Le Scur and Jacquier. But, this was not sufficient to preclude the expediency of a regular and masterly treatise on Conics, such as might serve for other valuable purposes; besides being a preparation to reading of the *Principia*: this our author has given us in a very complete manner, and which 'has been so well received by the learned, that the professors in the several universities have used and recommended it in preference to all others on the same subject;' and therefore the translator, being influenced by 'an ardent desire of promoting this useful branch of science among his countrymen; was of opinion that an English edition would be an acceptable present to the public, in a country where so many, who had not much cultivated the learned languages; had yet distinguished themselves by their great proficiency in mathematical studies.' It must be acknowledged that the translator has acquitted himself very well in his department, having generally given the true sense and manner of his original. In the translation is likewise added, at the end of the third book; another demonstration of the quadrature of the parabola, drawn up by the author. It is remarkable, in the printing of this translation, that it not only consists of an equal number of pages in the whole as the original; but also that each page of the one answers exactly to that of the other throughout the whole work; so that the same proposition, &c. is always found in the same page in both of them.

There are, in general, three or four different methods of treating this subject of Conic Sections: Apollonius, and the ancients in general, derive the properties of the sections from the nature of the cone itself, but in those authors each section is for the most part separately considered; whereas, several of the moderns begin with a mechanical description of each curve *in plano*, and, from that construction alone, having extracted the several properties, they at last shew that a cone being cut with a plane in a particular manner, there will result a section whose curve is of the same nature with that whose properties they have been deducing; transferring in this manner all those properties to that particular section itself, and very justly concluding that they exist in it. But though many of the leading and simplest properties are more easily deduced by this method, and it has the additional advantage of being better accommodated to the use of superficial readers, yet it labours under several weighty inconveniencies; for when employed in forming a full treatise on the subject, it unavoidably

unavoidably renders it very long and tedious, by extracting the one from the other, by a very slow and heavy gradation, and that separately for each curve too; so that in this way all the properties of each curve, even such as are similar, or the same, in all the three sections, must have a separate demonstration; and then, if the reader would discover which properties are common to the three sections, he must either perfectly remember them all, or be at an immense labour in comparing them all together to find their relation. Besides, this is a very improper method of treating the subject; for the author must first know the nature of his curve from considering the conic section itself, and then apply the nature of the section to the construction of his curve, notwithstanding he pretends it is afterwards that he discovers them to be the same. Again, in pursuing either of the foregoing methods, some authors use the synthetical or direct manner of demonstration, as the ancients and most of the moderns; and others investigate the properties by analytic or algebraic processes, which indeed partake of the advantages resulting from the brevity of that method, but are much inferior to the pure geometrical method in point of perspicuity and force of reasoning. However, we are not such enthusiasts in favour of this method, as to exclude the proper use of symbols; for that were to exclude the very characters of the words themselves, which indeed are nothing else but symbols conveying a certain meaning in a certain manner. Neither is it the symbols, but the manner of using them, that constitutes the reasoning either geometrical or algebraical; and when once the meaning of the characters: and $::$, &c. are defined, it is just as geometrical to write $AB : AC :: AD : AE$, as thus, the line AB is to the line AC , as the line AD is to the line AE ; or to write $AB^2 : AC \times AD :: AC^2 : AB \times AE$, or $a^2 : bc :: b^2 : ad$ (calling the lines AB, AC, AD, AE by the names a, b, c, d) as to write the square described on the line AB is to the rectangle contained under the line AC and the line AD , as the square on the line AC to the rectangle under the lines AB, AE , for they are both read and understood as the same; nay, we will venture to say that this short method of expression has much the advantage of the other, for it contains the same language in a much less compass, by that means bringing the whole sentence within one view of the eye, and so impressing the mind with a quicker and clearer perception of the meaning of it; and although our author's book is not large, considering the extensive manner in which it treats of the subject, yet it might perhaps be contracted into one half of its bulk, by the proper use of characters as above, without altering one

sentence, or rendering the demonstrations a whit the less geometrical. Now the method of reasoning used by our author is strictly and purely geometrical, as we have just hinted, and his manner of forming his subject, is by deducing the properties from the cone itself; in both of which he has nothing peculiar; but then what constitutes the particular excellence of his manner is, that he first demonstrates the several properties attending the conic surface itself in conjunction with certain other lines either touching or cutting it, and then he very advantageously applies all these properties of the surface in general to any section of it; thus obtaining, in a very natural manner, properties that are common to all the sections. From these he deduces other properties, till he comes to those that are peculiar to each section, which he classes together in a very natural and easy manner. From the nature of this method, the first part of the work will be a little difficult to beginners, especially if they are not well conversant in the latter books of Euclid's Elements; but then they will be fully recompensed by the ease and brevity which it diffuses through all the remaining parts of the work.

Our author explains his manner very perspicuously; he says, 'Those among the moderns who defined the Conic Sections by their descriptions on a plane, were thereby obliged to deduce all their properties from a single one in each section, which is very remote from any of their general or fundamental properties. So that in this method many propositions must be demonstrated, and in a very operose manner, before those fundamental properties can be treated of. The ancients, indeed, and they who followed their method, judged rightly that the properties of the sections were best derived from the cone. And yet their works are difficult and prolix; because they set about demonstrating the properties of the sections before they had sufficiently considered the nature of the cone. From whence it came to pass that they demonstrated with much labour many properties of each of the sections separately, which may, in a short and clear manner, be proved to belong to the cone itself, and may from thence be very easily transferred to all its sections.'

—'I propose to retain their old definitions (says our author, speaking of the three sections) and to explain the nature of the conic surface in such a manner, that as soon as these curves are defined by the intersection of a plane with this surface, it may appear what their principal properties are. Accordingly, before the sections are defined, certain properties of the conic surfaces are demonstrated.—And then since it appears from their definitions, that these sections are curves, all the points of

of which are placed in a conic surface, it is manifest that every right line which any way meets these sections, must in the same manner, and in the same points, meet the conic surface; and therefore all the properties which are proved to agree to right lines meeting the conic surface, are immediately transferred to those which meet the conic sections. And thus the principal and most general properties of the sections are laid down in the beginning, from whence we may reasonably expect their particular properties will be more easily deduced.

‘Several advantages arise from treating the subject in this method. For thus every property which agrees to the three sections may be always demonstrated of them all jointly. Then, by deducing particular properties from general ones, the demonstrations will be rendered shorter. Besides, we shall have no occasion to make use of Lemmas, or those propositions which are brought in only to demonstrate others, with which works of this kind do, too much abound; so that such propositions only will be inserted as are of use in other sciences, or seem to contain something worthy of speculation.’ By the help of this method, we shall be able to dispose the propositions in such an order, that the properties which are of the same kind, or relate to the same part of the subject, may be demonstrated together. And lastly, we shall perceive from hence the reason why these curves, which differ so much in some properties, agree entirely in others.’

The translator too, in speaking of the excellence of this method, says:

‘Apollonius, and the other writers who have deduced the properties of the sections from the cone, enquired but little further into the nature of the cone than was necessary to shew that three different sections, besides the triangle and circle, might be obtained by cutting its surface with a plane, and to demonstrate in one particular instance that leading property of each section, which is usually called its equation. This was much too narrow a foundation on which to raise, with ease and elegance, so large a superstructure as the doctrine of conic sections. Some of the modern writers have betaken themselves to a very different method, and founded this doctrine entirely on those properties in each section, by which they may be described mechanically on a plane. But as these properties have a very remote relation to any of the general and fundamental properties of the sections, their method is still more prolix, as well as less natural, than the former one.

‘De la Hire, the famous French mathematician, who has written largely on this subject, deduces the properties of the

sections from the cone ; and that he might have more extensive principles to proceed on, he has premised one entire book of Lemmas, containing the properties of lines cut in harmonic proportion, particularly of such as meet a circle, which is the base of a cone. Yet this expedient has rather embarrassed the doctrine of conic sections, by making it depend so much on another that is really foreign to it. For there are but very few properties of these sections that have any immediate connection with those of lines cut harmonically ; and such the reader will find comprised in a few propositions in our author's fifth book.

* Now in all their researches on this subject, none of these learned writers seem to have suspected that any of the general properties of the sections, which they do not treat of till towards the conclusion of their works, might have been demonstrated in the beginning, and would have been an ample source from whence to derive all the other properties. And yet nothing can appear more easy and natural than the method of doing this, now that our author has discovered it, and applied it so successfully in his work. And, as we may collect from his preface, he seems to have been led to this discovery by an observation, very ingenious indeed, but such as one would think might have been sufficiently obvious, viz. that whatever property agrees to all the sections in general, must be a property of the conic surface on which they are placed. Such a property as this he has demonstrated of the cone in the eleventh proposition of his first book, and deduced from it three other propositions relative to the cone, which contain very material properties of the sections. He then proceeds to define the three conic sections, and the several lines belonging to them ; and from the definitions he draws some corollaries, to shew that the properties before demonstrated of the cone, may be equally affirmed of its sections.

* Having thus laid down the principal properties of the sections in the beginning, he is enabled to deduce from thence the other properties with conciseness and elegance, to arrange the several parts of his subject in their most natural order, and always to give general demonstrations for every property that is in itself a general one : by which means his work is freed from the intricacy and prolixity that have been complained of in other writers. We may therefore venture to say that this work has justly merited the applause it has met with ; and doubtless it will continue to be admired while ever any taste prevails for geometrical learning.'

IV. *Fragments relating to the late Revolutions in India, the Death of Count Lally, and the Prosecution of Count de Morangies.*
8vo. 2s. 6d. sewed. Nourse.

IN our Review for January last, where we mentioned the original of this work, we observed that it contained intrinsic evidence of being the production of M. de Voltaire. There is a certain brilliancy of thought in every thing that flows from the pen of this celebrated author, which distinguishes his compositions from those of all the other writers of the age. His style is also peculiarly characteristic; and he is further remarkable for his frequent, lively, and satirical observations on the dissimulation, the inconsistency, the foibles, and credulity of mankind.

In the first article we are presented with a historical account of the commerce of India, where we meet with some severe reflections on the purposes of this commerce in general.

‘Almost all these vast dominions, says our author, these expensive establishments, and the wars undertaken to maintain them, have been the consequence of the effeminacy of our cities, and the avidity of the merchants, rather than the ambition of the sovereigns.

‘It is to furnish the tables of the bourgeois of Paris, London, and other great cities, with more spices than were formerly consumed at the tables of princes; it is to load the common citizens wives with more diamonds than queens have carried at their coronation; it is to poison their nostrils with a nasty powder; to soak themselves, out of whim, with certain useless liquors, unknown to our ancestors; it is for these purposes that an immense commerce has been established, always disadvantageous to three fourths of Europe; and it is to support this commerce that the powers have entered into wars, in which the first cannon that is discharged in our climates kindles all the batteries in America and the remotest parts of Asia. People are always complaining of taxes, and often with the greatest reason; but we never reflect that the heaviest and most troublesome tax is that which we impose upon ourselves by our new delicacies, which are become wants, and are in fact a ruinous luxury, though we do not distinguish them by that name.’

The history of the French East-India company commences at the year 1604, when Henry IV. granted an exclusive privilege of trading to that country, to a company of merchants, who, as the author observes, not having a sufficient fund to carry the project into execution, remained totally inactive.

An East-India company, created by cardinal Richlieu, in 1642, experienced but little more success. In the year 1664, another effort was made to establish a company, under the administration of Colbert. Besides the most advantageous privileges, it was assisted with four millions of livres out of the public treasury; but notwithstanding this support, it gradually declined, and by the death of its patron, became almost totally extinct. Avarice and jealousy among the governors in India, together with an extravagant affectation of magnificence in the company, are ascribed as the cause of these misfortunes. In 1719, the ruined company again resumed a splendid appearance; but it was in effect, we are told, only in great preparations at port l'Orient in Brittany, and in fortifications at Pondichery. During sixty years, says the historian, it afforded not one dividend from the sale of merchandize, nor paid any thing except nine millions, which the king had granted it by the year on the farm of tobacco.

The second article treats of the commencement of the troubles in India, and of the animosity between the French and English companies; the third contains a summary of the actions of la Bourdonnaye and of Dupleix; the fourth gives an account of general Lally, and of the services he had performed previous to his being sent into India; the fifth relates the state of that country when general Lally was sent thither. In treating of this subject, M. de Voltaire informs us, that he has received no assistance from the French authors; they having generally misrepresented the government, religion, and manners of that nation. He refutes in particular the account delivered by them of the state of property in India, wherein they had unjustly affirmed, that from Cachemire to the cape of Comorin, the emperor was master of the estates of all his subjects. The testimony to which the author pays the greatest regard in what relates to the state of India, is that of Mr. Holwell, Mr. Dow, and Mr. Scafton. The sixth article is a short account of the Gentoos, that pacific people, of whom, according to Mr. Scafton, there is in India about a hundred millions.

We shall lay before our readers the seventh article, which treats of the Bramins.

All the greatness and all the wretchedness of the human mind have been displayed in the ancient Bramans, and in the Bramins their successors. On the one side is a persevering virtue, maintained by rigorous abstinence; a philosophy sublime, though fantastic, veiled in ingenious allegories; a horror at the effusion of human blood; a constant charity towards men and animals. On the other side is the most contemptible super-

superstition. This fanaticism, though calm, has induced them, for innumerable ages, to encourage the voluntary murder of so many young widows, who throw themselves into the burning funeral piles of their husbands. This horrible excess of religion and of greatness of soul still subsists with the famous profession of the faith of the Bramins, "that God requires nothing of us but charity and good works." The whole world is governed by contradictions.

' They are persuaded, Mr. Scrafton adds, of its being the will of God that the distinct nations should have distinct modes of worship. This persuasion might lead them to indifference; but they entertain nevertheless an enthusiasm for their religion, as if they believed it to be the only true system, the only doctrine delivered by God himself.

' The greater part of them live in an indolent apathy. Their grand maxim, drawn from ancient books, is, "that it is better to sit than to walk, to lie than to sit, to sleep than to wake, and to die than to live." Many however may be seen on the coast of Coromandel, who throw off this lethargy, to enter upon an active life. Some of them take the side of the French, others of the English: they learn the languages of these strangers, and serve them for interpreters and brokers. There is scarce a trader of eminence on that coast who has not his Bramin, as usually as people have their banker. In general they are faithful, but sly and cunning. Those who have had no commerce with strangers, we are told, maintain in primitive purity the virtue which they attribute to their ancestors.

' Mr. Scrafton and others have seen, in the hands of some Bramins, journals of their own composition, in which eclipses are calculated for several thousand years. Among them therefore are good mathematicians, learned astronomers; but at the same time they have all the ridiculous impertinence of judicial astrology, and they carry this extravagance as far as the Chinese and Persians. The writer of these memoirs has sent to the king's library the *Cormovedam*, the ancient commentary of *Veidam*; it is full of predictions for all the days of the year, and of religious precepts for every hour. Let us not be surprised at this: it is not two hundred years since the same folly possessed all our princes, and since the same sort of quackery was affected by our astronomers. The Bramins who possess these journals must necessarily be well instructed in science. They are philosophers and priests, as the ancient Bramans; they say that the people require to be deceived, and that they ought to be kept in ignorance. Agreeably to this maxim they give out that the nodes of the moon in which

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eclipses

eclipses happen, and which the first Bracmans marked by representations of the head and tail of the dragon, are in reality the efforts of a dragon which attacks the moon and the sun. The same absurdity is adopted in China. Millions of men and women are to be seen in India, who plunge into the Ganges during the time of an eclipse, and make a prodigious noise with all sorts of instruments to make the dragon let go his hold. It is thus, almost, that the whole world has for a long time been governed in every way.

‘As for the rest, more than one Bramin have treated with the missionaries for the interest of the India company, but not a word has passed between them on the subject of religion.

‘Other missionaries (it is proper to repeat it) have made haste, on their arrival in India, to write, that the Bramins worshipped the devil, but that in a very short time they would all be converted to the faith. It is acknowledged, that these monks of Europe have never so much as attempted to convert one single Bramin, and that no Indian ever worshipped the devil, of whom they were entirely ignorant. The rigid Bramins have conceived an inexpressible horror for our monks, on seeing them feed upon flesh, drink wine, and hold young girls on their knees in the time of confession. Our practices have appeared to them as crimes, if theirs have been regarded by us as only ridiculous idolatries.

‘What we ought to consider as more surprising is, that not in any book of the ancient Bracmans, no more than in those of the Chinese, nor in the fragments of Sanchoniathon, nor in those of Beroses, nor in the Egyptian Mantheon, nor among the Greeks, nor the Tuscans, do we find the smallest traces of the Jewish sacred history, which is ours. Not one word of Noah, whom we look upon as the restorer of the human race; not one word of Adam, who was the father of it; nothing of his first descendants. How have all the nations lost the names of the great family? How happens it that no person has transmitted to posterity one single action, one single name of their ancestors? Why have so many ancient nations been ignorant of them, and why have they been known to a small body of people of late origin? This prodigy would merit some attention were there any hope of diving into the bottom of it. India entirely, China, Japan, Tartary, three fourths of Africa, have never yet dreamt that there existed Cain, a Caïnan, a Jared, a Methusalem, who lived almost a thousand years. And the other nations understood nothing of these names before the time of Constantine. But these questions, which relate to philosophy, are foreign to history.’

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The eighth and ninth articles are employed on the warriors of India, and on the late revolutions; the tenth and eleventh contain a summary description of the coasts of India, where the French and English have carried on the war; the twelfth relates what passed in India before the arrival of general Lally, with the history of Angria, and the defeat of the English at Bengal; the thirteenth recounts the transactions subsequent to the arrival of general Lally. The success of this commander, in his three first enterprises, was proportionable to the extraordinary ardour with which he seems to have been inspired; the fortresses of Gondelour, St. David, and Divicotey, he immediately besieged and took. The enterprise he next attempted was the reduction of Madras, the account of which is related in the fourteenth article. The bravery of the English garrison obliging him to raise the siege of this place, he retreated with his small army to Pondicherry, where a series of persecution awaited him which terminated only with his death.

‘ There, says our author, he found nothing but enemies, who did him more harm than he could have suffered from the English. Almost all the council and the servants of the company, exasperated, insulted him in his misfortune. He brought upon himself their resentment by the harsh and violent reproaches which he expressed at not being assisted in his enterprise. He knew, however, that every commander, who has but a limited authority, ought to treat with circumspection a council which shares it with him; and that while he performs bold actions, he should not be above condescending to use soft words. But a series of opposition had chagrined him, and even the employment which he held exposed him to the malice of almost a whole colony, which he had come to defend.

‘ People are always incensed at seeing themselves under the command of a stranger; and the bad disposition of the inhabitants of Pondicherry was increased by the instructions the general had received from his court. He had orders to watch the conduct of the council. The directors of the East India Company at Paris had given him injunctions relative to the abuses which are inseparable from an administration so far removed from the center of government. Had he been a man of the smoothest temper possible, he would have been hated. His letter, dated the 14th of February, to Mr. de Leiriz, governor of Pondicherry, before the raising of the siege, rendered his hatred implacable. The letter concluded with these words. “ I would rather go and command the Caffres of Madagascar than remain in this Sodom of yours, which it is impossible but the

'the fire of the English will destroy sooner or later, should it escape that of Heaven.'

'The failure of his attempt upon Madras ranked every wound he received. The people would admit of no excuse for his being unfortunate; and on his part, he could not forgive their hatred of him. The officers soon joined in the general clamour; those of the Indian battalion, a troop belonging to the company, were particularly virulent: they unluckily got intelligence of the instructions which had been sent to him from the minister. "You are very careful, said they, to conceal every expedition from the company's troops. You have reason to apprehend that the want of subordination and discipline, together with their avarice, should induce them to commit faults, and you act wisely in preventing actions which, if perpetrated, you would be obliged to punish." Every thing concurred to render the general odious, without procuring him respect.

'Full of the project of driving the English out of India, though destitute of all the means that were necessary for conducting so great an enterprize, before he set out for Madras, he begged of brigadier Buffly to lend him five millions of livres upon his own security. Mr. de Buffly, like a prudent man, did not think proper to risk so great a sum of money upon the contingency of so precarious a conquest; he well enough knew that a letter of exchange, signed Lally, payable at Madras or Calcutta, would never be accepted by the English. There are circumstances in which if you lend money, you raise a secret enemy against yourself; or if you refuse it, a declared foe. The indiscretion of the demand, and the necessity of not complying with it, produced between the general and the brigadier an aversion, which degenerated into an irreconcilable hatred, and could be of no service in re-establishing the affairs of the company. Many other officers complained bitterly: they became outrageous against the general; they loaded him with reproaches, anonymous letters, and satires. He sickened of vexation; during four months he was troubled with a feverish indisposition, attended with a violent disorder in his head; and for his consolation they still continued to insult him.'

The fifteenth article relates additional misfortunes of the French India company; the sixteenth describes the success of the English at Surat; and the seventeenth the reduction of Pondichery by colonel Coote. Lally, and other prisoners, being brought to England, are released on their parole; and returning to Paris, a criminal prosecution is raised against this unfortunate general, which is related in the two subsequent articles. Count Lally, though an officer of distinguished merit,

rit, appears to have been destitute of those qualifications which conciliate the affections of the soldiery. Naturally violent in his temper, he could not submit to the least abatement of his authority, even in circumstances which required that it should be exercised with great moderation. His imprudent behaviour had rendered him obnoxious to the inhabitants of Pondichery in general, who, in the extravagance of their resentment, exclaimed against him, as a traitor, and the author of all their misfortunes. In consequence of these accusations he was committed to the Bastille, where he remained fifteen months before it could be determined by what court he should be tried. This point at length being settled, he was refused the assistance of counsel. An hundred and sixty articles of accusation were produced against him; among which the following are specified.

‘ They reproached him with having broke forth in a fit of passion against a counsellor of Pondichery, who boasted of spilling his blood for the company, and saying to him, “ have you blood enough to make a pudding for the king’s troops who are in want of bread ?” — — — N° 74.

‘ They accused him of having spoken some idle nonsense to another counsellor. — — — N° 87.

‘ Of having sentenced a peruke maker, who had burnt the shoulder of a negro woman with his hot pincers, to receive a blow with the same instrument upon his shoulders. N° 88.

‘ Of having sometimes been drunk. — — — N° 104.

‘ Of obliging a capuchin to sing in the street. — — — N° 105.

‘ Of having said that Pondichery resembled a brothel, where some people caressed the girls, and others wanted to throw them out at the windows. — — — N° 106.

‘ Of having paid some visits to Mrs. Pigot, who had left her husband. — — — N° 108.

‘ Of having given rice to his horses, at a time when he had not so much as one horse. — — — N° 112.

‘ Of having once given the soldiers some punch made with the cocoa-nut. — — — N° 131.

‘ Of causing himself to be treated as if he had an abscess of the liver, before any abscess was formed; which, had it ever happened, would have caused his death. — — — N° 147.

‘ With these grievances were mixed more important accusations. That of the greatest consequence was, the having sold Pondichery to the English. As a proof of this transaction, it was urged that during the blockade he had ordered some guns to be fired, of which they knew not the reason; and that he had gone the round in the night with the drum beating. — — — N° 144, and 145.’

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The absurd and frivolous nature of these charges is sufficient to shew with what malice this unfortunate general was persecuted. He was condemned to death, however, at the age of sixty-eight, after having served in the army with reputation upwards of fifty years. The celebrated author, whose work we are reviewing, makes a variety of judicious observations on the articles of impeachment, and the conduct of the judges in this cause. Humanity, reason, and justice, are conspicuous in all the arguments he advances; but these being of too great length to admit of our laying them before our readers, we shall only transcribe the conclusion of this interesting article.

‘ Upon the whole, says our author, all judicious and compassionate men were of opinion that the condemnation of general Lally was one of the murders perpetrated with the sword of justice. There is no civilized nation where the laws intended for the protection of innocence have not sometimes served to oppress it. It is a misfortune inseparable from the weakness of human nature. Since the punishment of the Templars, no age has passed in which the judges in France have not committed many of these fatal errors. These judicial iniquities have sometimes been the consequence of absurd and barbarous, and sometimes of the perversion of good laws.’

The last article in these Fragments treats of the destruction of the French East India company, which, the historian observes, had not been able to flourish by all the attention paid to it by cardinal Richelieu, nor by the liberality of Louis XIV. nor that of the duke of Orleans, nor under any of the ministers of Louis XV. It is affirmed, that from 1725, to 1769, the French East-India company had been supplied, at the expence of the king and state, with the enormous sum of three hundred and sixty-six millions, without the stockholders ever reaping any profit from the commerce! By what fatality the French company should prove so extremely unsuccessful, under such auspicious patronage, while the English, Dutch, and Danish companies have prospered with their exclusive privilege, it is, perhaps, difficult to determine. ‘ The English company, says our author, under better direction, better supported by fleets which commanded the seas, and animated with a more patriotic spirit, has beheld itself raised to the pinnacle of power and glory, the duration of which, however, is very precarious.’ The history of all the empires that have ever existed authorize the remark.

The prosecution of the count de Morangies, which is subjoined to that of count Lally, is distinctly related by the celebrated

brated historian. This impeachment, though founded upon circumstances the most improbable, and totally unsupported by any evidence which could influence the judgment of impartial and discerning men, received the sanction of some of the tribunals at Paris. M. de Voltaire inveighs with much wit, and great force of argument, against the decision in this cause, and shews the conduct of the judges to be utterly inconsistent with common sense.

V. An Historical Account of Coffee. With an Engraving, and Botanical Description of the Tree. To which are added sundry Papers relative to its Culture and Use, as an Article of Diet and of Commerce. Published by John Ellis, F. R. S. 4to. 3s. Dilly.

THE professed design of this performance is to promote science, national advantage, and the prosperity of the island of Dominica; for answering which purposes, along with his own observations, Mr. Ellis here presents the public with some papers communicated by other gentlemen on the subject.

After giving a botanical description of the flower and fruit of the coffee-tree, the author enters upon the history of coffee, the earliest account of which is taken from an Arabian manuscript in the library of the French king. According to this authority, the use of coffee was first introduced into Persia and Turkey in the fifteenth century of the Christian era, but had been drank in Ethiopia from time immemorial. In 1652, this exotic beverage reached London, by means of a Greek servant, named Pasqua, the first who sold coffee in Britain, and kept a house for that purpose in George-yard, Lombard-street.

Mr. Ellis lays before us the observations made on coffee by Dr. Brown, in his *Natural History of Jamaica*. If these be duly attended to in the cultivation of this plant, it is affirmed that Britain may be supplied with as good coffee from our American colonies as we ever had from Turkey, or any other part of the world.

We are next presented with a letter from Dr. Fothergill, containing some remarks on the culture and use of coffee. The doctor considers the subject both in a physical and political point of view; but with respect to the former, he draws no positive conclusion, leaving individuals to be guided in their opinion by the effects which they experience in their own constitution. With regard to himself he informs us, that though tea be his favourite liquor, he found it prejudicial to his health, from some circumstances. He therefore had recourse to coffee, which he has used almost constantly for many years, without any sensible inconvenience.

‘ It

‘ It may require, says he, a good deal of physical sagacity to determine how far the French custom of drinking coffee immediately after dinner is right; but I think it can admit of no dispute whether a dish of coffee or a bottle of wine may then be less prejudicial to health.

‘ I think however it is less injurious to drink coffee immediately after dinner, than later in the evening; and at least for one very obvious reason.

‘ Coffee most certainly promotes watchfulness; or, in other words, it suspends the inclination to sleep. To those therefore who wish not to be too subject to this inclination, coffee is undoubtedly preferable to wine, or perhaps to any other liquor we know.

‘ The instances of persons to whom coffee has this antispasmodic effect are very numerous. And the instances are almost as numerous of such to whom wine has the opposite effect.

‘ To attribute the liveliness of the French, after their repasts, to this beverage, would be highly hypothetical. But I think it must be acknowledged that, after a full meal, perhaps of gross animal food, even a mere diluent is much preferable to wine; which, whilst it gives a temporary flow of animal spirits, rather opposes that necessary assimilation which nature aims at in the offices of digestion.

‘ Was coffee substituted instead of the bottle immediately after dinner, it seems more than probable that many advantages would flow from it, both to the health of individuals, and general œconomy; and it seems not improbable but by deferring coffee or tea so late as is usually practised, we interrupt digestion, and add a new load of matter to that already in the stomach, which, after a full meal, is not a matter of indifference. ¶

‘ On the contrary, ever since I was capable of forming an opinion on subjects of this nature, I could not forbear thinking, that the use of tea in an afternoon, at the time and in the manner it has generally been practised, is exceedingly prejudicial to many persons; and if many have escaped without feeling any prejudicial effects, they may justly ascribe it to the firmness of their constitution; I was almost tempted to say, to their good fortune. This matter, I own, is capable of much dispute; and the more so, as minute distinctions must be called to the aid of both parties.

‘ I cannot however conclude these remarks, without repeating the substance of what I could wish to inculcate; that in respect to real use, and as a part of our food, I have no
evi-

evidence to induce me to think that coffee is inferior to tea.'

The political arguments advanced by Dr. Fothergill for the general use of coffee, in preference to tea, carry with them more force than the considerations respecting the different virtues of these two commodities.

' Custom, proceeds he, has adopted them both; and it becomes us to make them as useful to ourselves, and as subservient to public good, as may be in our power. China, that supplies us with tea, is remote; the navigation long and dangerous; the climate not always favourable to our seamen; indeed, all long voyages are injurious; and the hotter the climate, the worse. As a nation, a commercial nation, whose accommodations depend on this useful race of people, we cannot, as friends to humanity, wish to promote the consumption of those articles, which are introduced at so great an expence of useful lives. Coffee from our own plantations is in this respect much preferable to tea; the voyage is shorter, the risque is less. Supposing then, that tea and coffee are alike, in respect to real usefulness; that one is not inferior to the other in respect to the health of the consumers: suppose, likewise, that the disadvantage with respect to the lives of the seamen were equal, which however is not the case, there is one material difference that ought to turn the scale in favour of the more general use of coffee. It is raised by our fellow-subjects, and paid for with our manufactures. Tea, on the contrary, is paid for principally with money. The quantities of British goods which the Chinese take from us is inconsiderable, when compared with the quantities we pay for in bullion.

' The Chinese take from us every article which they can turn to national benefit; and whatever enables them to improve their manufactures. Besides raw silk, and a few other articles of some little use in our own manufactures, most other things imported from thence we can do without, especially if the consumption of our coffee was encouraged. Were the duties and excise upon coffee, for instance, reduced to a quarter part, more than double the quantity would be consumed. Was the consumption greater, the planters would find it their interest to cultivate the trees with more attention. Increased demand would increase the price; and as more came to market, the best would sell dearer than an inferior kind. These must be the certain effects of increased demand.

' There is another consideration of some moment likewise; which is, that the cultivation of coffee might be carried on in such

such manner, as the lesser planters might subsist by it; and a few similar articles, cotton particularly, with little stock, and without much expence for Negroes. No little planter can make sugar to advantage. The expence of Negroes, cattle, mills, and other requisites of a sugar plantation, are beyond his reach. If he has any landed property, by one means or another, he is often obliged to sell it to his richer neighbour; and to remove to some other country, less unfavourable to contracted circumstances. Thus the islands are gradually thinned of the white inhabitants; they become less able to quell the insurrections of their Negroes, or to oppose any hostile invasion.'

We afterwards meet with observations on coffee, by an experienced planter at the Grenades, communicated to Dr. Fothergill by governor Melville; an extract of a letter from George Scott, esq late lieutenant-governor of Dominica, to the same; and a letter from a merchant of London, to Mr. Ellis, the author of this treatise. These several letters place in a clear light the advantages which would result from encouraging the cultivation of coffee in our American colonies, where it is affirmed that this commodity might be produced of as good a kind as what is imported from Turkey. The last of the letters abovementioned contain some just observations on the duties and taxes on tea, coffee, and chocolate, which deserve the attention of the legislature, and are therefore entitled to a place in our Review.

'I have heard with pleasure, that you are preparing for the public some observations on coffee, with a view to promote in this country a more general consumption of what is produced of that valuable article in our colonies.

'I am persuaded the West India planter will find, in your publication, many useful hints for improving the quality of his coffee.

'But I must beg leave to remark to you, that it is in vain to think of extending that trade, while the duties, on and after importation, continue so very considerable.

'I do not however mean to discourage you. For though the times are unfavourable for proposing the reduction of any tax; I trust there are gentlemen in administration who will countenance such a measure, when justice to a part, and the good of the whole community require it. And I conceive this to be a case of that nature. The duties I have mentioned were voted at a time when the culture of the coffee-plant was unknown in our islands, and when the consumption was supplied intirely from Arabia. It might then be reasonable to consider it merely as an article of luxury. But circumstances

are now greatly altered. The islands acquired by the late peace, and Dominica in particular, have large plantations of the coffee-tree, and the planters are well skilled in the cultivation of it. They could furnish the present consumption, and any further quantity that might be wanted. I know that, a few years since, the excise on foreign coffee was raised for the encouragement of the British islands. But the duty and excise on our own were left as before; which are so considerable, as to restrain the middling and common people, who alone make a large consumption, from the use of it. The French in this seem to have understood their interest better; their coffee pays but a small duty, and tea is scarce heard of among them.

‘ It might be so in this country, did we not make that article, as well as chocolate, dearer than tea, by disproportionate and enormous duties; which otherwise would be sold as cheap, and probably be the means of preventing, in a great measure, the exportation of our bullion to China. This can only be avoided by substituting another social refreshing liquor instead of tea: coffee and chocolate are its natural rivals, and would, in all likelihood, have the superiority, if government would be satisfied with their contributing to the necessities of the state in the same proportion. More at present is exacted; and that alone disables them from a competition. You will doubtless think it strange, that articles which our own colonies can raise, should pay a higher duty than a Chinese commodity, the place of which they might supply. You may perhaps think me mistaken in the assertion. I shall therefore endeavour to prove it, in so clear a manner, as may convince not only you, but any man, however little he may be accustomed to reflection.

‘ For that purpose I must state the following plain matters of fact:

‘ One eighth part of an ounce of tea, that is, one spoonful and a half, is commonly used for the breakfast of one person. At that rate, a quarter of a pound is consumed in thirty-two days; which, to avoid fractions, I shall consider as a month, both with respect to the other articles and this: so that upon the whole it will make no difference. A quarter of a pound per month, is three pounds in the year.

‘ One quarter of an ounce of coffee is usually allowed for a good dish; and I might very well suppose that, were it cheap, three such dishes would be consumed for a breakfast. However, to avoid objections, I shall reckon but two; which will require half an ounce of coffee; that is, four times the weight of the

tea; consequently one pound in a month, and twelve pounds in the year.

‘ I am informed, that it is common to give out one of the small divisions in a cake of chocolate, of which there are eight in a quarter of a pound, to make one dish: two, at least, would be requisite for a breakfast; and they would weigh an ounce; which is eight times as much as the tea, and double the weight of the coffee. The consumption of the month would be two pounds; and of the year, twenty-four.

‘ From hence it is plain that, if tea is charged with duties and excise to the amount of $2s. 10\frac{1}{2}$ per pound, which is actually the case, as I shall shew presently, roasted coffee, of which four times the quantity is necessary for the same purpose, should pay but one fourth part of that sum; that is 8d. and $\frac{3}{8}$ ths per pound; and chocolate, one eighth part being 4d. and $\frac{1}{8}$ ths; and if the duty and excise should continue to be paid on the coffee before it is roasted, they ought to be near one quarter less than I have mentioned, because it loses of its weight in roasting 24lb. on 112lb. The loss of weight on the chocolate nut is likewise 18lb. on an hundred.

‘ Allowing for which, the duty on roasted coffee will be reduced to $6\frac{3}{4}$ d. and chocolate should not pay quite $3\frac{1}{2}$ d. instead of 33s. 6d. per hundred on plantation coffee at the custom house; that is 4d. per pound, and 1s. 6d. per pound at the excise; in all 22d. It must be afterwards roasted; which reduces 112lb. to 88lb. and 22d. upon the former, is full 2s. 5d. on the latter.

‘ On landing chocolate nuts, 11s. 11 $\frac{1}{2}$ d. per hundred is paid; which is 1 $\frac{1}{4}$ d. per pound; and the excise on the chocolate, when made into cakes, is 2s. 3d. per pound more. Therefore the duty upon a pound of this article, is nearly the same as on coffee; though double the quantity is required for a breakfast.

‘ The duties on tea are as follows, 25 per cent. ad valorem, paid by the East India Company, and as much by the buyer; making together 50 per cent.; and that, on the average value of tea, is $22\frac{1}{2}$ d. per pound: for, according to the best information I have been able to procure from the tea-brokers, 3s. 9d. is the medium price at the sales; the high-priced sorts, the hyson and souchon, not being a tenth part of the importation. Besides the above duties, there is 1s. per pound excise; in all, 2s. 10d $\frac{1}{2}$ d. per pound on 3s. 9d. value; which is eighty per cent. While plantation coffee, which is rated at 15d. though in reality it sells but for 6d; and chocolate nuts, that are nearly of the same value, pay 2s. 5d. per pound, which is four hundred and eighty per cent.

‘ I think

* I think nothing more is wanting to prove my assertion with respect to the duties, but the bringing into one point of view, the sums that government would receive on each person's annual consumption, upon the footing I have proposed.

On 3 lb. of Tea.

The consumption of a year.

£. s. d. £. s. d.

Valued 3s. 9d. per pound, which is 0 11 3

The duty and excise at 2s. 10 $\frac{1}{2}$ d. amount to 0 8 7 $\frac{1}{2}$

On 15 $\frac{1}{4}$ lb. of unroasted coffee; which, when fit for use, would be reduced to 12 lb.

The prime cost at 6d. per pound is 0 7 7 $\frac{1}{2}$

Supposed duty on the 15 $\frac{1}{4}$ lb. at 6 $\frac{1}{4}$ d. per pound is 0 8 6 $\frac{1}{2}$

On 29 $\frac{1}{4}$ lb. of chocolate nuts, called, in the book of rates, cocoa nuts; which would make 24 lb of chocolate.

The prime cost of the 29 $\frac{1}{4}$ lb. at 6d. per pound, is } 0 14 7 $\frac{1}{2}$

Supposed duty thereon at 3 $\frac{1}{2}$ d. per pound — 0 8 6

The duties payable at present on the same quantities of the two last articles stand thus:

On 15 $\frac{1}{4}$ lb. of unroasted coffee, equal to 12 lb. when fit for use, at 11. 13s. 6 $\frac{3}{4}$ d. per cent. which is 4d. per pound. } 0 5 1

Excise on the same, at 1s. 6d. per pound. — 1 2 10 $\frac{1}{2}$
1 7 11 $\frac{1}{2}$

On 29 $\frac{1}{4}$ lb. of cocoa nuts, at 11s. 11 $\frac{1}{2}$ d. per hundred; that is, 1 $\frac{1}{4}$ d. per pound. — 0 3 0 $\frac{1}{2}$

Excise on that quantity made into chocolate, producing 24 lb. at 2s. 3d. per pound. — } 2 14 0
2 17 $\frac{1}{2}$

To compensate the government for the loss which would arise from lessening the duties on coffee and chocolate, it is proposed that the custom house duties on plantation coffee remain as they are at present; to convert the excise now paid upon foreign coffee into a duty, not to be drawn back upon exportation; to take off the whole excise on coffee and chocolate, and make up the deficiency on these two commodities imported from our plantations by a proportionable tax on licences for keeping houses where coffee and chocolate are sold ready made.

From the various observations contained in this production, it appears that Britain could be supplied from her American colonies

lonies with coffee, equal in quality to what is imported from Turkey, and in quantity sufficient to answer the demand of the whole nation, even if that commodity was introduced into general use. That the substitution of coffee in the room of tea, as here proposed, would be productive of commercial advantages, can scarcely admit of any doubt. To effectuate such a project, however, requires not only the aid of the legislature, but the concurrence of the nation in general, which is perhaps not easy to be procured, in opposition to established habit.

VI. *The History of Agathon, by Mr. C. M. Wieland. Translated from the German Original. 4 vols. 12mo. 121. Cadell.*

THE hero of this history is a Grecian, who is represented as living in the most flourishing times of the Athenian republic. His character, though the reverse of libertinism, is not totally exempted from those foibles which easily gain access to a heart endowed with great sensibility; but if in the more early part of his life, he is sometimes led astray by youthful passions, his disposition contracts no depravity from the allurements of pleasure, and as he advances in years he improves in wisdom and virtue. The native rectitude of his principles is displayed in the most advantageous light, by being contrasted with those of other persons mentioned in the history, whose characters are drawn in lively and striking colours.

As the scene of Agathon's history is laid in ancient Greece, we are presented in the course of his adventures with many incidents and representations which afford entertainment to the imagination, and agreeably delineate the manners of those remote ages. The author, however, has fallen into a palpable impropriety in reciting transactions which are supposed to have happened two thousand years ago, as coincident with the present time. This is such a violent anachronism as admits of no apology.

Among the representations exhibited in this production, those which particularly attract our notice are, an account of the sophists of Greece, with the description of the manners and disposition of the republic of Athens. The latter of these is conformable to the idea we entertain of that renowned city from the relation of historians; and the former is justified upon the authority of the Dialogues of Plato and Lucian. As a specimen of this history, we shall present our readers with the second chapter.

‘ If it is an undeniable truth, that all things in life are most intimately connected with each other, it is no less certain,

tain, that this connection between particular events is often entirely undiscoverable: and this seems to be the reason why history sometimes relates adventures much more extraordinary than a writer of romance would presume to invent. What happened to our hero this night, confirms the observation. He still enjoyed the sweet refreshment of sleep, which Homer thought so great a happiness, as even to attribute it to the immortal gods; when a loud and violent noise suddenly awoke him in surprise: he turned towards the side from whence the sound seemed to proceed, and thought he distinguished, amidst the confused noise, unusual cries and shouts, which re-echoed in a dreadful manner from the opposite rocks. Agathon, who, when awake, knew not what it was to be alarmed, resolved to go to the spot from whence the noise came, with as much courage as in modern times the invincible knight of *La Mancha* heroically encountered a windmill in the night. With the utmost diligence, therefore, he climbed up to the upper part of the mountain; the moon, in its full splendor, dispelled the evening shades, and diffusing a clear light over the whole country, was extremely favourable to his design.

The nearer he approached to the opposite side of the hill, the more distinct was the sound: he now distinguished the beat of drums and the shrill sound of flutes, and began to consider what might be cause of this uproar, when, suddenly, a sight presented itself before him sufficient to make even the wise man, we have above described, forget his fancied divinity. A band of young Thracian women, inspired with Orphean rage, were assembled here this night to celebrate the frantic festival, which heathen antiquity had instituted in remembrance of the famous expedition of Bacchus into India. A man of a warm imagination, or the pencil of a *La Fage*, would certainly have made a most captivating picture from such a scene: but the impression which the real sight made upon our hero, was far from being of this agreeable cast. The loose and flowing hair of these Thracian votaries, the rolling eyes, the foaming lips, the bloated cheeks, wildness of their looks, and the wanton postures by which they expressed their licentious mirth, shaking their thyrsi entwined with serpents, and striking together their cymbals, or stammering out, in faltering accents, their unconnected dithyrambics; all these exertions of a frantic rage, which appeared so much the more shocking, as they arose from superstition, were so far from having any attractive influence, that they excited in him a disgust for charms, which, in losing their decency, had lost their power. He would have fled, but that was impossible; as he was discovered by these Bacchanalian women the very moment he saw

them. The unexpected appearance of a young man in such a place, and at such a festival, which no eye of man had ever dared to profane, immediately suspended their riotous mirth, and their whole attention was fixed upon this object.

‘ We think it here necessary to inform our readers of a circumstance, which is of considerable importance through this whole history: Agathon was of such exquisite beauty, that the Rubens and Girardons of that age, as they despaired of finding a more perfect form, or of collecting such an one from the scattered beauties of nature, took him for a model, when they wanted to represent an Apollo or a Bacchus. No female eye had ever seen him, without paying him the tribute of their sex; which nature has formed so peculiarly sensible to the charms of beauty, that with most women, this single perfection alone, compensates the want of all other qualifications. In this instance, it was still of greater consequence to Agathon: it saved him from the fate of Pentheus. His beauty astonished these Mænades. A youth of such a figure, in such a place, at such a time! Could they possibly have a less idea of him than that he was Bacchus himself? In the intoxication in which their senses were then lost, what could be more natural? This gave, at once, such a turn to their heated imagination, that as they believed the god was before them, they easily supplied what was wanting to complete their idea of him. Their enchanted eyes represented to them the fileni and cloven-footed fauns thronging around him, and the tygers and leopards fondly licking his feet: flowers appeared to them to spring up under his foot-steps, and streams of wine and honey gushed out wherever he trod, and ran down the rocks in foaming rivulets. At once the whole mountain, the wood, and all the neighbouring rocks resounded with loud shouts of Evan! Evan! This, added to the horrible noise of drums and cymbals, struck such surprize and astonishment into Agathon, who had never seen, heard, imagined, or even dreamed of any thing which exceeded what was then before him, that he remained motionless as a statue, while the transported Bacchanals danced in an antic manner around him, and testified their joy at the supposed presence of their God, by a variety of wild and frantic gestures.

‘ But, the most extravagant enthusiasm has its boundaries; and at length yields to the superior influence of the senses. Unfortunately for our hero, these raging votaries of Bacchus, by degrees, recovered from that enthusiastic extasy on which their imagination had perhaps been totally exhausted, and soon discovered nothing more than human in him; who, on account of his extraordinary beauty, had before appeared, to their

their heated fancy, as a god. Some of them, whose consciousness of their own charms made them simple enough to fancy themselves worthy to become the Ariadne to this new Bacchus, advanced nearer to him, and the manner in which they endeavoured to express their fondness, served only to make his disgust the greater, the less inclined he was to return their too eager caresses. In all probability a fierce contest would soon have ensued, and Agathon would at last have suffered the same melancholy fate as Orpheus; who, on a like occasion, had been torn in pieces by the Thracian Mænades: but, the immortal powers, who regulate the fate of human events, brought about his deliverance at the very instant, when neither his strength nor his virtue would have been sufficient to preserve him.

In this novel the author appears evidently to be conversant with ancient and modern writings. His descriptions are picturesque, his reasoning is in general just, and the satire, in which he abounds, is well aimed; but his allusions are sometimes indelicate, and he has not restrained his imagination from frequently painting in too seducing and agreeable colours those objects which ought to be marked with the reprehension of a moral writer.

VII. *Plays and Poems*, by William Whitehead, Esq. 2 vols. 8vo. 8s. *sewed*. Doddsley.

FROM an advertisement prefixed to this work, it appears that Mr. Whitehead has been induced to revise the various productions here collected, from an opinion that his character, as laureat, required him, in some measure, to engage in such an undertaking. Whatever force may be in such an argument, we are persuaded that the public will receive pleasure at being furnished with a complete edition of the performances of this ingenious author, the greatest part of which, at different times, has already met with their approbation.

The first volume contains the Tragedies of *The Roman Father*, and *Creusa*, queen of Athens, with the Comedy of *The School for Lovers*. The second commences with *A Trip to Scotland*, which is followed by a large Collection of Poems. Among these are, *The Danger of Writing Verse*; *Atys and Adrastus*, a Tale; and *Ann Boleyn to Henry the Eighth*, an heroic Epistle. From this sentimental and tender poem, we shall present our readers with an extract, as a specimen of the author's productions in hexameter verse.

' O hear me, Henry, husband, father, hear;
 If e'er those names were gracious in thy ear,
 Since I must die (and so thy ease requires,
 For love admits not of divided fires)
 O to thy babe thy tend'rest cares extend,
 As parent cherish, and as king defend!
 Transfer'd to her, with transport I resign
 Thy faithless heart---if e'er that heart was mine,
 Nor may remorse thy guilty cheek inflame,
 When the fond prattler lisps her mother's name;
 No tear start conscious when she meets your eye,
 No heart-felt pang extort th' unwilling sigh,
 Lest she should find, and strong is Nature's call,
 I fell untimely, and lament my fall;
 Forget that duty which high Heav'n commands,
 And meet strict justice from a father's hands.
 No, rather say what malice can invent,
 My crimes enormous, small my punishment.
 Pleas'd will I view from yon securer shore
 Life, virtue, love too lost, and weep no more,
 If in your breasts the bonds of union grow,
 And undisturb'd the streams of duty flow.
 —Yet can I tamely court the lifted steel,
 Nor honour's wounds with strong resentment feel?
 Ye powers! that thought improves ev'n terror's king,
 Adds horrors to his brow, and torments to his sting,
 No, try me, prince; each word, each action weigh,
 My rage could dictate, or my fears betray:
 Each sigh, each smile, each distant hint that hung
 On broken sounds of an unmeaning tongue.
 Recount each glance of these unguarded eyes,
 The seats where passion void of reason lies;
 In those clear mirrors every thought appears;
 Tell all their frailties—oh explain their tears.
 ' Yes, try me, prince; but ah! let truth prevail,
 And justice only hold the equal scale.
 Ah! let not those the fatal sentence give,
 Whom brothels blush to own, yet courts receive;
 Base, vulgar souls—and shall such wretches raise
 A queen's concern? To fear them, were to praise.
 ' Yet oh (dread thought!) oh must I, must I say,
 Henry commands, and these constrain'd obey?
 Too well I know his faithless bosom pants
 For charms, alas! which hapless Anna wants.
 Yet once those charms this faded face could boast,
 Too cheaply yielded, and too quickly lost.
 Will she, O think, whom now your snares pursue,
 Will she for ever please, be ever new?
 Or must she, meteor like, a while be great,
 Then weeping fall, and share thy Anna's fate?
 ' Misguided maid! who now perhaps has form'd,
 In transport melting, with ambition warm'd,
 Long future greatness in extatic schemes,
 Loose plans of wild delight, and golden dreams!
 Alas! she knows not with how swift decay
 Those visionary glories fleet away.

Alas!

Alas! she knows not the sad time will come,
 When Henry's eyes to other nymphs shall roam;
 When he shall vainly sigh, plead, tremble, rave,
 And drop, perhaps, a tear on Anna's grave.
 Else would she sooner trust the wintry sea,
 Rocks, deserts, monsters—any thing than thee;
 Thee, whom deceit inspires, whose every breath
 Soothes to despair, and every smile is death.

' Fool that I was! I saw my rising fame
 Gild the sad ruins of a nobler name.

For me the force of sacred ties disown'd,
 A realm insulted, and a queen dethron'd.
 Yet, fondly wild, by love, by fortune led,
 Excus'd the crime, and shar'd the guilty bed,
 With specious reason lull'd each rising care,
 And hugg'd destruction in a form so fair.

' 'Tis just, ye powers; no longer I complain,
 Vain be my tears, my boasted virtues vain;
 Let rage, let flames, this destin'd wretch pursue,
 Who begs to die—but begs that death from you,
 Ah! why must Henry the dread mandate seal?
 Why must his hand uninjur'd point the steel?
 Say, for you search the images that roll
 In deep recesses of the inmost soul,
 Say, did ye e'er amid those numbers find
 One with disloyal, or one thought unkind?
 Then snatch me, blast me, let the light'ning's wing
 Avert this stroke, and save the guilty king.
 Let not my blood, by lawless passion shed,
 Draw down Heav'n's vengeance on his sacred head,
 But nature's power prevent the dire decree,
 And my hard lord without a crime be free.

' Still, still I live, Heav'n hears not what I say,
 Or turns, like Henry, from my pray'rs away.
 Rejected, lost, O whither shall I fly,
 I fear not death, yet dread the means to die.
 To thee, O God, to thee again I come,
 The sinner's refuge, and the wretch's home.
 Since such thy will, farewell my blasted fame,
 Let foul detraction seize my injur'd name:
 No pang, no fear, no fond concern I'll know,
 Nay smile in death, tho' Henry gives the blow.'

Among these poems are some elegies remarkably beautiful. Eight New Year, or Birth day Odes have also a place in this collection, which concludes with Three Essays from the periodical publication, entitled, *The World*.

We may venture to affirm, from many of the pieces in this collection, that posterity will consider the author as not undeservedly advanced to the honourable distinction which he holds; and be of opinion that he has a claim to the palm of poetical genius, independent of the rank of Laureat.

VIII. *The Way to the Temple of true Honor and Fame by the Paths of Heroic Virtue; exemplified in the most entertaining Lives of the most eminent Persons of both Sexes; on the Plan laid down by Sir William Temple in his Essay of Heroic Virtue. By W. Cooke, A.B. Four Volumes, 12mo. 10s. sewed. L. Davis.*

WE have often had occasion to observe the utility of compilations in general, when conducted with judgment. They present us with the essence of a variety of literary productions, and may be rendered subservient either to instruction or entertainment. Among works of this sort, biographical collections will ever hold a distinguished rank in the estimation of mankind. Writings which relate to particular arts and sciences excite the attention of only a small number of readers, comparatively speaking; but those that contain an account of the lives of celebrated persons never fail to prove universally interesting. The author of the compilation before us professes to have undertaken the work from a desire of supplying more useful and innocent amusement than what is to be reaped from the perusal of romances, which he observes, tend for the most part to corrupt the morals of the reader. The intention is certainly laudable, and deserves to meet with encouragement.

In the four volumes here published, Mr. Cooke has confined himself to what he calls *successful* instances of history, or the lives of those persons whose conduct in life affords the most useful models for imitation; and to render his work the more entertaining, he has extracted such as are least known. As a specimen of this compilation, we shall select the account of Minos.

The Minos, whom we are now to speak of, was the father of Deucalion the Argonaut, the grandfather of Idomeneus, and contemporary with Ægeus, king of Athens. He was king of Crete, and the first of the Grecians who equipped a fleet, and gained the dominion of the sea. He married Pasiphæe, the daughter of Sol and Crete, and had by her, besides Deucalion, Astræa, Androgeus, Ariadne, and several other children. It happened unfortunately, that when Androgeus was grown up, he went to Athens to be present at one of their feasts, and contracted such an intimacy with the fifty sons of Pallas, that Ægeus, the jealous old king of that state, fearing some fatal consequence from it, caused that prince to be privately murdered. Others say, that the young prince, having undertaken to encounter the Marathonian bull, was killed by it. However that be, Minos, having received the news of his son's death, and made several vain attempts to revenge it on the Athenians, prayed to the gods to do it for him. Upon this the Athenians were punished with pestilence, famine, and several other plagues: and were told by the oracle, that they must expect no relief, till they were reconciled to the Cretan king. Minos, resolved

to make them pay dear for their deliverance, imposed a yearly tribute of seven young men, and as many young virgins, whom he condemned to be devoured by the Minotaur. This continued for the space of seven, others say, of nine years. These unhappy victims were to be drawn by lot; and what heightened the people's murmurs was that Ægeus, the cause of these misfortunes, being childless, was the only person exempt from the punishment.

Thus the fabulous Greeks have made up the latter part of the story; their poets feigning the Minotaur to have been half a man and half a bull, and begotten by a bull upon Pasiphæe, the queen of Minos; and who, as soon as born, was by the king's order, thrown into a labyrinth, and fed with human flesh. But the matter of fact is, that this Minotaur was no other than a mere man, though of great strength and ferocity, and who on that account was surnamed Taurus, or the Bull. He was in great power at the Cretan court, for his constant victories at the games instituted by Minos in memory of his son. On account of his fierce and cruel disposition, all the Athenian captives were given to him by that exasperated prince, to be used with uncommon severity. For we are told, that he was grown to such an height of insolence and cruelty, that at length he became odious to the whole kingdom, and to the king himself, upon his being suspected to have too great a familiarity with the queen. He was afterwards slain by Theseus, who abolished his shameful tribute.

In the mean time Pasiphæe was brought to bed of two twin brothers, in the house of Dædalus, where her criminal conversation with Taurus had been carried on. One of them resembled Minos, and the other Taurus; and it was this circumstance indeed which afterwards gave birth to the fable of the Minotaur.

Minos, highly incensed against Dædalus, for being assistant to his queen in her unlawful amours, and hearing that he was fled into Sicily, and there entertained by Cocalus the king of the Siculi, proclaimed war against that island. He fitted out a mighty fleet, and setting sail, arrived on the coast of Agrigentum. The place where he landed his men, was from him called *Minœa*; which name it retained to the time of Diodorus the historian.

Minos, on his arrival sent ambassadors to Cocalus, intreating him to deliver up Dædalus to justice, rather than to draw a war upon himself and his country. Hereupon the two kings came to an interview; wherein Cocalus promised to do all that the other required of him. The Cretan monarch, trusting the fair promises of this deceitful prince, was prevailed upon to go to his house without guards, where he was privately stifled in a bath. Cocalus delivered his body to the Cretans, giving out, that his death had been occasioned by his slipping accidentally into the hot and scalding baths. His soldiers buried him with great pomp, and erected a magnificent monument to his memory, building near it a temple in honour of Venus, which was much resorted to for many ages.

But nothing is so remarkable in the life of Minos, as the many excellent laws which he formed; for the integrity of which, he justly claims a place in the first rank of ancient heroes; and on account of which he was feigned by the mythologists to have been one of the dispensers of justice in the infernal regions.

The main scope which Minos aimed at in the forming of his laws, was to procure happiness for his subjects by rendering them

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virtuous: To attain this end he first banished idleness and luxury the sources of all vice, from his dominions. He found means to keep all his subjects employed either at home or abroad, not suffering any, however distinguished above the rest, to lead an idle and indolent life; but obliging them either to serve in the army, or to apply themselves to agriculture, which he brought into great reputation. In order to establish a lasting friendship, by a kind of equality, amongst his subjects, he decreed, that in each city, the children should be brought up together, and early taught the same exercises, arts, and maxims. They were accustomed, from their tender years, to bear hunger and thirst, to suffer heat and cold, to walk over steep and rugged places, to skirmish with each other in small parties, and to exercise themselves in a kind of dance with their armour, which was afterwards called the Pyrrhic.

As Crete was a mountainous and uneven country, the youth were not taught here, as elsewhere, to ride, or wear heavy armour, but to use the bow dextrously. And in this, they far excelled all other nations in the world.

One of Minos's institutions, which Aristotle greatly admires, was, that all his subjects should use the same diet, and frequently take their repasts together, without any distinction between the poor and rich. This introduced a kind of equality also amongst all ranks of people; accustomed them to a frugal and sober life, and further cemented friendship and unity between them, by the usual gaiety and mirth of the table. The public defrayed the charge of these meals; one part of the revenues of the state being applied to the uses of religion, and the salaries of the magistrates, and the rest allotted for the public meals. After their repast, the old men discoursed of the actions and virtues of their ancestors, and of such as had distinguished themselves, either by their valour in war, or their wisdom in peace. And the youth who were present at these entertainments, were exhorted to propose these great persons to themselves, as models for the forming of their own manners, and the regulation of their conduct.

Another of the institutions of Minos, and which Plato admires the most, was, to inspire the youth early with an high respect for the maxims, customs, and laws of their own country, not suffering them to dispute or call in question the wisdom of their constitution; but commanding them to look upon their laws as dictated by the gods themselves. He had the same regard to the magistrates and aged persons, whom he enjoined every one to honour in a peculiar manner. And that nothing might lessen the respect due to age, he ordained, that if any defects were observed in them, they should never be mentioned in the presence of the youth.

A custom established by Minos in Crete, and in after-ages adopted by the Romans, gives us reason to believe that even the slaves were better treated in Crete, than any where else. For in the feasts of Mercury, the masters waited on their slaves at table, and performed about them the same offices, which they received from them the rest of the year. This was to put men in mind of the primitive world, in which all men were equal, and to signify to the masters, that their servants were of the same nature with themselves.

The laws of Minos were anciently in so great repute, that Lycurgus passed a considerable time in Crete, employing himself in the study of the Cretan constitution, and forming his laws upon the model of those which then obtained in that island. Plato tells

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us that Crete under the government of so wise a prince, became the abode of virtue, probity and justice; and that the laws which he established, were so well founded in justice and equity, that they subsisted in their full vigour even in his time, that was, above nine hundred years after their first publication.

The following is a list of the persons whose lives are here related. Jupiter and the gods, Nimrod, the Egyptian or Tyrian Hercules, Osiris, Sesostris, Minos, Jason, Theseus, Lycurgus, Solon, Aristomenes, Sappho, Cyrus the Great, Panthea, Dido, Darius, Lucretia, Gelon, Aspasia of Athens, Aspasia the younger, Leonidas, Artemisia the first, Artemisia the second, Pericles, Virginia, Socrates, Agesilaus, Philip of Macedon, Scipio Africanus, Mariamne, Marcus Aurelius, Antoninus, Zenobia.

If this work should meet with a good reception from the public, the author proposes to continue it. We cannot refrain from expressing a wish that a compilation wherein so much rational entertainment is collected may prove successful, and that Mr. Cooke may be encouraged to proceed in executing a design which affords a reader more useful subject for reflection and improvement than can be supplied from the perusal of the generality of novels.

IX. *A Discourse on the best Method of prosecuting Medical Enquiries; Delivered before the Medical Society of London, at their Annual Meeting on Tuesday, January 18, 1774, and published at their Request. By James Sims, M. D. F. M. S. 8vo. 2s. Johnson.*

THE subject of this Discourse is the contested claim to superiority which commenced so many ages ago, and seems not as yet to be determined, between the respective abettors of theory and experience, in the practice of physic. Scarce any two sects of the scholiasts, the most opposite and irreconcilable in their principles, ever treated each other with greater severity or contempt, than the dogmatists and empirics in medicine. In this controversy, as in most others, the truth has generally been misrepresented, and the several disputants in the heat of their mutual animosity, have lost sight of that moderation by which had they been conducted, it is probable that their opposition would long since have terminated in reciprocal concessions. If we admit as just the representations which they have drawn of each other in the greatest latitude, the principles of both parties appear to be equally pernicious in their effects: should those of the dogmatists be maintained, all practical observation must be entirely excluded from the science of medicine: were we on the contrary to adopt the maxims of the empirics, we would abandon principles which have a direct tendency to suggest improvements in practice.

This discourse is chiefly employed in delineating the various hypotheses which have been successively maintained by physicians, with the consequences resulting from them. The author's opinion on this subject will appear from the following quotation, extracted from the conclusion of the discourse.

' We may remark, that Celsus, and even Galen, allows empirics to reason from resemblance or analogy, which I willingly, however, give up in defending their scheme, as I think that, in the hands of theorists, it has been the support of many false conclusions. We should more carefully guard against this than perhaps any other error, as it approaches often so near the truth, that it interests our reason on its side. Thus have many medicines been rejected, because they produce no sensible effects upon the body, when in health; and it may be suspected, that the bark would have shared the same fate, had not its virtues in diseases been too evident to admit of doubt. Others have been laid aside, because poisonous to some of the animal creation. The dose of medicines in a disease has been also regulated by the quantity which may conveniently be given in health, or in another disease. All which analogies, tho' obviously as close as reason can afford, are fraught with falshood and imposition.

' Theory, or reasoning from analogy, may be defensible in an unknown disease or case, where experience has given no judgment; but making use of it in any other is as ridiculous as if a man, who desired to find the way to a particular place, should first close his eyes, and then endeavour to grope it out.

' If what I have said has any weight, it will appear, that the empiric has every advantage which theory can boast from reading and observation, without all those caprices, that are by some dignified with the title of superior knowledge, understanding, and judgment; the way therefore to improve the art cannot be difficult, being simply that of empiricism, by which I mean experience; for quackery I despise, and most of all theoretical quackery, which is often the art of speaking without a meaning, and seeming learned without common sense.

' Let us then view theory and empiricism; both endeavouring to obtain our approbation; but by very different means. The former boldly parading in all the tinsel dress of fancy; varying her charms to suit the taste of every beholder; promising to her votaries the giddy admiration of all the young, thoughtless, and inexperienced; offering us present fame without laborious study, and powerful support in all the errors of our judgment, or most eccentric wanderings of our imagination; committing all her former admirers to oblivion, in order to make way for us. See, at the same time, her right hand, red with the blood of myriads, sacrificed to that obstinacy with which she follows her opinions for the day, tho' perhaps to change them on the next. Observe her parent pride, and the insignificant medicines her children, together with the caprices her train, as numerous as the blades of grass in the field, and as various as the flowers that enamel it; all shielded with self conceit, against the attacks of truth, and armed with the sharpest ridicule, against those who will not comply with her desires.

' View, on the other hand, empiricism, with her slow and modest step, scarcely obtruding herself to our eyes, much less to our admiration; using no meretricious caresses to entice us; promising no im-

mediate reputation nor emoluments, but rather the contrary; unfolding to us the records of ages, which, by a tedious application of many years, we must become masters of, in order to obtain her favour; telling us, that we must, like the industrious bee, select honey, even from amidst the poison of theoretical writings; offering us no shield but an approving mind, against the slander, and, what is more grievous, the contempt of the world, misguided by her rival; proposing to us a life of application, care, and pains, without reward or glory, until we shall cease to be sensible of them, if even then, in conjunction with time and truth, she shall fortunately be able to do us justice. The choice is then in us; and may we, scorning the artful blandishments of theory, attach ourselves only to experience, sensible that in so doing, we shall best fulfill all our duties, as useful physicians and good men.

The retrospect with which this treatise presents us of the extravagant and contradictory opinions which have at different times prevailed in the schools of physic, certainly justifies a scrupulous examination of the theories we adopt; but an attempt to banish theory entirely from physic might prove the means of substituting an unenlightened empiricism in its room. In our opinion, therefore, those who would cultivate the science of medicine with the greatest success, ought not to pay their addresses exclusively to either of the nymphs whom Dr. Sims has so poetically described, but should rather be the votaries of both.

X. Nature studied with a View to preserve and restore Health. By William Smith. 8vo. 4s. Owen.

THIS treatise may be considered as a rational dissertation upon the general laws of the animal œconomy, and the origin of diseases. The author begins with taking a view of man, as composed of a material and immaterial part. He next proceeds to enquire into the cause of motion, which he concludes to be irritation; tracing afterwards the progress of the aliments through the several digestions, and explaining the nature of nutrition. In a subsequent chapter he investigates the cause of diseases, which he accounts for upon the principles of mechanism. As we do not meet in this volume with any new doctrine, it will be sufficient to give a specimen of the work, which we shall select from that part of the treatise where the author considers the influence of theory upon the practice of physic; that our readers may have an opportunity of comparing Dr. Smith's opinion with that of Dr. Sims.

“ Our most plausible theories are often precarious and delusive; for they rather tend to confound than improve the judgment, and to obscure an art that should be chiefly founded on penetrating observation and faithful description. One Sydenham, a faithful recorder of facts, has merited more by observing and following nature, attend-

attending to the life what his eyes saw and fingers felt, than all the hypothetical writers united. As a proof of this, we need only recollect the numberless ridiculous and inconsistent theories that have successively sprung up, all which had their patrons for a time, but dwindled by degrees into disrepute and oblivion, in proportion to the advances of more plausible conjectures. We talk of alterative medicines, and presume to account for their manner of operating; but till we are better acquainted with the nature of the fluids circulating in the animal body; we can talk with little propriety of the acrimony of the juices, or their depraved state. Nor can we conceive how a few grains or drachms of most medicines given for that purpose can act upon them, when blended with so much of the animal blood and juices; and to reason upon it is as untelligible as the black witches and white witches in Macbeth. Indeed, the remote causes of internal diseases, and the operation of medicines beyond the stomach and bowels remain yet, in most instances, merely conjectural, and perhaps, in many cases, entirely unknown, yet every grain of certainty in physic will ever be received with transport, when we consider how little absolute certainty we really possess. Any person at all acquainted with the power of medicines, even from his own experience, knows how extremely difficult it is to ascertain their medicinal properties, as the same medicine has different effects, not only in different constitutions and different diseases, but also in different stages of the same disease. In short, there are so many circumstances to which we either do not, or perhaps cannot, sufficiently attend, which vary their operation and effects, that we are frequently disappointed in our expectations even of those medicines with which we are best acquainted. And when we come to compare the virtues so warmly and positively ascribed to particular medicines with our own experience, how miserably do we find ourselves deceived? In truth, nothing is so difficult to ascertain as the true virtue of medicines; our fondness for many of them too often rises in proportion to our own credulity, ignorance, and prejudice. It gives, I must confess, but an ill impression of physic, to see medicines have their fashions, as the cut of a coat or the cock of a hat; yet I do not mean to degrade the art of physic, being fully satisfied that art, judiciously applied, may often assist nature, by means of a very few simple medicines; yet I am at the same time well persuaded, that much medicine, or an injudicious jumble of drugs, is only a load upon the constitution, and frequently defeat the very intentions of nature, which of herself, or with very little assistance, would in general soon work her own deliverance; but when a load of supposed remedies are added to the disease, they act hand in hand, and, from their aid, the disorder becomes too violent for nature long to support herself against such opposition, and must at last submit, and fall a sacrifice to ignorance and blind credulity. The apothecary's shop, is, in my opinion, the worst disease the human body is subject to. The bulk of mankind seldom or ever err in their judgment of things; accordingly we see, that people in general dislike physicians, as such, and abominate the very thoughts of swallowing medicines. This arises from an inherent notion, strongly confirmed by observation, that physicians are of less service than they are willing to have it believed, and that medicines do sometimes more hurt than good. They frequently see them baffled in their best endeavours; and no wonder if they should so often miscarry, when the nature of the animal economy is so imperfectly understood. Two thousand years are elapsed without any considerable improvement being made in the cure

cure of many diseases; and we cannot help lamenting the uncertainty of an art which is not yet fixed upon the established principles of science. It is genius, and not the want of it, that adulterates physic, and fills it with error and false theory. A fertile imagination despises the servile office of digging for a foundation, of removing rubbish and carrying materials; he leaves these mean employments to the poor drudges in science, and plans a design, and raises a fabric. Invention supplies materials where they are wanting, and fancy paints it in beautiful colours. The work pleases the eye, and nothing seems to be wanting but solidity and a good foundation. In grandeur and invention it seems even to vie with the works of nature, till the malignant hand of some succeeding architect tears it up from the foundations, that he may build a goodly fabric of his own, equally airy and superficial. If, therefore, to unravel the cause of every disease is not in the power of the human mind; if the labyrinth is too intricate, and the thread too fine to be traced through all its various windings, would it not be acting more prudently to suppress vain curiosity, and not presume to fly on the wings of fancy, into the secret recesses of nature? Had the generality of physicians, who for ages past have racked their brains to no purpose, in order to discover remote and latent causes, made simple and obvious effects the rule and scope of their researches, what a fund of useful knowledge would have been amassed together by this time! It may seem strange, that, in so long a period, they should not have perceived that they have no faculties adequate to such sublime enquiries, but that all the truly useful knowledge they can ever hope to gain is only to be had from observation and experience, every thing else being liable to be controverted, as existing only in imagination. Whatever others may think, I am fully persuaded, that the secret operations of nature are better illustrated by the manifest light of fact and experience, than from any dazzling theory of the most brilliant imagination; these alone can direct us safely in our researches, while the latter, like an ignis fatuus, will mislead us, if we depend too much upon such illusions.

The author declares himself to be possessed of a medicine that has never yet failed to cure consumptions, asthmas, fevers, of the putrid, malignant, and inflammatory kind, palsies, and scrophula; and he is ready to prove its success in these cases before any committee of the faculty.

If this Dr Smith be the same gentleman whose writings have formerly extorted from us some animadversions, we are glad to have an opportunity of testifying our candour, by acknowledging that the present production is far superior to any of his preceding publications.

XI. *Sethonà. A Tragedy. As it is performed at the Theatre-Royal in Drury-Lane. 8vo. 1s. 6d. Becket.*

BY an advertisement prefixed to this tragedy, the public are informed that it was brought upon the stage with every advantage which could be derived from picturesque scenery, magnificent dresses, and just representation. We may affirm,

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however, that never was expence more undeservedly lavished than in the endeavour of securing a good reception to this crude and imperfect piece; and it would, in our opinion, be doing injustice to Mr. Garrick's judgment and good taste, to suppose that in furnishing those decorations, and so excellent an epilogue, he could be actuated by any other motive than the desire of compensating as much as possible for the great defects of the production which was to be exhibited to the audience.

The fable of this dramatic production is founded upon a circumstance utterly destitute of probability; nor does it contain any thing interesting, except the sudden and unexpected reverses of fortune, which are always so critical as to be likewise full of improbability, and so frequently repeated as even to prove disgusting to the spectators. The author has not been more happy in the description of his characters. That of Sethona, from the beginning to the end of the piece, is a motly mixture of the whining of love, and the raving of distraction. Seraphis, her father, is perpetually changing his sentiments: now he is all intrepidity; then his hope is in flight; immediately he approves of bold measures; and we find him the very next moment retiring from danger into a cave. The character of Orus is more than inconsistent; for it is evidently absurd, as may be seen from the last sentence of the following quotation.

Guard. O king, we found this priest amidst the foe,
Bearing aloft the image of his god;
Invoking heav'n, with prayers, to aid the cause
Of Seraphis. Encouraging his friends,
With prophecies and lying oracles,
And divinations fatal to his lord.

Amasis. His prophecies and vain portents we scorn;
False are his arts. Say, do the gods approve
Of treason?

Orus. Never; and for that the gods
Have disapprov'd of thee. A subject born,
A minister in trust; didst thou not seize
Thy master's throne by perfidy? Pursue
His life with rancour? Trample on thy foes,
And scourge the world as with the wrath of heav'n.
Rous'd by a nation's woes, this great revolt
I meditated long. My duty done,
I leave the rest to heav'n.

Amasis. Dost thou confess
Thy crime?

Orus. My virtue. When the aged king,
On thy revolt, amidst his flying host,
Was headlong borne into the Nile, and, there,
Suppos'd to perish. Of the ancient race,
Two infant princes were by me conceal'd;

In hopes, one day, I might restore the line.
The heir of empire, and the only son
Of Sethos, younger brother to the king.
One died in youth. The other, still remains.

‘*Amasis*. Thou hoary traitor tell me where? Or death——

‘*Orus*. My lips are seal’d. Not prompted by my fears,
I spoke, but from the fulness of a heart,
Exulting in its enmity to thee.’

The same inconsistency which the author betrays in his characters pursues him also in the use of metaphors.

——— ‘What ray of joy
Can pierce the deep, *dark dwelling of my soul*,
Where Menes lies entomb’d?’

‘Speak not of love, from Amasis, nor think
So meanly of my virtue, of my faith,
And firm affection for departed Menes.
Tho’ dead, *his image dwells within my soul*.’

In expressing the plainest sentiment, the author is sometimes ambiguous. In the following sentence he means not any particular kind of death, but death in general. For the sake of the measure, however, he has rendered the sense indefinite.

——— ‘Let not rage prevail,
‘A certain death, without revenge, attends
Thy rashness.’

The most enthusiastic lover never produced a declaration more extravagant or false than the following, which the author ascribes to Sethona.

——— ‘With thee I could be blest’d,
Wreck’d on a pointed solitary rock,
Tho’ loud thro’ night the spirits of the storm
Howl’d on the hoary deep.’

How *admirably* is this hyperbolical compliment returned by Menes!

——— ‘That smile alone
Would calm the tempest’s rage.’

To produce such an effect, it would be necessary that the tempest should be endowed with as delicate feelings as the lover attributes to his mistress in the conclusion of his reply.

——— ‘Sympathy of soul,
And finer feelings than the plant that shrinks,
From the light contact of an insect’s wing,
Distinguish thee.’

Exquisite lady, whose sensibility was greater than that of a plant! How much is the majesty of the Supreme Being degraded by the subsequent interrogation, which is put in the mouth of this princess, on seeing an infirm old man advancing towards her!

' *Sethona.* Approach me not!—Who art thou?

' *Seraphis.* I am he!
That gave thee life.

' *Sethona.* My father, or my God?

If this question of the daughter be extraordinary, the conduct of her father is yet more inconsistent with common sense. While Sethona is in a fainting fit in the catacombs, old Seraphis, seeing the shadow of an armed man, is desirous of avoiding detection, and escaping with his daughter; for which purpose he roars,

' Revive, Sethona! O my child, revive!'

Our readers, we presume, will readily admit, that the exclamation of Sethona in the subsequent passage would be more suitable amidst the gambols at a country wake, than in a scene of distress.

' Hold, cruel men! Ye shall not tear me hence.
Leave me! *They pull too hard.*'

The noble soliloquy of Cato was never so much mangled as in the following imitation!

' This is the house of death! The dreary tomb
Of Egypt's ancient kings! What now remains
Of all their glory, but these mould'ring piles,
And these imperfect, mutilated forms
Of what they were? The period of my fate
Will soon be clos'd. An undistinguish'd blank,
Perhaps succeeds. What then? To know it not,
Is not to be unhappy. Yet the soul
Looks thro' the gloomy portal of the grave,
To happier scenes of immortality.
O let not such a pleasing hope be vain!
Eternity, thou awful gulph of time,
This wide creation on thy surface floats,
Of life—of death—what is, or what shall be,
I nothing know. The world is all a dream,
The consciousness of something that exists,
Yet is not what it seems. Then what am I?
Death must unfold the mystery!'

The passages which we have produced are sufficient to shew, that this tragedy is an almost uninterrupted violation of probability, character, sentiment, and every essential requisite of the drama. The diction is frequently bombast, and as often contemptibly vulgar; and through the whole, the author appears to have had the poems of Ossian in his view.

XII. *Poems by Dr. Roberts of Eton-College. 4to. 3s. sewed.*
Wilkie.

THIS volume consists almost entirely of poems which have already, at different times, received our approbation, and which we are glad to see collected together. The first is a Poetical Essay on the Existence, Attributes, and Providence of God, in Three Parts, written in blank verse. The next is A Poetical Epistle to Christopher Anstey, esq. on the English poets, written also in blank verse. This is succeeded by an Elegy, entitled, The Poor Man's Prayer, composed in the same mode of versification; which is followed by a poem in rhyme, called Arimant and Tamira, an Eastern Tale. The volume concludes with two poetical epistles, one of which we shall present to our readers, as it has not been published before, so far as we know. It is addressed to a young gentleman on his leaving Eton school, and is written in a strain of affectionate sentiment, as well as agreeable poetry.

‘ Since now a nobler scene awakes thy care,
 Since manhood dawning, to fair Granta's towers,
 Where once in life's gay spring I loved to roam,
 Invites thy willing steps; accept, dear youth,
 This parting strain; accept the fervent prayer
 Of him, who loves thee with a passion pure
 As ever friendship drop'd in human heart,
 The prayer, that he who guides the hand of youth
 Thro all the puzzled and perplexed round
 Of life's meandring path, upon thy head
 May shower down every blessing, every joy,
 Which health, which virtue, and which fame can give.

‘ Yet think not, I will deign to flatter thee;
 Shall he, the guardian of thy faith and truth,
 The guide, the pilot of thy tender years,
 Teach thy young heart to feel a spurious glow
 At undeserved praise? Perish the slave
 Whose venal breath in youth's unpractis'd ear
 Pours poison'd flattery, and corrupts the soul
 With vain conceit; whose base ungenerous art
 Fawns on the vice, which some with honest hand
 Have torn for ever from the bleeding breast.

‘ Say, gentle youth, remember'st thou the day
 When o'er thy tender shoulders first I hung
 The golden lyre, and taught thy trembling hand
 To touch the accordant strings? From that blest hour
 I've seen thee panting up the hill of fame;
 Thy little heart beat high with honest praise,
 Thy cheek was flush'd, and oft thy sparkling eye
 Shot flames of young ambition. Never quench
 That generous ardour in thy virtuous breast.
 Sweet is the concord of harmonious sounds,
 When the soft lute, or pealing organ strikes
 The well attuned ear; sweet is the breath

Of honest love, when nymph and gentle swain
 Waft sighs alternate to each others heart :
 But nor the concord of harmonious sounds
 When the soft lute, or pealing organ strikes
 The well-attemper'd ear : nor the sweet breath
 Of honest love, when nymph and gentle swain
 Waft sighs alternate to each others heart,
 So charm with ravishment the raptur'd sense,
 As does the voice of well-deserved report
 Strike with sweet melody the conscious soul.

On every object thro the giddy world
 Which fashion to thy dazzled eye presents,
 Fresh is the gloss of newness ; look, dear youth,
 Oh look, but not admire : O let not these
 Rase from thy noble heart the fair records
 Which youth and education planted there :
 Let not affection's full impetuous tide,
 Which riots in thy generous breast, be check'd
 By selfish cares ; nor let the idle jeers
 Of laughing fools make thee forget thyself.
 When didst thou hear a tender tale of woe,
 And feel thy heart at rest ? Have I not seen
 In thy swoln eye the tear of sympathy,
 The milk of human kindness ? When didst thou
 With envy rankling, hear a rival prais'd ?
 When didst thou slight the wretched ? when despise
 The modest humble suit of poverty ?
 These virtues still be thine ; nor ever learn
 To look with cold eye on the charities
 Of brother, or of parents ; think on those
 Whose anxious care thro childhood's slippery path
 Sustain'd thy feeble steps ; whose every wish
 Is wasted still to thee ; remember those,
 Even in thy heart while memory holds her seat.
 And oft as to thy mind thou shalt recall
 The sweet companions of thy earliest years,
 Mates of thy sport, and rivals in the strife
 Of every generous art, remember me.

In the last page of the volume we have the pleasure to find that the public may expect soon to see a poem, in six books, entitled, *Judah Restored*. As we presume it is the production of the same ingenious author, we can entertain no doubt of its merit.

XIII. *A Modest Plea for the Property of Copy Right.* By Catherine Macaulay. 4to. 1s. 6d. Dilly.

THIS pamphlet, as we are informed by the ingenious writer, was composed in a hurry, under the heavy oppression of sickness, and languor of body, at the distance of above a hundred miles from the capital, where she was deprived of the advantages of seeing the arguments urged by the counsel on both sides, and of almost all means of information, in points

points wherein it was impossible to depend on her own recollection. Yet notwithstanding these obstacles, she has thrown together some interesting anecdotes, and several observations of considerable weight in the important cause of literary property.

The names of Bacon, Newton, Milton, and Locke, have been introduced, as examples to prove, that the first-rate geniuses have laboured in the literary way, on the single motive of delighting and instructing mankind. Nay, Shakespeare, it is urged, made a generous bequest to the public of every one of his almost inimitable dramatic productions.

On this argument our author makes the following remarks.

‘ In the times in which this great poet lived, genius and science were so little esteemed by the generality, that property in copy right was hardly thought worth securing: there were few individuals who would venture to print editions of any voluminous author; and if the player and the prompter, who published the first edition of Shakespeare, were indemnified for paper and print, it is to be presumed, that they were indebted for the indemnification to those patrons of that poet to whom they dedicated his work: but be it otherwise, as Shakespeare did not assign to any individual, or to the public at large, a right in his manuscripts, according to the most equitable idea of obtaining property, they became the property of those persons, who first laid out money and labour on them.

‘ That Shakespeare is not one of those sublime characters who had no view of gain in their works, is obvious from a transitory view of his writings; the fame he has acquired he thought so far out of his reach, that he never took the pains of correcting a page; and if he had any view to instructing mankind, the view appears to be secondary to the view of gain, by that abundance of low ribaldry to please a barbarous audience, which load and disgrace the most excellent of his dramatic pieces*.

‘ Shakespeare, whom you and ev’ry play-house bill,
Stile the divine, the matchless,—what you will,
For gain, not glory, wing’d his roving flight,
And grew immortal in his own despight.’

‘ Disinterested principle had so little influence over the conduct of the philosopher Bacon, that the fortune and title he possessed were solely obtained, not as a reward for his virtues, genius, and science, but on the merits of his servile and corrupt compliance with the humours of the sovereign, and his prostituting those glorious talents to the interests of an arbitrary ill-designing court. Indeed, when this great author published his *Philosophical Ideas*, they were so little understood that they were deemed literary lumber; nay, the learned and royal James, whom the earl of Shaftesbury

* Shakespeare, when he first sought his fortune in London, took care of gentlemen's horses during their stay at the play-house; at length, by his industry, and the exertion of his great abilities, he became actor, author, and patentee: he wrote plays on the single motive of filling the house, and was so successful as to die with a fortune, which in the times he lived was called opulent.

216. *Macaulay's Plea for the Property of Copy Right.*

terms the school-master of his people, compared it to the ways of God, past finding out.

‘ Locke was fortunate enough to live in times when the rights of nature, and the interest of the sovereign who sat on the throne, were supposed to be inseparable; whatever therefore might be the generosity and disinterestedness of his character, he did not go without his reward.

‘ Newton was gratified with a place and pension*; and Milton, for his spirited and noble defence of the people of England, had the honour of receiving thanks, accompanied with a present, from the most patriotic government that ever blessed the hopes and military exertions of a brave people. When indeed the times altered, and the matchless Author of *Paradise Lost* had fallen on evil days; when his prospects in regard to lucrative advantage was vanished; when he had lost his eyes in the attempt of fixing the ideas of good government and true virtue in the minds of a wavering people; when his fortunes were entirely ruined in the crush of his party; this excellent, this heroic, this god-like man, instead of flying, like Timon of Athens, from the haunts of the human species, amused his distressed imagination with forming, for the delight and the instruction of mankind, a poem, whose merit is of such magnitude, that it is impossible for a genius inferior to his own to do it justice in the description.

‘ Such an example of love and charity, it is to be owned, does great honour to Milton’s religious and moral principles, and to human nature; but yet I think it is an example, which may with much more propriety be brought on the other side of the question. Can any man, capable of feeling and tasting the compositions of Milton, reflect without sorrow and anguish of heart, that a society of rational beings should be so void of every grateful sentiment, so dead to every moral instinct, as to suffer the posterity of this illustrious citizen, to be reduced to a state of poverty, which necessitated them, for the support of a miserable existence, to solicit a share in the distribution of public alms.

‘ In Milton’s days, had literary property stood on the same footing it was supposed to stand on before the fatal decision against it in the house of lords†, a bookseller, notwithstanding this worthy man was under the frowns of a court; notwithstanding the virtue of his conduct had subjected him to a load of unpopularity, from the change of sentiment in his giddy countrymen; notwithstanding, I say, these difficulties, a bookseller, on speculative grounds, might possibly have given him such a sum for that incomparable poem, as would in some measure have helped to support him comfortably under the cloud of his fortune, and enabled him to leave such a decent provision for his posterity, as to have prevented, to the

* So precarious is the respect which posterity pays to men of genius and science, that it was with some difficulty the admirers of this great philosopher could preserve to his statue the place of honour which the Royal Society had formerly assigned it.

† If some positive law does not lend its aid to the support of the tottering state of literature in this country, this decision will be a more mortal stab to the freedom, virtue, religion, and morals of the people of England, than the unthinking multitude in general at present apprehend.

indiscribible

indelible disgrace of this country, the necessity of their asking alms*.

That writers ought to be influenced by no other motive, but that of delighting and improving mankind; by no views of interest, or pecuniary considerations, is an absurd and ungenerous notion. What author, who is not born to an ample fortune, will spend his time, waste his spirits, and impair his constitution, without the hope of reaping some reward from his literary vigils? some pecuniary emolument, which may enable him to prosecute his studies with comfort and satisfaction? When blockheads and knaves, in various departments of the state, are maintained by the salaries annexed to their respective promotions, why should a worthy and ingenious writer, who spends his time in delighting and improving mankind, be condemned to feed on empty fame, or the crumbs which may occasionally fall from a rich man's table?

* If such a man, says our excellent female pleader, is deprived of the necessary lucrative advantage by the right of property in his own writings, he is to starve, or live in penury, whilst he is exerting, perhaps, vain endeavours to serve a people who do not desire his services? Supposing this man has a wife and children, ought he, for the meer whiffing of a name, to exert those talents in literary compositions, which were much better employed in some mechanical business, or some trade, that would support his family? Will not such a man, if he has the tender feelings of a husband and a father,—if indeed he has the conscience of a religious or a moral man; will he not check every incentive arising from vanity, which would tempt him, for the purchase of an ill-bought fame, to expose to poverty and contempt those who, by the law of religion and nature, he is bound to cherish and protect?

But supposing a writer had the fortitude to persevere in his literary labours, without regard to pecuniary emoluments; yet surely every person, endowed with humanity and generosity of soul, must be affected with the deepest concern, when he sees a man of genius and virtue, the author perhaps of writings which will immortalize his name, and confer an honour on his country, struggling under the complicated misery of poverty and a broken heart! This, however, is no uncommon case. Dr. Walton, the editor of the Polyglot Bible, a work highly esteemed by all the literati in Europe, died in debt. Nay, the great archbishop Tillotson died in mean circumstances; and if it had not been for a copy of his sermons,

* * This will not appear an extravagant supposition, when we consider the price which the present bishop of Bristol got from the booksellers, for writing a few notes on this incomparable poem.

sold to the booksellers, his family might have been under the necessity of, perhaps, applying in vain for relief to their country.'

If we had leisure to pursue the enquiry, we could produce a numerous list of very eminent writers, who have died in indigent circumstances, in extreme distress, or in prison.

Mr. Pope represents the tantalizing state of an admired author, with empty pockets, in the following forcible language:

"Is envied, wretched, and is flatter'd, poor."

This, says Mrs. Macaulay, is the uncomfortable state of an admired author: for it is not every writer, who merits the approbation of the public, is sure of obtaining it, at least during his life-time. Such a disappointed being may possibly have gained a tolerable sum from a bookseller, on mistaken speculative grounds; and may be vulgar enough to be comforted with the prospect of a good dinner, for two or three years at least, for the chagrin which the want of judgment, or prejudice in the public, occasions him. An empty stomach is a bad attendant on spleen and melancholy; and the best means of relieving a friend, oppressed with the two great evils of hunger and sorrow, is to refresh his spirits with proper nutriment for the body, before you attempt the administering that balsam of consolation intended for the relief of his mind.

To be more serious: with the intention of depriving authors of the honest, the dear-bought reward of their literary labours, they have been raised a little higher instead of lower than the angels, and at the same time levelled with the inventors of a very inferior order: but supposing improvement of the human mind is not more worthy the attention of the legislature, than the luxuries, or at least those conveniences, which are not absolutely necessary to the ease of common life, were the inventor of inferior order and the author to stand upon the same footing, in regard to time and other circumstances, for the emoluments arising from their different inventive faculties; the inventor of inferior order would find himself much better rewarded than the author, for his ingenuity. Every common capacity can find out the use of a machine; but it is a length of time before the value of a literary publication is discovered and acknowledged by the vulgar; and when the merits of a work of this kind, in regard to the honest intentions of the writer, and the execution of the composition is in general allowed, the malice of party prejudice, and the leaven of selfishness, which prevails in the characters of the greater number of individuals, may for a long term of years keep back the sale of a book, which teaches an offensive doctrine, or tells disagreeable truths to the public.'

It is evident, that booksellers will not, or more properly cannot, make that allowance to authors for a temporary property, which they might do for a perpetual right. If so, the poor author is the sufferer, and literature receives a mortal wound in his person.

But there are some, who pretend they would not scruple to give a reasonable price to an author for his book; but that they

they are unwilling to comply with what they call the exorbitant demands of the bookseller.

'This, says our author, is all fallacy and compliment. The author's and the bookseller's interest in this case are inseparable. If booksellers ask a sufficient price for their books, authors will insist on a sufficient price for copy right; but when books are sold as drugs, authors must lower their demands.'

To talk of the exorbitant demands of the booksellers is absurd. Every person has a right to live by his employment, provided it be a reputable one. As for the booksellers, we seldom find any of them accumulating larger fortunes, than the same capital and industry would have enabled them to acquire in other occupations. Nay, the generality of them, we believe, find it a difficult matter to support themselves and their families by the utmost application. It would, therefore, be extremely cruel to involve a number of useful members of society in new perplexities and distress.

We have in general, as our author justly remarks, more elegant editions, of English authors, than I believe were ever known, since literature flourished in England. And in regard to moderateness of price, in these times, when every commodity, every material in the way of trade, pays a high tax to the government, books are the cheapest articles we can purchase.

To this we may add, that the *Spectator*, for example, tho' the property of it be claimed by certain booksellers, is usually sold upon as moderate terms, every thing considered, as the Greek and Roman classics, or any other books which may belong to every man, who chooses to print them. What advantage then would the public receive by laying open to the printers and booksellers in general the property of the *Spectator*? We profess seriously, we can see no advantage which can possibly attend such a scheme. And what we have said concerning the *Spectator*, is applicable to almost every valuable book in the English language.

The most important question agitated in the cause between the appellants Donaldson, and the respondent booksellers is this: Is rendering literary property common, advantageous or disadvantageous to the state of literature in this country?

The judicious author of this *Modest Plea* is of opinion, that it will not only be disadvantageous, but ruinous to the state of literature. For, she thinks, if literary property becomes common, we can have but two kinds of authors, men in opulence, and men in dependence.

Hitherto indeed, we have had some noble authors, who have exerted their literary talents.

But

'But alas! says she, genius and learning are, in our days, too humble and too modest to frequent the palaces of the great; therefore, I am afraid, it is from dependent writers alone that we must expect all our future instruction;—but can that instruction be edifying which falls from a venal pen, exerted merely to earn the favour of a patron, by making that which is the worse appear the better reason, and by setting forth in false colours, all the prejudices and corrupt views of the man from whose hard-earned bounty the author expects bread?'

—'In regard to elegant editions, no proprietors of copy right, who hold such property on the life of an author, or for a small term of years, will find it worth their while to give very good editions of works, left the public, who are fond of pennyworths in the article of books, should withhold their purchase 'till the property becomes common; and in this case, the file, if not the sentiments of the author, will be miserably mangled, and the shops full of those wretched editions of works, which would disgrace even an Irish press.'

We will suppose, that proprietors of copy-right may think it worth their while to print an elegant edition of a valuable work, while they have a term of fourteen or twenty years unexpired; but let us only imagine, that the whole impression is sold five or six years before the term is elapsed, What must be the consequence? The public cannot expect, that the proprietors should run the hazard of a new edition, when half of it cannot possibly be sold. The public therefore must be content to purchase the remaining copies at double, treble, or perhaps, ten times the original price.—This inconvenience will always remain, while the time is limited, be it long or short, for the termination of literary property.

What our author observes in the foregoing quotation, with respect to the publication of mangled and wretched editions, will be certainly verified in the event. When every printer or bookseller is at liberty to republish any work he can seize, he will calculate his editions for the vulgar, that is, for general sale; and we shall, in a little time, be over run with wretched publications. The republic of letters will be injured and disgraced by Birmingham books, as our currency has been debased by Birmingham coinage.

We have had booksellers from Scotland, who have pretended to supply the public with books at a lower price than the booksellers of London; and this, we grant, is practicable, as the expence of paper, printing, &c. is less in Scotland, than in this metropolis: But what kind of books have been imposed upon the public under the specious pretence of cheapness? What but mangled editions, full of the grossest typographical errors? Whitby's Commentary on the New Testament is sold as a perfect edition; yet in the very first page there is a reference to a note on the word *διαθην*,
in

in the additions at the end of the volume, N^o I. which has no existence in Donaldson's impression, 1761. At p. 3, there is a reference to Additions, N^o II. but no such number is to be found. How many omissions there may be, throughout the whole, we cannot determine, as we have never taken the trouble of comparing the London and the Scotch editions. Pope's Translation of Homer's Iliad and Odyssey, printed for Donaldson, is advertised in his Catalogue at the price of Twelve Shillings, 'with notes.' But alas, these valuable notes are wretchedly castrated by the Scotch editor. The useful indexes to the Iliad, and Mr. Pope's admirable Dissertation on the Invention of Homer, are totally omitted. This is an imposition, upon which we shall leave every reader to make his own remarks.

XIV. The Theological Repository, consisting of Original Essays, Hints, Queries, &c. calculated to promote religious Knowledge. 3 Vols. 8vo. 181. boards. Johnson.

IN this age of speculation and science, ingenious men are continually making new discoveries in every branch of knowledge. But many of these discoveries would be lost, if they were not communicated to the world, and preserved in some such collections as the present.

Several works of this kind have been occasionally attempted; and, though but imperfectly executed, have been of great utility: as the Diaries for Mathematical Propositions; The Museum Rusticum, for Discoveries in Agriculture; and the Magazines for Miscellaneous Pieces in every Department of Literature.

The work before us was undertaken with the concurrence of several learned and ingenious men among the Dissenters*, and published under the immediate direction of the celebrated Dr. Priestley.

It was meant to be a common channel of communication, and to be open for the reception of all new observations relative to theology; such as Illustrations of the Scriptures, Arguments in Favour of Revealed Religion, the Objections of Unbelievers, the Answers to those Objections, &c. Some of the most considerable articles in the first volume are the following:

An Essay on the one great End of the Life and Death of Christ.

* Mr. Newcome Cappe of York, Mr. Clark of Birmingham, Dr. Kippis of Westminster, Mr. Merivale of Exeter, Mr. Scott of Ipswich, Mr. Turner of Wakefield, &c.

The

The design of this tract is to shew, that the one *principal and distinguished* object of Christianity was to ascertain and exemplify the important doctrine of a future state.

An Illustration of several Passages of Scripture by Transposition.

A Discourse of the late Mr. Moyle's, proving that Marcus Antoninus was a persecutor of the Christians. In order to prove this point, the author insists on these three propositions : 1. That Antoninus was a bigot to his own religion, and no favourer of the Christians ; 2. That the persecution was carried on with his knowledge and consent ; and, 3. That it was carried on by his orders and edicts.

An Attempt to prove from the Scriptures, that the Sun did not stand still in the time of Joshua. The author observes, that the historian expressly quotes, or, at least, refers to a more ancient book, the book of Jasher, which, perhaps, might have been a poem on Joshua's conquest ; that the English of the Hebrew ought to be *sun, be silent* ; and that the representation is figurative and poetical, signifying no more than that the sun and moon were astonished at the goodness of God, in giving the Israelites the victory in the morning (when Joshua spake to the sun and moon, and the battle was over) and thereby letting him have the whole day before him to finish the conquest.

An Essay towards a Discovery of the true Meaning and End of Christ's Death and Sacrifice.

The author shews, that the Mediation of Christ, his prophetic, his regal, and priestly offices were all intended, all adapted to bring about a proper, and even necessary change in sinners, their hearts and manners, their religious worship and moral conduct ; not to reconcile God to men, but to *reconcile men to God*.

A Future State proved from the Light of Nature, by John Buncle, esq.

Observations on the barren Fig-tree.

Remarks on Dr. Lardner's Treatise on the Logos, &c.

Among other ingenious papers, the second volume contains,

Remarks concerning the two Creations, mentioned in the Sacred Writings.—This essay is designed to shew, that the one creation is real and proper, always ascribed to the one living and true God alone ; the other, a moral or spiritual creation, the author of which is Jesus Christ.

An Essay on the Harmony of the Evangelists.

A Critical Enquiry concerning that Phrase, ' the Form of God,' when applied to Jesus Christ.

Observations on the Character of Judas.

Obser-

Observations on the Lord's Supper.

Essay on the Doctrine of Atonement, by Dr. Duchal.

Observations on the Time of the Resurrection, &c.

In the third volume, we have

An Essay on the Analogy of the Divine Dispensations.

The History and Character of Judas.

Observations on St. Paul's Discourse at Athens.

Observations on the Reasonings of St. Paul.

Remarks on Chubb's Farewell.

A Defence of the Arian Hypothesis.

Incidents in the Life of Christ.

A Vindication of the Socinian Hypothesis.

Observations on Christ's Agony.

Criticisms on various Passages of Scripture, &c.

These are some of the articles which constitute the present collection. There are above a hundred more on similar subjects. We had no particular view in specifying the foregoing pieces, but only that of giving our readers a general idea of the *Theological Repository* and its valuable contents. They will observe, that it is conducted upon a liberal plan, and calculated to promote a freedom of enquiry. If any of these Essays should be thought heterodox, or deistical, the editor submits the following apology to the reader's consideration :

'No sensible friend of christianity will be alarmed at the liberty we here give to deists, to propose objections to christianity. If our religion be true, it will be able to stand the test of the severest examination; and our faith in it will be the firmer, and the better founded after such a trial. And no friend of truth will say, that we ought to cherish the least partiality for a system, which will not bear examination. It is evident, that the many late improvements in christian knowledge are owing, principally, to the deistical books, which made their appearance about half a century ago. These made many intelligent christians consider the subject of their religion with more attention than they would otherwise have been induced to do; in consequence of which, they found themselves obliged to cut off several appendages, and incumbrances; which had indeed, for many ages, gone with the scheme, though they did not belong to it, but really served to disgrace it. And without doubt, the great work of a farther reformation from popery would have advanced much faster than it has done, if greater liberty had been given to those who were disposed to propose objections to christianity, and if the objections that have been made, had been treated with more candour and respect.'

XV. *The Four Seasons, a Poem* : By John Huddleston Wynne,
Gent. 4to. 2s. 6d. Riley.

IT is undoubtedly a disadvantage to write on a subject which has been treated in a masterly manner. Although we are sensible of many inaccuracies in Thomson's Seasons, we cannot but look on that work as excellent, and every way superior to that before us. But we shall proceed to particulars.

' First beauteous Spring advancing claims the lay,
Wak'd by young Graces, foster'd by the May,
And rich in balmy stores through æther flies,
Wafted by Zephyr's bland and smiling skies.'

How inferior is this to Thompson's invocation ?

" Come gentle Spring, ætherial mildness, come ;
And from the bosom of yon dropping cloud,
While music wakes around, veil'd in a shower
Of shadowing roses, on our plains descend."

Mr. Wynne inscribes his Seasons to different persons, our readers cannot but remember Thomson's simple, but yet elegant address to the countess of Hertford. Mr. Wynne's address, at the beginning of his Spring, is much inferior to it. Lady Almeria Carpenter he calls *divine* Almeria, an epithet which might have been made use of by a coxcomb making love, but which conveys no idea at all. Thomson had said, ' which thy own season paints ;' Mr. Wynne submits to copy him by the expression, ' which thy own season sing.'

The following description is, perhaps, equal to any in the poem.

' Lo the bleak winter from our shores retreats,
And seeks the savage wilds, his ancient seats,
Where icy mountains pointing to the sky,
For ever pil'd in glitt'ring ruins lie ;
Thence from his rugged throne he bids repair
His blasts tempestuous through the troubled air,
Far to the south they wing their rapid flight,
There launch their fury with resistless might,
And leave our happier fields to Spring's soft pow'rs,
Which now lead on the rosy-crowned hours ;
Spreads o'er the laughing fields her blissful train,
And with new beauties decks the barren plain.'

" At last from Aries rolls the bounteous Sun,
And the bright Bull receives him."

With this easy description from Thompson, compare the following from Mr. Wynne.

' For now *swift-wheeling* through the zodiac high,
Sol rises *towering* in our northern sky ;
'The vernal signs his grateful radiance own,
And in the Twins he *rears his lofty throne.*'

We

We need not point out more particularly than by printing them in Italics, the very feeble parts of this description. Our author has followed Thomson in recommending the early times, which the poets have celebrated under the appellation of the Golden Age; but he follows him, *baud passibus æquis*. The passages are too long for insertion, we cannot, therefore, give our readers the pleasure of making the comparison.

The influence of Spring on the feather'd race, next employs Mr. Wynne's attention; but the elegant representation which Thomson has given us of it, too frequently recurs to the memory, to let us be satisfied with that before us. This last is besides very inaccurate. Mr. Wynne, speaking of the birds at the approach of spring, says,

' Now from the op'ning glade away they fly,
To where far-stretching shades are rear'd on high.'

Surely the *opening glade* is not a preferable abode for them, in winter time, to the shelter of these shades which are *reared on high*.

With how little propriety, and how little elegance, has our author in this place inserted the story of Perdix from Ovid.

' The partridge, once a youth, in ancient time,
The victim of a barb'rous kinsman's crime,
By Dædalus hurl'd headlong from a tow'r,
Now shuns th' approaches of the lofty bow'r,
And still beneath builds on more humble plan,
As the best refuge from destroying man.'

We cannot here omit making an objection to our author's use of the heathen deities. In a serious poem, why should an author talk of the happiness he would find in mixing with the nymphs and dryads of the grove?

' Who revel happy in great Nature's store,
And universal Pan with blameless zeal adore.'

Speaking of the nightingale (or sweet philomel, as he calls her) Mr. Wynne says,

' How oft when straying by the wood or lawn
Thy song has charmed me 'till the early dawn;
Yet could I not thy helpless young ones take,
But spar'd the offspring for the mother's sake.
Nor to the cage the lovely birds confine
The source of harmony almost divine,
There close shut up unhappy to complain,
And pant and sigh for liberty in vain.'

By which we find, that *alibough* the nightingale afforded him delight, he could not rob her in return; and that he could neither *take* the young ones, *nor confine them in a cage*: another poet would have said, that he could neither *confine* them, nor

even *take* them. But Mr. Wynne is not always happy in his *expressions*. He even goes on to tell us, that

‘ Alas ! even now the mother-bird bewails
Her loss,’

although he has informed us that her young are safe.

In our author's description of noon in Summer, he makes use of an ambiguous expression, by which, however, we are willing to believe he meant to convey no immodest idea ; but the reader shall judge.

‘ But chiefly now retires the shepherd-swain,
Fir'd by the ardour of the open plain,
To arched bow'rs, where in the secret shade,
He chaunts the praises of his fav'rite maid,
And oft at noon the shepherds *reclin'd*,
Her robes loose-waving to the dying wind,
Rewards his flame.’

As Mr. Wynne treads chiefly in the steps of Thomson, he has in his Summer celebrated the praise of Britain. Thomson's elegant verses on this subject are well known. We shall transcribe those of Mr. Wynne, as a further specimen of his abilities.

‘ And still, Britannia, chief, the palm is thine,
In arms and arts still honour'd and divine.

Who can recount the glories of thy race,
Nurs'd by each muse, and deck'd by every grace,
By thund'ring Mars still taught in bloody field,
To force the fiercest of thy foes to yield ;
On arts of peace taught high to rear thy throne,
While each Minerva is confess'd thy own ;
Thee, great in feats of war let Gaul proclaim,
Who owns thy sword and trembles at thy name ;
Thee first in science, and in genius blest,
Thy Bacon, Newton, Boyle, and Locke attest.
Rise, Britain, rise, in native triumph reign,
The queen of isles, and mistress of the main ;
Whose naval arms incircle earth's vast round,
Whose empire only by the stars is bound ;
“ Land of delight !” where every scene of joy
That can the busy sense of man employ,
Is centred ; where returning seasons roll,
To cheer the heart and animate the soul ;
Where Spring appears in all her brightest bloom,
While gentlest zephyrs shed their rich perfume,
Where ardent Summer lights his mildest fire,
Nor bids mankind beneath his beams expire ;
But promise still of future plenty yields,
Whilst rip'ning harvests wave along the fields ;
Where Autumn crowns the wishe: of the year,
Nor Winter's train devoid of joy appear.
Hail to thy happy coasts ; what though unknown
The barb'rous *wealth* that loads the torrid zone,
Unknown their *evils* too, a dreadful band,
That frequent desolate a mourning land.

Tre-

Tremenduous earthquakes, hurricanes fell,
 And pestilence, that eldest born of hell.
 (From foetid woods her hated birth that draws)
 And savage beasts, and yet more savage laws.
 Britannia, circled by the shelt'ring main,
 Is free from these through all her wide domain.
 Temperate her skies, no sad extreme she knows,
 Nor shakes with cold, nor with mad fervour glows;
 Her steady sons, like her own climate blest'd,
Feel no wild passions lord it in their breast;
 Where still, repressive of the rising flame,
 Fair reason rules, and points the road to fame;
 Extended empire, commerce unconfin'd,
 Her wide sails stretch'ing to the fav'ring wind,
 Are hers; while liberty exalts her name,
 And stamps her glorious in the lists of fame.
 While her lov'd prince, whom freedom's sons obey,
 With every virtue marks his gentle sway.'

We have already hinted that we meet frequently with impropriety of expression in this performance; an instance this moment occurs.

'Lo, now the silver moon, *with* all her train
 Of glitt'ring stars, in yon cerulean plain,
Flame high.

The sun may not improperly be said to *flame*; but a less bold expression should certainly have been made use of for the sparkling of the stars; and the pale splendour of the moon requires one still more moderate. The moon *and* all her train would have better suited the verb plural *flame*.

We cannot help quoting one more passage, before we take leave of this performance.

'At least ye fair, the bold attempt forgive,
 O you for whom I write—for *whom* I live.'

Mr. Wynne is certainly a very gallant man, and the ladies are under great obligation to him.

FOREIGN ARTICLES.

XVI. *Oeuvres de Comte Algarotti. Traduit de l'Italien. 7 vols. 8vo. Berlin. Continued.*

THE fourth volume of the works of this spirited and elegant writer consists entirely of military and political speculations. It opens with an ample and zealous display of the military science of the Florentine secretary Machiavel, whose theory was deduced and collected from the ancient writers, and is here illustrated, in twenty letters, with profound Greek and Latin, French and Italian erudition, and supported by the authority of some of the greatest generals of modern times.

Machiavel and Algarotti appear to have entertained no great opinion of the effects of artillery and fire arms; and to have placed

their principal trust, in the day of battle, in swords, lances, &c. We make no doubt but these letters will be very entertaining to military gentlemen; and will content ourselves with inserting one of his general notions, from the conclusion of his 19th letter.

‘Finally, I am at a loss to determine who deserves greater praise for having illustrated these subjects, a warrior by profession, or a man, who, for the gratification of his own taste, has applied himself to these studies. A warrior, who sees both the defects of the common method and the means of changing it for the better, may have no other guide but mere practice, joined to sound sense and solid judgment; but a man, who, without being engaged in the profession of arms, discovers the means of improving it, must absolutely have penetrated its nature and spirit. In the former, however pertinent his reasonings, war may still be a mere trade; in the latter, it must necessarily be a science.’

Then follow nineteen discourses, on various subjects, of which we will just notice the contents.

Discourse 1st. On the problem, Whether it be better to range an army in order of battle in continued lines, or with intervals? He inclines, with the Romans, for the latter disposition.

2d. Another vigorous attack on Mr. Polard’s military column.

3d. Great encomiums bestowed on the architect Palladio’s Theory of the Art of War.

4th. A contemplation on the romantic project of an expedition against the Parthians, attributed by Plutarch to Cæsar, as it seems on no better authority than the idle talk of the speculative reasoners of the Roman thermæ and assemblies.

5th. 6th. After having routed all these ancient reports, and been emboldened by the approbation of marshal Keith, he, in the military academy at Potsdam, takes the field himself, and, in the name of Koulican, gains two complete and signal victories; one against Eschreff, chief of the Agians, in Persia; the other against the Turkish grand visir, Topal Osman; not without making an immense booty, though without any other loss than that of ink and paper. Harmless victories, at which even a quaker might rejoice.

7th. A review of the military exercises of the Prussians in time of peace.

8th. A variety of anecdotes relative to Charles XII. of Sweden: The following, which we do not recollect to have read any where else, we have for that reason inserted.

‘This hero is well known to have been no admirer of the fair sex; but few persons are acquainted with the chief cause of his aversion. Soon after his accession to the crown, while he was breathing nothing but war, and continually revolving the readiest and most expeditious means of waging it, an artist of Stockholm shewed him one day the design of a piece of artillery of a new invention. The king was charmed with it, and ordered him to carry it into execution without delay. But, as his natural impatience made him think that the work went on but slowly, he one morning, having, as usual, risen before day-break, walked alone to the artist’s, who had, from the preceding day, by a fever, been confined to his bed. Charles knocked so hard and often as at length to gain admittance; and, having conversed with the artist on the subject of his visit, retired, and was lighted to the door by a handsome housemaid. Here a fancy came into the king’s head that proved him to be not insensible nor averse to the sex: he attempted to take some liberties with the girl, who being, perhaps, a native of Dalecarlia, repaid his caresses with smart and vigorous resentment. This is said to have made

made so deep an impression on him, that, in Poland, he absolutely refused to see the countess of Koenigsmark, and for ever banished the ladies from his parties of pleasure and his presence.

9th. On the conquest of the fortress of Bergen-op-Zoom, by marschal Loewendahl.

10th. On the military power of the European trading companies in India.

11th. On admiral Anson. A few of Algarotti's anecdotes, concerning that great man, seem to have been related on slight and faithless reports; especially that, where he makes him build a village, during the absence of the Centurion from Tinian.—But the following reflexion is just. 'It may be said of the Centurion, what has been said of the Trojan horse, that a crowd of heroes issued from it. Dennis and Brett—Saunders—Keppel—have served as lieutenants on board of that ship, and made their apprenticeships under Anson.'

Long voyages, such as those round the world, cannot fail to provide a nation with excellent officers; and the number of great men formed by lord Anson's, was undoubtedly the greatest national advantage derived from his voyage. How great a store of maritime knowledge, experience, and intrepidity, may we then hope to have been accumulated during four or five voyages round the globe, in the present reign!

12th. On the military science of Virgil.

13th. On the war between England and France, in 1755, &c.

14th. On the beginning of the war between Prussia, Austria, France, Russia, &c. where he reviews the respective powers of the contending parties, and the probability of their effects. His predictions have been justified by the event.

15th. On the consequences of the battle of Lowositz.

16th. On the military and political conduct of Mr. Pitt, now lord Chatham, of whom count Algarotti was a most zealous admirer.

17th. On the king of Prussia's Poem on the Art of War.

18th. On the affair of Maxen.

19th. On the peace concluded, in 1763, between England and France. He appears to have been of Old Cato's opinion: *Delenda est Carthago*; yet, versed as he was in history and politics, he might have recollected that the destruction of Carthage proved in the end fatal to Rome herself.

Volume V. contains his voyage into Russia, which has appeared in English; and a variety of miscellaneous thoughts and reflexions. We will communicate some of the most striking of these to our readers.

'The money which we spend on snuff-boxes, &c. was by the ancients expended on busts and statues; and instead of a firework, by which we celebrate a victory, they erected a triumphal arch.

'It is partly to the indigence of their language that the French owe the great number of their bons mots.

'In England, the standard of the language is the translation of the Bible; in Italy, it is the *Decamerone di Boccacio*.

'It has been said that a nation of sages would be the most foolish nation in the world; as an army entirely consisting of captains would be a very indifferent army.

'Whoever knows not to live by himself, shall die in a crowd.

'There are many men who are thought to have been great men, because they appeared in a time when others were little men. Many owe their reputation of learning to the ignorance of their age, to the character of wit then in fashion, to the weakness of their antagonists;

and

and to other favourable circumstances. Among the number of those who would have been great in all ages, we may justly place Homer, Hippocrates, Epaminondas, Philip of Macedon, Aristotle, Archimedes, Scipio, Virgil, Horace, Julius Cæsar, Hannibal, Manco Capac, Confucius, Mahomet II. Koulican, Cervantes, Cortes, Lainez, Kepler, Copernicus, Bacon, Cromwell, Newton, Marlborough, Moliere, Fontenelle, Turenne, the great Condé, Frà Paolo, Galilei, Machiavel, Montecuculi, Castruccio, Il Dante, and Columbus. And if to those who are dead, we join some that are still alive, we must certainly place Emo, (a procurator of St. Mark's at Venice,) Anson, Voltaire, and Federic, in that rank.

Several of these personages we are tempted to ask, Friend, how have you entered here? That Socrates, Xenophon, Phocion, Boerhaave, Penn, Montesquieu, and some others make none of the number, we are less surprised; probably they were not ambitious of the company of Cortes and of Koulican.

‘ Foreigners are more just to a man’s talents than his own countrymen; he lives not under their eyes; they have no personal concerns with him; exempt of envy, they serve him for a posterity.

‘ Cimon loved; and love made him ingenious. Sometimes a man becomes polite as soon as he meets a woman, who prompts him to reveal the secrets of his heart.

‘ A proud and rich man is certainly an idiot: a proud and poor man is generally a man of sense.

‘ The northern ladies are like their auroræ boreales, they shine without heating.

‘ Many honest people are like the inhabitants of Hindostan, who are so tender hearted as to scruple to make capons; and every day they make eunuchs.

‘ The Italians have conquered the world by the power of arms, enlightened it with sciences, polished it by the polite arts, and governed it by their sense. It is true, at present they act no very conspicuous part; but it is very natural, that he who has laboured hard should rest himself; and that he who has risen very early before others should take a nap during the day.

‘ Alexander was unwilling to confess, that he owed the conquest of Asia to the soldiers formed by Philip his father. Plato says not a word of Xenophon, who had been the chief ornament of the school of Socrates. Xenophon himself makes not the least mention of Plato. Aristotele, as it has been remarked by queen Christina, never names either his master or his disciple. Julius Cæsar gives to the younger Crassus almost all the honour of the victory, which he gained over Ariovistus.

‘ It is good to be a Frenchman at the table, and an Englishman in the cabinet.

‘ The multiplication of means often increases the difficulty of attaining the proposed end.

‘ Tzetzes, a frivolous writer, who is little esteemed, has yet preserved to us the true description of the mirror of Archimedes. From this instance, we may learn, that nothing is to be despised; and that often the most important informations may be derived from people who, at the first view, appear to deserve no notice.

‘ *Quid concupiscas, tu videris; quod concupiveris, certe habebis.* Such is the language held after the death of Julius Cæsar, by Mark Anthony, to a man of consequence whom he endeavoured to gain over to his party. Grand as the language appears, or actually is, it exceeds all the bounds of moderation, and by no means becomes man.

man. A moderate discourse, full of grandeur and gravity, and well becoming an assembly of great men, is that which Sallust ascribes to the Roman people, speaking to king Bocchus: *Regi Boccho, quoniam delicti poenitet sui, populus Romanus veniam dat; sedus & amicitia dabuntur cum meruerit.*

Anthony we apprehend spoke the language of the passions, of ambition, hope, and desire, inflamed by pursuit; and therefore naturally sanguine and hyperbolical: the Roman people, that of sense repelling from its pursuit, and therefore moderate and calm.

‘The empire of genius is, above all others, liable to seditions, factions, wars, and discord. There is no map on which we may find the metropolis of the commonwealth of letters.’

[To be continued.]

XVII. *Memoire pour moi, par moi, Louis de Brancas, Comte de Lauragais.* 8vo. Londres, 2s. Elmsey.

CURIOUS as this title is, we find it perfectly adequate to the performance to which it has been prefixed. By the affidavit of its spirited writer, we are informed, on his oath, that, in France, he had for some time kept company with a young woman, and, at his departure for England, left her on one of his estates in Normandy. Hither she followed him, however, and though threatened by her physician with a consumption, unless she returned to France, chose to run the risk, and stay with her sister and her noble companion, at Brompton.

Some time after, the count was pleased to take a Flemish adventurer from the streets into his service, who soon took it into his head to become an admirer, and even the husband of his master's mistress, *Hoc fonte derivata clades!* The match seems at first to have been concealed from the nobleman, and afterwards hinted and revealed to him, with a fruitless view of extorting money. But the honeymoon having passed on rapid wings, the young wife, by the count's pecuniary assistance, returned to France; upon which her husband threatened the count, and lodged a tragical indictment against him for having wickedly, maliciously, and illegally conspired, combined, &c. &c. &c. with others, to seduce, engage, send, transport, and take away his lawful wife, and consequently for having bereaved him of his conjugal blessings and comforts; an oppression so exceedingly cruel, as to make even his very lawyers weep*.

In order to dry up their tears, and make the public laugh, the count has replied, by publishing ten letters from the husband, illustrated with his observations, a long and memorable affidavit of his own, and two indictments, accompanied with notes, and inscribed the whole collection to his noble father, Louis de Brancas, duke and peer of France.

A few passages † will enable the reader to judge of the spirit of this singular performance. We will content ourselves with observ-

* ‘Drogard m'écrivit le 25 Juillet que la veille il avoit été prêt de noyer ses tristes jours; mais qu'heureusement un honnête homme le détourna de son dessein, en lui donnant l'assurance de posséder sa femme, et de punir ses ennemis; qu'il avoit consulté ce matin deux avocats, qui avoient pleuré de ce qu'il souffroit, &c.’—Il est si facile d'attendrir les gens de loi, que j'espérois aussi éprouver cette consolation. Mais j'en dois convenir; mon procureur n'avoit peut-être jamais ri: cependant mon affaire l'a fait rire.

† ‘Comme un mariage, et un procès criminel, sont deux événements dans une famille; vous faites part du mariage de ma fille; et

ing that it equally deserves the attention of the gay and the serious. It will render young bucks merry, and their fathers pensive.

FOREIGN LITERARY INTELLIGENCE.

18. *La Tâche, et autres Pièces fugitives.* Par M. de Voltaire. 8vo.
21. Elmley.

LA Tâche is uncommonly picturesque and sentimental, and one of Voltaire's liveliest effusions, in which he makes very free with war and physics, with Frederick, with himself, and his bookseller. Then follows a humorous epistle of thanks to the pope, for his having prohibited the abuse of castrating children in his dominions. The trifles subjoined are hardly worth any notice.

19. *Abrégé de l'Histoire de la Milice Française du P. Daniel.* On y a ajouté un précis de son Etat actuel; Ouvrage curieux et instructif pour les Militaires, avec Figures en Taille-douce. 2 vols. 12mo. Paris.

An abstract of father Daniel's two quarto volumes on the same subject, whose plan has been preserved, and continued to the present time.

20. *Christophe Colomb, ou l'Amerique decouverte.* Poème. 2 vols. Paris.

The author of this epic poem of twenty-four cantos, and about twelve thousand verses, tells us he has composed it in order to pass his time with some comfort under misfortunes; and we are apt to think him happy if he has so far succeeded as a philosopher; for, by its publication, he can hardly acquire any reputation as a poet.

et moi, je vous envoie mon billet patibulaire' Epître dedicatoire.

'Quand on craindra que tu deviennes célèbre dans les sciences; on se moquera de toi. Quand on craindra que tu puisses être utile, on se persécutera. Tu apprendras alors qu'il en est du mal moral comme du mal physique. Les coquins le font, les coquines en donnent; mais leurs venins sont des poisons pour les sots, et des sottises pour le sage: il les décompose.' Quelque-chose de son horoscope, in the same dedicatory epistle.

'Londres est un gouffre immense, creusé d'abord par les Danois, les Normands, et sans cesse par les François, dans lequel s'engloutissent perpétuellement l'or et les sottises de l'univers. Un Italien, un François ont ils mérité la corde dans leur pays? Ils accourent dans celui-ci. L'un ne manque pas de dire en débarquant, qu'il échape à l'inquisition; l'autre à la Bastille—Mes bons Anglois conviennent en riant, que ces chiens de François sont droles et bien mal gouvernés.'

'Enfin en me transmettant l'étincelle de la vie, tout mon être dut être sensible.—Qu'y faire? Je me soumetts aux foiblesses humaines. Et puisque l'apôtre dit qu'il n'est point d'élus que ne pèchent sept fois par jour; je prends patience, et me résigne à ce régime des bien-heureux. Puisse-il être encore long-tems et le vôtre et le mien.'

'Je suis avec le plus profond respect, &c.' Ibid. p. xxxix.

'Etabli à Brompton, j'y vécus avec Laurence, comme en Normandie—Elle faisoit ma soupe, et la mangeoit avec moi—elle faisoit mon lit et le defaisoit avec moi—ayant de la beauté, sans attraits; de la complaisance, sans douceur; de l'humeur sans caprice; et le charme à mes yeux d'être ridicule, sans être gauche; et bête sans être stupide: elle étoit un ferment beaucoup plus sain pour mon esprit, que celui du thé ne l'est pour mon estomac.' Portrait of the Helena in question, in the affidavit, p. 66.

21. *Dis-*

21. *Discours sur la Revelation. Par M. le Cousturier. Chanoine de S. Quentin, Predicateur du Roi.* 12mo. Paris.

Not a polemical, but a sentimental and eloquent recommendation of Christianity, and therefore the more valuable.

22. *Manuel des Marins, ou Explication des Termes de Marine. Par M. Bourdet, Officier des Vaisseaux de la Compagnie des Indes. A l'Orient.* 2 vols. 8vo.

Appears to be a complete and accurate French Marine Dictionary.

23. *Le Temple de Gnide. Poëme imité de Montefquieu. Par M. Leonard.* 8vo. with cuts. Paris.

24. *Le Temple de Gnide mis en vers. Par M. Colardeau.* 8vo. with plates. Paris.

These two poets have taken great pains, and succeeded only so far as to give us a higher relish for the elegant and spirited prose of Montefquieu.

25. *Dissertation sur la Religion de Montaigne. Par Dom de Vienne.* Bourdeaux et Paris. 8vo.

A vigorous defence of the Christianity of Michel de Montaigne, against infidels, who would fain have enlisted that celebrated essayist in their corps.

26. *Fables, Contes, et Epîtres. Par M. l'Abbé le Monnier.* 8vo. Paris.

27. *Fables nouvelles, dédiées à Mad. la Dauphine. Par M. Imbert.* 8vo. Paris.

28. *Fables. Par M. Boiffard, de l'Academie des Belles Lettres de Caen.* 8vo. Paris.

Three living witnesses to the merit of that inimitable fabulist La Fontaine.

MONTHLY CATALOGUE.

P O E T R Y.

29. *Saint Thomas's Mount. A Poem. Written by a Gentleman in India.* 4to. 2s. 6d. India.

THE mount here celebrated, and of which an elegant engraving is prefixed to the poem, is situated nine miles to the south-west of Fort St. George, on the coast of Coromandel. The novelty of the prospect which it exhibits to a native of Europe, renders it a subject extremely well adapted for poetical description; and justice obliges us to acknowledge, that this author has delineated the scene in lively and harmonious numbers.

To give our readers a specimen of the poem, we shall select the conclusion, which, though not descriptive of the mount or its environs, is more easily detached than any other passage.

Let England then the court of beauty boast;
Her rays extend, and dignify this coast.
Let Waldgrave there each feeling bosom fire,
Let Stanhope's name the tuneful train inspire;
The Graces breathe! the Muses touch the strings!
When to her lute our Brooke melodious sings.

In

In softest numbers Clifton's charms rehearse ;
 Her name, my muse, will raise thy glowing verse,
 The highest polish art's last hand can throw
 On nature's works, her mind and person show.
 In her each bright accomplishment is found ;
 The taste of courts, with rural manners crown'd !
 Oh ! had sad chance to thy esteem denied
 Her sex's envy, ornament, and pride ;
 Had'st thou, neglectful of her matchless worth,
 In silence pass'd the fairest theme on earth ;
 Nor angry Phoebus had inspir'd again,
 Nor thou successful fought the golden fane.

And, Taswell, thou, distinguish'd from the throng !
 (Thyself a songstress) smile upon her song.

Ah ! let not modesty in vain implore,
 But stamp a value on th' unpolish'd ore ;
 Nor blushes she in Taswell to submit
 To Dacier's judgment, and to Sappho's wit !
 Thy form, sweet Powney ! rises on the sight,
 Like the mild dawning of Aurora's light :
 In native grace array'd, and native ease,
 Like thee, oh ! teach th' admiring muse to please !
 So shall the world a kind reception give
 To this attempt, and bid her numbers live :
 For, as thy voice enchants the list'ning swains,
 Her song first woke sweet echo on these plains.
 But should that world condemn his bold desire,
 Whose hand unskilful struck the living lyre ;
 Who rashly daring fortune's field to try,
 Obtrudes his labors on the public eye ;
 Still be't indulgent to his fond mistake,
 And spare the author for Saint Thomas' sake.'

The production clearly evinces that the Muses can inspire
 their votaries even in the sultry plains of India.

30. *Faith. A Poem.* 4to. 2s. Becket.

This publication, as the author informs us, originally consisted of a few lines, and was only part of a larger work, in which verses of seven syllables were chosen, as best adapted to its general subject. But as it has been gradually extended, and rendered a disproportionate part of the first design, it is now detached, and published as a separate poem. The metre, tho' it may be thought inconsistent with that solemnity which the subject demands, remains unaltered, merely from the difficulty of improving the whole by adding more words to each line. The verses, however, are in general far from being deficient either in force or harmony. The poem opens with this address to the Deity.

! Ruling pow'r ! eternal mind !
 Uncreated, unconfin'd,
 Who, from nature's simple law,
 Dost her various myriads draw ;
 Thou ! omnipotent in all,
 Equal in the great and small,

Where

Where thy rising works extend,
 Wide as space which knows no end,
 From the mote which unseen plays,
 To where suns unnumber'd blaze;
 While the all-pervading soul
 Poises, moves, connects the whole;
 In the chain one link derang'd,
 In the work one movement chang'd,
 In the scale one atom lost,
 Worlds would sink in chaos tost.
 But secure thy potent hand
 Executes what prescience plan'd,
 What was, is, or e'er shall be
 Viewing thro' eternity.'

From this address, the author proceeds to treat of the Divine Prescience, the Oeconomy of the Universe, Natural and Moral Evil, The Happiness of Virtue, The Free Agency of Man, The Absurdities of Materialism, The Doctrine of the Trinity, Mahometanism, Christianity, Natural Religion, The Insufficiency of Reason without Faith, &c.

In the arrangement of these topics there seems to be a want of that 'lucid order,' which is the most essential charm in literary compositions.

31. *Otaheite: a Poem.* 4to. 1s. Bathurst.

After expatiating on the motives and effects of voyages to distant regions, many of which the author of this Poem describes in animated strains, he gives us a representation of the inhabitants of Otaheite, whose life and manners are delineated with great warmth and force of imagination. The whole discovers a considerable degree of poetical genius.

32. *Richard Plantagenet; a Legendary Tale.* Now first published. by Mr. Hull. 4to. 2s. Bell.

Richard Plantagenet, whose story is here recited, is said to have been the son of king Richard III. We are told, that for many years he had been bricklayer to sir Thomas Moyle, of Eastwell-Place, in the county of Kent, who, in the year 1546, gave him a piece of ground, with permission to build a house upon it. This retreat, however, he enjoyed only four years, dying in December 1550, at the age of eighty-one. The poem is written in a descriptive strain of elegiac verse, and exhibits a venerable example of passive fortitude and resignation to the will of heaven. A beautiful engraving is prefixed, representing Richard III. communicating to young Plantagenet the secret of his birth.

33. *Ode, inscribed to the right hon. Spencer Earl of Northampton.* 4to. 1s. Robinson.

The Ode before us is greatly superior in poetical merit to the common strain of complimentary verses; nor is it less remarkable for the excellence of the precepts addressed to the children of the noble lord. Beautiful description, just panegyric, and dignity of sentiment, are here united in elegant stanzas, and conspire to bestow

flow on the groves of Ashby a distinguished degree of lustre and veneration.

34. *An Elegiac Epistle from Lucy Cooper in the Shades, to the ravished Pomona*, Sally Harris. 4to. 1s. Williams.

The author affects to dissuade from licentiousness of manners; but the arguments urged for that purpose are blended with too much pruriency of sentiment, and the satire is too indelicate, either to afford pleasure to any reader of good taste, or to serve the cause of virtue.

P O L I T I C A L.

35. *The Polish Partition, illustrated; in Seven Dramatick Dialogues*. 8vo. 1s. 6d. Elmsley.

These Dialogues contain a humorous and satirical representation of the conduct of the three great powers in the violent partition of Poland. The other interlocutors besides those illustrious personages and the king of Poland are, Ephraim, baron of Joppa, serjeant Whiskerfeldt, a philosopher, and a geographer.

36. *Colonising, or a plain Investigation of that Subject; with a Legislative, Political and Commercial View of our Colonies*. 4to. 1s. Payne.

This writer is an advocate for the power of the British government over all our colonies. Though he enters not deeply into the subject, his arguments are rational, but their force is frequently diminished by an uncouthness of style.

37. *The Petition of Mr. Bollan, Agent for the Council of the Province of Massachusetts-Bay, to the King in Council, dated Jan. 26, 1774. Published with Illustrations*. 4to. 6d. Almon.

The allegations in this petition being of a contestible nature, nothing can be determined with certainty concerning its merits, without an accurate knowledge of all the papers now under the consideration of the house of commons. The resolution of the British parliament respecting the province of Massachusetts-Bay, will be the best comment on the validity of the arguments mentioned in this petition.

38. *Literary Liberty considered; in a Letter to Henry Sampson Woodfall*. 8vo. 1s. Johnson.

The author judiciously distinguishes the salutary liberty from the pernicious licentiousness of the press, the latter of which he imputes chiefly to the printers of the Newspapers. As every member of the community is concerned in the discouragement of public detraction, it is to be hoped that the penalty lately incurred in some instances of this nature, will tend to abolish a practice so inconsistent with decency and civilization.

39. *An Essay concerning the Establishment of a National Bank in Ireland*. 8vo. 1s. Robinson.

This sensible essayist points out, in a manner that to us appears satisfactory, the advantages which would accrue to Britain and Ireland from the establishment of a national bank in the latter

latter kingdom. To mention in his own words the objects of such an establishment, they are the three following, viz. 'The furnishing money to borrowers upon more reasonable terms; the raising the grand pledge of land in Ireland one fourth, or one third more; and the assuring to the whole community the never failing value of the small diminutive pledges that are daily passing from hand to hand.' These are objects of high importance, and merit the attention of the legislature.

M E D I C A L.

40. *Animadversions on a late Treatise on the Kink-Cough. To which is annexed, An Essay on that Disorder.* 8vo. 1s. 6d. Baldwin.

When principles of theory are disputed by ingenious antagonists, the controversy may be maintained on each side by plausible arguments, but will seldom be productive of any real utility to science. Those speculative enquiries, like the metaphysical contests of the schools, instead of ascertaining the truth, serve for the most part only to fill the mind with doubt and perplexity. We mean not, however, to throw any reflexion on the *Animadversions* before us, as if they were not founded upon principles which deserve to be investigated, or as if they did not lead to the improvement of practice. The author combats in a rational manner the pathological opinions of the writer whose treatise is the subject of his remarks. In our review of that performance we gave reasons for questioning the force of the arguments advanced by the author, though we admitted that his doctrine was not destitute of some probability. The remarks made by the writer of these *Animadversions*, on the practical part of Dr. Butler's Treatise, are likewise worthy of attention, and coincide with the opinion which we delivered also in our Review, that several of the cases related by Dr. Butler, were not decisive with respect to the salutary effects of hemlock. We should be glad that the author of the *Animadversions* would endeavour to ascertain by experiment, as well as by reasoning, the real effects of hemlock in the kink-cough. To determine positively of the inaptitude of a medicine in any particular disease, from its failure in another, is judging too precipitately; and when a person of credit affirms the success of a remedy, we ought in candour to admit his testimony, till it be disproved by further trials. The short Essay on the Hooping-Cough annexed to these *Animadversions*, has some tendency to determine this point; but it is by the trial of hemlock only that the matter can be fully decided.

D I V I N I T Y.

41. *A Sermon preached before the House of Lords, in the Abbey Church of St. Peter, Westminster, on Monday, January 3^d, 1774. By the right rev. Father in God William Lord Bishop of Chester.* 4to. 1s. Payne.

His lordship takes his text from Isa. iii. 3. *The people shall be oppressed, every one by another, &c.* His discourse is written

in a strain of manly sense and classical elegance. He very properly avoids all encomiums and invectives, and impartially points out the pernicious consequences, which attended the proceedings of both parties in the civil wars.

It is, says he, curious to observe, that among all the bodies of men, who, upon different grounds, took a part in these unnatural divisions, there was not one which succeeded in its object.

The king had, very early, sufficient cause to repent of his rash experiment; and those counsellors, to whose interested advices the illegal exertions of power were chiefly to be attributed were the first sufferers.

The parliament, after an uncommon flow of prosperity, was very soon disgraced and annihilated.

Scotland, which, from mercenary views, had begun the war, became a conquered nation; and Ireland was overwhelmed with a ruin that is scarcely to be paralleled in history.

Our sectaries, too, had a short-lived triumph, which gave them indeed an opportunity of shewing how wild they were in their conceits, and how intolerant in their principles; but by no means left them in a better condition. In this manner it was that the most plausible schemes of worldly wisdom were ended in grief and disappointment. But their aims were too selfish and too various to have been united in any plan of common safety; they had joined in destroying the constitution, and were than at sea without any thing to steer by. I must here desire you to observe how different a temper prevailed, in that memorable effort of national wisdom and fortitude, which we call the Revolution; which is therefore to be admired, that it provided a remedy for the exigencies of our situation, and, at the same time, did not lose sight of the constitution. From necessity indeed it altered the succession, but preserved the entire frame of our laws and polity.

His lordship justly observes, that the history of the grand rebellion gives many important admonitions both to sovereigns and subjects. His inferences are judicious and instructive.

CONTROVERSIAL.

42. *A Letter to the right rev. Father in God, Shute, Lord Bishop of Landaff, from a Petitioner.* 8vo. 1s. Johnson.

This letter is written by a Dissenter, who was one of the petitioners to parliament for the abolition of subscription. He addresses himself to the bishop of Landaff, perhaps for several reasons, but particularly on account of his lordship's having opposed the petition in the house of peers. The strain of this letter is rather satirical than argumentative; but the satire is applied with some degree of pleasantry and good humour: whether with justice or not is a different question.

The following short extract will give the reader an idea of the author's manner:

' A downright honest man, whose mind lies uncultivated by science, and who can't, *for the life and soul* of him, persuade himself, that this globe of earth is formed either like an *egg* or a *turnip*; but believes, as his father did before him, that it is no other than a large, mishapen trencher, is surely not deserving of the gallows: you would not hang the poor fellow, my lord? I have a better opinion of you. You would laugh at his simplicity; and conclude, as every good-natured, sensible man would conclude, in such a case, that neither the philosophy of Newton, the system of the universe, nor the morals and happiness of mankind were in any danger from his absurdity.

' I must exhibit my countryman in another point of view; and will suppose him your tenant, and your lordship as violent in your philosophy as in your religion ('tis only a supposition, and there can be no great harm). Suppose the man a good husband of his land; forms every scheme to better the soil; carries thither the produce of his stable and his stall; and is even at the expence of the Baron Van Haake's manure: and, to complete the whole, secures to your lordship the *game*! He has never measured an angle at the æquator, nor made a voyage to the pole; knows nothing of the theory of tides; nor of the influence of the moon, any further than what concerns the *cutting of lambs*, and in that affair he depends upon the last edition of *Moore's Almanack*. Suppose your lordship required such a man to subscribe the Newtonian system; and that he had honestly enough to acknowledge, he neither understood nor believed it, and therefore he would not *subscribe*.—Would you order him to *quit*? would you prejudice him in the neighbourhood, and permit an indolent and ignorant, but complying rascal, to enter upon his labour?

The author's attack upon the bishop of Carlisle is ungenerous. The allegation against his lordship is no more than this: ' One might naturally have expected, that he, who has been intimate with Dissenters—would have stood up and spoken one word in behalf of his old friends! But no such favors, it seems, must be expected from bishops.'

The bishop had a respect for Dr. Taylor, and other eminent men among the Dissenters.—But this is not the first time a man has been ill treated for his extensive benevolence.—We do not pretend to know his lordship's reasons for his silence on the occasion; but we very well know, that a wise man, if he wishes to succeed in his application, will always observe *proper times and seasons*, the *mollia tempora fandi*.

43. *A Letter to a Layman, on the Subject of the rev. Mr. Lindsey's Proposal for a Reformed English Church, upon the Plan of the late Dr. Samuel Clarke.* 8vo. 6d. Wilkie.

Many persons, as this writer assures us, are extremely dissatisfied with the church of England in its present form; yet cannot

not reconcile themselves to the method of conducting public worship among the Dissenters. Here now, says he, is the very thing they have pretended to want, a reformed church of England, a Liturgy, but without any thing shocking to their understandings. 'Great and honourable, continues he, in the sight of God, and of wise and good men, will be those who shall boldly stand forth on this occasion, take this modest apologist by the hand; encourage and support him in his difficulties, and at the same time form themselves under a Christian ministry, which they can entirely approve, for a state of more distinguished honour and happiness hereafter.'

This is the scheme, which the author endeavours to recommend. Dr. Clarke's plan is supposed to be known, and is therefore not expressly set forth in this letter.

MISCELLANEOUS.

44. *The Key to the Tutor's Guide: or the Arithmetician's Repository. Containing the Solutions of the Questions, &c. that are in the Guide; With the References as they stand in the Second Edition. To which is added (where necessary) some useful Rules, &c. as those for the attaining a thorough Knowledge of Circulating Numbers. Likewise an Appendix, shewing the Combination of Quantities; the different Ways they may be varied; with the Method of filling the Magic Squares, &c. By Charles Vyse. 12mo. 3s. 6d. Robinson.*

Mr. Charles Vyse, author of the treatise now before us, in the year 1771 published a very ingenious system of arithmetic, under the title of the Tutor's Guide, which was soon followed by a second edition of that valuable performance, wherein he mentions a future design of giving a complete key to the whole work, and being much solicited to fulfil that promise, he has at length complied with the general request, and presented to the public a curious, useful, and entertaining collection of solutions to all the questions proposed therein.

This treatise, Mr. Vyse informs us, owes its rise to his having received letters from several eminent mathematicians and school-masters, expressing great desire for such performance, and mentioning the utility such a work would be to school-masters in general; as the Tutor's Guide contained such a variety of questions, suited to all capacities, and adapted for the use of the gentleman and scholar, as well as for the man of business. 'Thus encouraged to the undertaking of the work, and, at the same time, being sensible of the very favourable reception the Guide has met with, I have great hopes (continues Mr. Vyse) that the following pages will meet with that encouragement due to so useful and laborious a work.'

We sincerely wish Mr. Vyse all the success due to the merit of this performance, which, in our opinion, is the most elegant and useful of the kind we remember to have yet seen.

ERRATUM. Vol. xxxvi. p. 164. l. 37. for physician, read clergyman.



T H E

CRITICAL REVIEW.

For the Month of *April*, 1774.

ARTICLE I.

The History of Great Britain, from the first Invasion of it by the Romans under Julius Cæsar. Written on a new Plan. By Robert Henry, D.D. Vol. II. 4to. 11. 1s. boards. Concluded. Cadel.

HAVING in our last Review accompanied the author through the first three chapters of this volume, we now proceed to that which treats of the learning in Great Britain, from the arrival of the Saxons to the Norman conquest. In delineating this subject, Dr. Henry has very properly steered the middle course between the brevity of general remarks and the prolixity of minute investigation.

The historian divides this dark and dismal period into the several centuries which composed it; giving an account of the state of learning, of the most learned men, and of the chief seminaries of learning in each of the divisions.

The Romans no sooner abandoned provincial Britain, than learning, which had been introduced by them in the end of the first century, began to decline. The peaceful sciences could not be cultivated amidst the hostile incursions of the northern inhabitants of the island; and the arrival of the Saxons, who were trained up in barbarism, tended yet farther to diminish the lights of knowledge, which had not been totally extinguished by the domestic Goths and Vandals of the country. The conversion of the Anglo-Saxons to Christianity, however, in the seventh century, was an event which

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promised an auspicious influence on learning, and accordingly some glimmerings of science, though faint and of short duration, appeared after this epoch. Our author justly assigns the scarcity of books as the cause of the slow progress of learning after this period.

‘One thing, says he, that greatly retarded the progress of learning among the English, and made the acquisition of literary knowledge extremely difficult in this century, was the prodigious scarcity of books, which had been either carried away by the Romans, or so entirely destroyed by the Scots, Picts, and Saxons, that it is a little uncertain whether there was so much as one book left in England before the arrival of Augustin. Nor was this deficiency easily supplied, as there was a necessity of bringing them all from foreign countries, and chiefly Rome, where they could not be procured without great difficulty, and a most incredible expence. One example will be sufficient to give the reader some idea of the price of books in England in this century. Benedict Biscop, founder of the monastery of Weremouth in Northumberland, made no fewer than five journeys to Rome to purchase books, vessels, vestments, and other ornaments, for his monastery; by which he collected a very valuable library; for one book out of which, (a volume on cosmography), king Aldfred gave him an estate of eight hides, or as much land as eight ploughs could labour. This bargain was concluded by Benedict with the king a little before his death, A. D. 690; and the book was delivered, and the estate received by his successor Abbot Ceolfred. At this rate, none but kings, bishops, and abbots, could be possessed of any books; which is the reason that there were then no schools but in kings palaces, bishops seats, or monasteries. This was also one reason why learning was then wholly confined to princes, priests, and a very few of the chief nobility.’

In the eighth century, the two persons most distinguished for learning were Tobias, bishop of Rochester, and the venerable Bede; after the death of whom, the love of science universally declined in the island, occasioned by the frequent civil wars, and the depredations of the Danes. Towards the end of the same century, flourished also the famous Alcuin, a native of England, who being sent on an embassy by Offa, king of Mercia, to the emperor Charlemagne, this prince contracted so great an esteem for him, that he solicited him to settle in his court, where he became his preceptor in the sciences, and was honoured with many signal marks of the royal friendship.

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In this period, as our author observes, the division of the seven liberal arts and sciences into the *trivium* and *quadrivium* took place. The former comprehended grammar, rhetoric, and logic; and the latter music, arithmetic, geometry, and astronomy, according to the barbarous distich,

Gramm. loquitur, Dia. vera docet, Rhet. verba colorat,
Mus. canit, Ar. numerat, Geo. ponderat, Astr. colit astra.

In the ninth century, a night of yet more profound darkness almost totally extinguished learning, when a noble effort was made to revive it by the illustrious Alfred. We shall present our readers with the author's account of this event.

Alfred the Great appeared at a time, and in circumstances, the most unfavourable that can be conceived for the acquisition of knowledge, being born when his country was involved in the most profound darkness, and deplorable confusion, when the small remains of science that were left were wholly confined to cloisters, and learning was considered rather as a reproach than an honour to a prince. Accordingly we find that his education was totally neglected in this respect: and though he was carefully instructed in the art of hunting, in which he attained to great dexterity, he was not taught to know one letter from another till he was above twelve years of age; when a book was put into his hand by a kind of accident, rather than any formed design. The queen, his mother, one day being in company with her four sons, of which Alfred was the youngest, and having a book of Saxon poems in her hand, beautifully written and illuminated, observed, that the royal youths were charmed with the beauty of the book; upon which she said,—“I will make a present of this book to him who shall learn to read it soonest.” Alfred immediately took fire, and applied to learn to read with such ardour, that in a very little time he both read and repeated the poem to the queen, and received it for his reward. From that moment he was seized with an insatiable thirst for knowledge, and reading and study became his chief delight. But still he met with great difficulties in the prosecution of his studies for want of proper helps. “I have heard him (says Asserius) lament it with many sighs, as the greatest misfortune of his life, that when he was young, and had leisure for study, he could not find masters to instruct him; because at that time there were few or none among the West-Saxons who had any learning, or could so much as read with propriety and ease.” For some years before, and several years after his accession to the throne, he was so incessantly engaged in wars against the Danes, and in other affairs of state, that he had but little time for study;

but of that little he did not lose a moment, carrying a book continually in his bosom, to which he applied whenever he had an opportunity. When he was advanced in life, and had restored the tranquillity of his country by the submission of the Danes, he was so far from relaxing, that he redoubled his efforts to improve his mind in knowledge, devoting a considerable portion of his time to study, and employing all his leisure-hours in reading, or hearing others read. By this incessant application to study, this excellent prince became one of the greatest scholars of the age in which he flourished. He is said to have spoken the Latin language with as much ease and fluency as his native tongue, and understood, but did not speak Greek. He was an eloquent orator, an acute philosopher, an excellent historian, mathematician, musician, and architect, and the prince of the Saxon poets.

Alfred did not prosecute his studies with all this ardour merely as a private man, and for his own improvement only, but as a great prince, and for the improvement of his subjects, whose ignorance he viewed with much compassion. Conscious that the revival of learning in a country where it was quite extinct, was too arduous a task even for the greatest monarch, without assistance, he was at great pains to find out learned men in other countries, whom he invited to settle in his court and kingdom. Those who accepted his invitations, he received in the kindest manner, treated with the most engaging familiarity, and loaded with the greatest favours. Some of these learned men he kept about his own person, as the companions of his studies, and to assist him in the instruction of his own sons, and of the sons of his nobility, who were educated with them in his palace; while he stationed others of them in those places where they might be most useful.

That seminaries might be provided for the education of youth, this renowned monarch not only rebuilt the old monasteries which had been destroyed by the Danes, but also erected new ones, and in each of them instituted a school. These schools, however, being confined for the most part to the use of the clergy, had very little effect either in improving the sciences, or diffusing the knowledge of them over the nation. For which reason, this great prince formed the plan of a more extensive and useful seminary, in which all the sciences then known should be publicly taught; and for this purpose he fixed upon the spot where the university of Oxford now stands; a place which is related to have been the seat of learning, even before this period. Hither Alfred invited the most learned men of the age to officiate in the capacity of teachers; for the support of whom, and of the scholars, with that

that of the masters and students in the other schools, he munificently allotted one eighth part of his whole revenue,

The noble ardour with which this liberal prince espoused the cause of learning, brought it again into reputation throughout his dominions; but this auspicious period proved of short continuance: at the death of their royal patron the sciences once more languished, and in a few years became totally extinct. In this respect, however, the situation of England was not singular: all Europe lay now involved in the profoundest ignorance, and this dismal night of intellectual darkness continued to the end of the tenth century; a period which has been emphatically denominated *the age of lead*.

We shall here extract Dr. Henry's judicious observations on the difficulties of acquiring learning in those times.

‘ That we may not entertain too contemptible an opinion of our forefathers, who flourished in the benighted ages which we are now examining, it is necessary to pay due attention to their unhappy circumstances. To say nothing of that contempt for letters which they derived from their ancestors, and of the almost incessant wars in which they were engaged, it was difficult, or rather impossible, for any but the clergy, and a very few of the most wealthy among the laity, to obtain the least smattering of learning; because all the means of acquiring it were far beyond their reach. It is impossible to learn to read and write even our own native tongue, which is now hardly esteemed a part of learning, without books, masters, and materials for writing; but in those ages all these were so extremely scarce and dear, that none but great princes and wealthy prelates could procure them. We have already heard of a large estate given by a king of Northumberland for a single volume; and the history of the middle ages abounds with examples of that kind. How then was it possible for persons of a moderate fortune to procure so much as one book, much less such a number of books as to make their learning to read an accomplishment that would reward their trouble? It was then as difficult to borrow books as to buy them. It is a sufficient proof of this, that a king of France was obliged to deposit a considerable quantity of plate, and to get one of his nobility to join with him in a bond, under a high penalty, to return it, before he could procure the loan of one volume, which may now be purchased for a few shillings. Materials for writing were also very scarce and dear, which made few persons think of learning that art. This was one reason of the scarcity of books; and that great estates were often transferred from one owner to another by a mere verbal agreement, and the delivery of earth and stone, before witnesses,

nesses, without any written deed. Parchment, in particular, out of which all their books were written, was so difficult to be procured, that many of the MSS of the middle ages which are still preserved, appear to have been written on parchment from which some former writing had been erased. But if books and materials for writing were in those ages so scarce, good masters, who were capable of teaching the sciences to any purpose, were still scarcer, and more difficult to be procured. When there was not one man in England to the south of the Thames who understood Latin, it was not possible to learn that language, without sending for a teacher from some foreign country. In these circumstances, can we be surprised, that learning was so imperfect, and in so few hands? The temple of science was then but a homely fabric, with few charms to allure worshippers, and at the same time surrounded with steep and rugged precipices, which discouraged their approach. When Alfred the Great formed the design of rendering learning more general than it had formerly been, he never dreamed of extending it to the common people, which he knew was quite impracticable, but only obliged persons of rank and fortune, by a law, to send their sons to school; and we have good reason to believe, that this was esteemed a very hard law, and that it was not long obeyed.

• Besides the great difficulty of procuring masters who were capable of teaching the sciences, in the times we are now considering, the perplexing incommodious methods in which they were taught, rendered the acquisition of a moderate degree of knowledge a very tedious and laborious work. How difficult, for example, was the acquisition of arithmetic in this period, before the introduction of the Arabian figures, when the teachers of this science had no other marks for numbers but the following seven letters of the Roman alphabet, MDCLXVI, or the twenty-seven letters of the Greek alphabet? We are apt to be surprised to hear Aldhelm, the most learned and ingenious man of the age in which he lived, speaking of arithmetic as a science almost exceeding the utmost powers of the human mind, when we know that it is now acquired by every boy of a common capacity, with great ease, and in a little time. But our surprise will cease, when we reflect on the great facility of expressing and managing numbers by the help of the Arabian figures, which were then unknown, but are now in common use.

In the fifth chapter of the work, the author treats of the arts in Great Britain, under the two divisions of the necessary and ornamental classes; the former of which comprehends hunting, pasturage, fishing, and agriculture. The ornamental

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or fine arts, it may well be supposed, were cultivated with but little success in England during the period which is the subject of this volume: that of poetry, however, was much honoured. It appears, that the art of making glass was introduced so early as before the end of the seventh century, as was also that of embroidery.

The sixth chapter contains the History of Commerce, Coin, and Shipping. The commerce of Britain, which had been very flourishing during the provincial state of the country, declined at the departure of the Romans, and it was not till almost two centuries after the arrival of the Saxons that it began to revive. Its progress, however, was extremely interrupted till the establishment of the English monarchy, when the communication between the several parts of South Britain was rendered more free and secure. The period when commerce was first restored in any considerable degree, was the reign of Alfred the Great, which, for its extraordinary influence on the aggrandizement of the nation, is so glorious in the annals of England. To the end of the Saxon monarchy, slaves continued to form a valuable article of exportation.

Dr. Henry delivers a particular account of the Anglo-Saxon money, which was distinguished into two kinds, viz. money, properly so called, and *living money*; the latter of which consisted of slaves and cattle, whereon a certain value was fixed by law. It is not absolutely certain at what time money began to be coined in the several kingdoms of the heptarchy, though it probably was soon after their establishment.

The following is a table of the Anglo-Saxon coins, with their weight in Troy grains, and value in the present money of Great Britain.

Names.		Troy Grains.	Present Value.		
			l.	s.	d. q.
The Pound,	—	5400	2	16	3
The Mark,	—	3600	1	17	9
The Mancus of gold,	—	56	7	0	1
The Mancus of silver,	—	675	7	0	1
The Ora,	—	450	4	8	1
The Greater Shilling,	—	112½	1	2	
The Smaller Shilling,	—	90		11	1
The Thrimfa,	—	67½		8	2
The Penny and Sceata,	—	22½		2	3
The Halfling,	—	11		1	1½
The Feorthling,	—	5½			3
The Styca, a brass coin,	—				1½

The seventh, or last chapter in the volume contains an account of the Manners, Virtues, Vices, Remarkable Customs, Language, Dress, Diet, and Diversions, of the People of Great Britain, during the Period which is the Subject of the History.

The curious reader will meet with much entertaining information in this miscellaneous part of the work, which clearly evinces the great extent of the author's researches. Dr. Henry first presents us with a view of the Anglo-Saxons, whom he delineates chiefly under the following articles, namely, their persons, longevity, genius, piety, superstition, fondness for psalmody, their love of liberty, and valour. The Danes then pass in review before him: of these he describes the martial spirit, with its causes and properties, the fondness of the Danes for a violent death, and for piratical expeditions, with their cruelty. He afterwards gives an account of the social dispositions of the Anglo-Saxons and Danes, and of their credulity and curiosity. The subjects of which he next treats are, the hospitality of the Anglo-Saxons, their chastity and conjugal fidelity, their fondness for their families and relations, their vices, particularly murders, theft, perjury, bribery, tyranny, and oppression, with intemperance in eating and drinking, the modes of address among the Anglo-Saxons and Danes, their respectful behaviour to the fair sex, their ceremonies of marriage, methods of education, rites of sepulture, customs in peace and war, the retinues and equipages of the great, &c.

It will not, we presume, be unacceptable to our readers, that we lay before them the author's account of the martial spirit of the Danes, as it unfolds the springs of that ferocity, and ardour for devastation, which once rendered this people so formidable to maritime countries.

The Danes, who constituted so great a proportion of the inhabitants, and were for some time the predominant people of England in this period, were of as bold, fearless, and intrepid a spirit, as the Saxons had ever been, and rather more fierce and warlike. The histories of almost all the other nations of Europe, as well as of the English, in the eighth, ninth, tenth, and eleventh centuries, contain the most ample evidences of this fact. In that period the people of Scandinavia, comprehending the kingdoms of Denmark, Norway, and Sweden, breathed nothing but war, and were animated with a most astonishing spirit of enterprise and adventure. By their numerous fleets, they rode triumphant in all the European seas, and carried terror and desolation to the coasts of Germany, France, Spain, Italy, England, Scotland, and Ireland, to say nothing of the East, into which they also penetrated. The inhabitants of all these countries, especially of the sea-coasts, lived

lived in continual apprehensions of those dreadful enemies; and it made a part of their daily prayers to be preserved by Providence from their destructive visits*.

* Many things contributed to kindle this love, or rather rage, for war and martial achievements, in the bosoms of the Scandinavians, in this period. They were Pagans; and those who were the objects of their worship had been famous warriors, whose favour, they imagined, could only be obtained by brave exploits in war. Their admission into the hall of Odin, (the father of slaughter, the god of fire and desolation), and all their future happiness, they were taught to believe depended on the violence of their own death, and on the number of their enemies which they had slain in battle. This belief inspired them with a contempt of life, a fondness for a violent death, and a thirst for blood, which are happily unknown, and appear incredible in the present times†. Their education was no less martial in its spirit and tendency than their religion. Many of them were born in fleets or camps; and the first objects on which they fixed their eyes were arms, storms, battles, blood, and slaughter. Nursed and brought up in the midst of these terrible objects, they by degrees became familiar, and at length delightful. Their childhood and their dawn of youth were wholly spent in running, leaping, climbing, swimming, wrestling, boxing, fighting, and such exercises as hardened both their souls and bodies, and disposed and fitted them for the toils of war. As soon as they began to lisp, they were taught to sing the exploits and victories of their ancestors; their memories were stored with nothing but tales of warlike and piratical expeditions, of defeating their enemies, burning cities, plundering provinces, and of the wealth and glory acquired by brave exploits. With such an education, it was no wonder that their youthful hearts soon began to beat high with martial ardour; and that they early became impatient to grasp the sword and spear, and to mingle with their fathers, brothers, and companions, in the bloody conflict. This they also knew was the only road to riches, honours, the smiles of the fair, and every thing that was desirable. To all these motives to martial and piratical expeditions, arising from religion and education, another, still

* It was a petition in the litany of those times,—“ A furore Normannorum libera nos, Domine.”

† — Certe populi, quos despicit Arctos,
 Felices errore suo! quos ille, timorum
 Maximus, haud urget lethi metus: inde ruendi
 In ferrum mens prona viris, animæque capaces
 Mortis, et ignavum reditura parcere vitæ.

Lucan. l. i.

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more powerful, if possible, was added. This was necessity, occasioned by the barren uncultivated state of their country; which obliged them to seek for those provisions by piracy and plunder abroad, which they could not find at home. The situation of their country also, consisting of islands, and of a great extent of sea coast on the continent, naturally led them to the study of maritime affairs, which have a direct tendency to make men hardy and courageous, familiar with toils and dangers. All these motives co-operating, (which perhaps may never be again united), rendered the Danes of the middle ages a most fearless, undaunted, and warlike people.'

To this volume is subjoined a map of England according to the Saxon Chronicle; which is followed by the Saxon names of the places delineated, in alphabetical order, with an explanation of their meaning, and their present English names. The Appendix likewise contains a specimen of the most ancient Anglo-Saxon laws, translated into English; a catalogue, Latin and English, of the works of venerable Bede; with the Lord's Prayer in the Anglo Saxon and other kindred languages, derived from the ancient Gothic or Teutonic.

We observed of the first volume of this work, that it was conducted upon a plan calculated to convey the fullest information relating to the state and transactions of the inhabitants of Britain in every period, that is possible to be obtained from history. The same remark is equally applicable to the volume now before us, in which Dr. Henry continues to discover such elaborate industry in his researches, as must render this work a valuable repository of the fruits of historical investigation. With respect to composition, this volume is written in an easy and unaffected style; what blemishes it contains are so few, and of so trivial a nature; that to mention them would betray rather a disposition to cavil, than to promote refinement in literature. We shall therefore conclude with expressing a wish, that Dr. Henry may persevere in accomplishing this undertaking, with the same indefatigable spirit of enquiry which he has hitherto manifested.

II. *Four Introductory Lectures in Natural Philosophy.* 12mo. 2s. sewed. Nourse.

IF we are not mistaken, we are to ascribe this neat, little treatise on the first and general principles of natural philosophy, to doctor Hugh Hamilton, F. R. S. Professor of Philosophy in the University of Dublin, whose excellent book on Conic Sections was reviewed in our last Number.

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The little book before us seems to be intended but as an introduction or beginning to a regular and complete course of natural philosophy, illustrated with experiments to be read by this gentleman in his official capacity in the university of Dublin, and probably to be printed and published. And indeed the author has, in his former works, manifested so much judgment in mathematical and philosophical learning, that it is probable whatever he writes on these subjects will be well received by the public.

The contents of the four Lectures, of which the work now before us consists, are, I. 'Of the Rules of philosophising, the essential Properties of Matter, and Laws of Motion. II. Of the several Kinds of Attraction, and particularly of Cohesion. III. Of Gravity, or the Attraction of Gravitation. IV. The Laws of Motion explained, and confirmed by Experiments.'

In the first lecture, treating of the Rules of Philosophising, &c. the author points out the excellence of the method first proposed by sir Francis Bacon over the former methods, viz. the reasoning by analysis, or from effects and experience to the natural causes, and which was afterwards so successfully used by sir Isaac Newton in his numerous detections of the principles and laws of nature.

In speaking of this the doctor says, 'As a knowledge of the operations of nature, and their causes, is not only entertaining to the mind, but capable of being usefully applied to practice, in providing for the ease and convenience of life; it must seem surprising that natural philosophy should have made so very inconsiderable a progress in the world, as we find it had done about a century ago. This must have been owing chiefly to the wrong methods by which it had been cultivated before that time. For, till then, philosophers did not pay a proper attention to experiments, but employed their sagacity in inventing systems and contriving hypotheses, by which they might explain the operations of nature. They of latter times have more wisely chosen to build their philosophy on the solid foundation of facts and experience. The method which they happily pursued, consists in making a number of accurate experiments and observations, and from thence collecting what those powers and principles of motion are, which really obtain in nature; and in explaining the phænomena, or natural appearances, from those manifest principles assumed as causes; and in proving their explanations to be true by shewing, from mathematical reasoning, that the causes assigned are adequate to the effects ascribed to them. These different methods of philosophising, as one might reasonably expect, were attended with very different success. The former only amused

amused the world with conjectures and philosophical romances, the latter enlightened it by valuable discoveries.

‘ The first who insisted on the necessity of using this method for promoting natural knowledge was sir Francis Bacon, who flourished about the beginning of the last century, and may justly be reckoned the founder of experimental philosophy. This great man, having taken an accurate and comprehensive view of the state of learning as it then stood, soon perceived the emptiness of the philosophy that had so long prevailed, which he says had been produced merely by the confidence of a few men, and received and admired only through the indolence and inattention of the rest. And therefore, in his admirable Treatise on the Advancement of Learning, he proposes, that men should lay aside all former hypotheses, and endeavour to raise a new structure of philosophy, not founded on uncertain opinions and specious conjectures, but on truth and experience. The advantages, that might be expected by pursuing this method, he set forth in so strong a light, that his plan was immediately approved of and adopted by the learned in all parts of Europe, and since that time several men of great abilities, and particularly the famous sir Isaac Newton, have cultivated natural philosophy according to his scheme, and enriched it with more important discoveries, than all the foregoing ages can boast of. To give some account of these discoveries, and to exhibit the experiments by which they are confirmed, is to be the business of the following Lectures.’

This Lecture also enumerates the essential or chief properties of matter, as also the laws of motion, with the definitions of motion, velocity, momentum, &c. which are here clearly explained and illustrated. In this Lecture, however, little or nothing new is to be found, it only enumerating and explaining some principles before established.

But in the second Lecture, treating of the several kinds of attraction, and more particularly of cohesion, we meet with some new, and, in our opinion, very ingenious and probable reasons for some nautical phenomena, which the doctor has proposed. He says ‘ The attraction between fluids and hard bodies will further appear from the following observations.

‘ Water always rises somewhat about the sides of the vessel in which it is contained, and if the vessel be very narrow the surface of the water will be visibly concave towards the middle. The same thing will happen when mercury is contained in a vessel made of any metal that attracts its particles more strongly than they do each other; but in other vessels the mercury will be depressed round the edges, and convex in the middle, its particles being more attracted by each other than by the sides of

of the vessel. Water rises in the like manner round a glass bubble that floats on its surface, and when the vessel is narrow, as the water is concave towards the middle, it must rise highest between the bubble and the side of the vessel nearest to it; therefore the attraction of the water, being strongest on that part of the bubble, will make it move towards the side of the vessel, which it will do with an accelerated motion. I know this has been ascribed to an attraction between the bubble and the side of the vessel, but that cannot be the case, for the bubble, when it floats freely on the water, will not be in the least affected by the attraction of a glass tube, or any other body, though held almost in contact with it; but if the glass tube be dipped in the water, the bubble will immediately run to it; which shews that it is affected only by the attraction of the water, which then rises between it and the tube. Besides, if the vessel be filled till the water rises a little above the edge, the bubble will quit the edge and move towards the middle, where the water is then highest. And if two clean glass-bubbles float near each other, they will come together, because the water rises higher between them than it does on their opposite sides: but if the bubbles be greased, so that the water may not rise about them, they will not approach each other; for the attraction of the bubbles themselves is too weak even at small distances to bring them together, and overcome the resistance they meet with in moving through the water: indeed when the floating bodies are very large, their attraction may be able to overcome this resistance; and accordingly we find that large ships floating near each other in a calm, are with difficulty kept from coming together.

‘ All these phenomena, which are of the most simple kind, clearly point out a certain tendency in the minute particles of matter to each other, and consequently prove the existence of some force which must be the cause of this tendency; and though we do not discover the nature of this force, or its manner of acting, yet, having proved its existence, we may assume it as a natural principle of motion, and proceed from thence to explain other phenomena of a more complicated nature than those before mentioned. Thus we may on this principle account for the rising of fluids in capillary tubes, and for other effects of the like kind.

‘ When the orifice of a small glass tube, open at both ends, is dipped in water, the little ring or small annular surface of glass that lies on the inside of the tube, and just over the orifice, will still draw up the water that lies immediately under it, and make it ascend into the tube, and every plate of water,

ter, as it is drawn in, will raise up that which lies above it; until the weight of the water raised is able to counterbalance the force by which the attracting annulus endeavours to draw in more water: if the orifice of the tube be $\frac{2}{3}$ of an inch in diameter, the water will rise to the height of about $\frac{1}{2}$ of an inch, and then remain suspended: The thin plate of water that lies just over the lowest annulus, and every other plate of the elevated water, must be drawn both upwards and downwards with equal forces, because it has equal attracting surfaces above and below it, and therefore the whole column of elevated water, which lies above the lowest annulus, being drawn equally in opposite directions, may be considered as not at all affected by the attraction of the glass, and must press with its whole weight on the water which is retained at the orifice of the tube, by the force of that lowest annulus that has no other surface below it to counteract its attraction.

From this way of reasoning, it seems evident, that the ascent and suspension of water in these tubes are entirely owing to the action of the very lowest glass annulus that lies just over the orifice, and not to that of the annulus which lies over the elevated water, or of any other part of the internal surface of the tube, as hitherto has been imagined. However, as what I have advanced is contrary to the received opinion, it may be necessary to confirm it by the following experiment.

When the water has ascended into a small glass tube, take it up, wipe off the drop that hangs at the end of it, and invert the tube; the small column of included water, being then drawn equally by the glass in opposite directions, will descend by its own weight, and not stop till it arrives at the other orifice; which shews that the force which keeps it suspended lies there. And if, while the included column is descending, the lowest end of the tube be dipped in water and taken up, a small plate of water will be retained at its orifice, and the included column will remain suspended; now this column of water must, by means of the intermediate air, press with its whole weight on the small plate of water at the orifice, and this plate can be retained there by no other force than the attraction of the glass annulus that lies just within the orifice of the tube: and therefore it appears that this attraction alone is sufficient to sustain, and, consequently, to raise all the water that seems spontaneously to ascend into a glass tube.

This attracting annular surface on the inside of the tube, is of a very small breadth, because the action of the glass extends to but a very small distance, and as it is of the same breadth in different tubes, its quantity, or the number of attracting

tracting particles, must be proportional to the diameter of the tube; consequently, in cylindrical tubes, the quantities of water raised must be as their diameters; and therefore the altitudes of the cylindrical columns of water raised will be inversely as their diameters; because when cylinders are to each other as their diameters, they must have their heights inversely proportional to their diameters; and this is the reason why waters rise higher in narrow tubes than in wide ones. But having measured, as accurately as I could, the diameters of several tubes and the heights to which the same fluid rose in each, I found in a great many trials that these heights were not exactly in the inverse proportion of the diameters, for in the narrow tubes the fluid always rose higher than it should do according to that proportion.

‘And indeed there seems to be a plain reason for this, for in narrow tubes the opposite attracting particles, being closer together, act more in conjunction in drawing up the fluid, and being also nearer to the middle parts of the fluid, they must on that account act more forcibly in raising and sustaining it.’

In the third Lecture, treating of gravity or the attraction of gravitation, its nature and laws are shewn in many instances of bodies on or near the earth; also the laws that obtain at distances within or below the earth’s surface, and those without or above the same, together with the velocities of falling bodies, and spaces fallen by means of this attraction. It is then shewn to obtain, in general, in the great bodies or planets in the universe; that they gravitate towards the sun and each other in the same manner, and by the same laws; that by this simple means all the planets and comets are preserved in their motions round the sun; that hence are accounted for the tides of the ocean, the retrogression of the equinoctial points, and all the *irregularities* of the moon’s motions, or more properly indeed the *regularities* of her laws, as she is there most regular when seemingly most irregular, i. e. most fully evincing a perfect conformity to the laws of gravity, or general laws of matter when her motions are most irregular; because that the irregularities of her motions are produced by the various attractions of the several other planets. Here the author takes occasion to celebrate the memory of Sir Isaac Newton, who discovered and explained this general law of matter; and thence ascends to a devout and philosophical admiration of the wisdom of the Deity in so wise a contrivance.

In the fourth and last Lecture, the author very naturally applies the forces of attraction and repulsion, as before delivered,

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to the explaining of the motions of bodies as regulated according to the laws laid down in the first Lecture; and in a clear and easy manner, teaches the composition and resolution of forces, with the laws of percutient bodies, and illustrates the whole by very natural experiments.

III. *Science Improved; or, The Theory of the Universe. Comprehending a Rational System of the most useful as well as entertaining Parts of Natural and Experimental Philosophy. Embellished with Copper-Plates, on a new invented moveable Construction.* By Thomas Harrington. 4to. 7s. 6d. Crowder.

IT is somewhat unlucky that, of the name and surname which, as on many other modern pieces, are imposed on this work, neither of them should happen to express the subject it treats of; for it is not easy to guess what particular subject is meant by *Science Improved*, nor by *The Theory of the Universe*; nay, the reader will be apt to doubt of the propriety of using the word *Theory* here, as the application of the words *Theory* and *Practice* is properly to some *Art* or *Science*, neither of which we apprehend the *Universe* to be. Nor is the author more lucky in attempting to clear the obscurity of the title, by telling us it comprehends a rational system of the most useful as well as entertaining parts of natural and experimental philosophy; for here we found ourselves much mistaken; instead of meeting with these subjects, we have drudged through 174 quarto pages, containing only some aukward geographical and astronomical descriptions and principles, interspersed with long and numerous extracts from poems, enthusiastic addresses to the Deity, and bombast unmeaning theological declamations. We are of opinion too, that the *new invented* method of *embellishments* is some centuries old; but, notwithstanding, we cannot conceive how they can be calculated to explain the *occult* (the unknown, or undiscoverable) properties of nature. Our author, however, is not so much to blame for having failed in the proper title of his book, as at first sight would appear, inasmuch as almost any name might be equally applicable to it.

The author has *taken* the liberty, we apprehend, to inscribe his composition to the prince of Wales, and begins by telling his royal highness that 'The following treatise lays claim to his royal protection;' and why?—for it is written on a subject which princes should have most at heart—'THE IMPROVEMENT OF SCIENCE.'

Were we even to grant that the 'subject which princes should have most at heart, is the *Improvement of Science*,' yet we ought not to acquiesce in the conclusion that therefore every treatise either on science or on its improvement, merits royal protection. That which now lies before us is certainly an exception from such a claim.

Besides the jumble and confusion observable throughout this piece, the author frequently uses many technical terms belonging to the mathematics, which, being without explanation, are unintelligible to those readers for whom he professes to write. Add to this the many instances of false grammar, the using of words without meaning, or in a sense often different from their common acceptation. For all these reasons we are apprehensive that little instruction will be derived from this work; and that such as read it will form a very different opinion of its merit from that which the author entertains; whose vanity appears to be excessive, and is equalled only by his ignorance.

As it would be almost an endless task to remark on every reprehensible part of this book, page by page, and sentence by sentence, we shall select two or three extracts, from which the reader may judge of the volume.

'A God, therefore a Providence, was an argument of the stoics, the universal harmony of things shews that they are all formed by the Deity and under his direction. The mutual gravitation or *attractions* of all bodies which is not essential to matter, is a proof that an immaterial living *mind* informs and actuates the dead *matter*, and supports the frame of the world.'

'Let us now contemplate a little on this grand prospect which the benevolent Creator presents before us during the solemn silence and shade of night.

'Night opes the noblest scenes, and shades on awe,
Which gives those venerable scenes full weight,
And deep reception in th' intended heart.'

'The luminaries of heaven shine forth with such majestic pomp, and form a glorious spectacle to the eye. To the philosophic and contemplative mind they appear still more wonderful, and afford a delightful subject of speculation. The *vulgar* look upon the stars as nothing more than a multitude of bright spangles dropt over the æthereal blue; *they* have no higher notions of these fine appearances than that they are so many golden studs, with which the empyrean arch is decorated. But *studious minds* that carry a more accurate and strict enquiry

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amongst the celestial bodies, bring back advice of a most astonishing import.

“ The more our spirits are enlarg'd on earth,
The deeper draughts shall they receive of heaven.” *YOUNG.*

‘ Let us recollect these most stupendous discoveries, and let *the unlearned* remember, that the scene *we* here display is the workmanship of that incomprehensible Being, who is perfect in knowledge and mighty in power, whose name, whose nature, and whose operations are great and marvellous, who summons into being with equal ease, a single grain, or ten thousand worlds.’

‘ Here grace with harmony allied
And wisdom strike on every side ;
——Alas ! to *Cleop* these unknown,
For wond’rous wisdom’s all his own.
In nature nothing he surveys,
That actuates his soul to praise.
In vain the planets run their course,
Obedient to impulsive force ;
Th’ excentric comets far and wide,
Pursue the same unerring guide ;
In vain describes their vary’d race,
In equal times and equal space ;
In vain thro’ microscopic eyes,
Innumerable wonders rise,
On the green leaf whole nations crawl,
And myriads perish in its fall ;
Ah me ! what bears the barren mind ?
What beauty can *assist* the blind ?’

From the above specimens of his poetry, and from the following one of his judgment in mathematics or philosophy, the reader may be apt to form nearly similar opinions of his skill in both.

‘ They divided the sun’s path into twelve equal parts, or collections of stars, which they called constellations : thus our Chaldeans took two copper vessels, both uncovered ; one of them pierced at the bottom, the other not : having stopped the hole of the former, they filled it with water, and placed it so, that, at the turning of a cock, the water might discharge itself into the latter. After this they observed on that part of the heavens, which the sun annually traces, the rising of a star, remarkable for either magnitude or brightness ; and, the instant it appeared on the horizon, they began to discharge the
water

Water contained in the upper vessel, letting it run the remainder of all that night, the day following; and to the very moment that the same star, returning to the east, appeared again. The instant it was discovered they removed the under vessel, and threw away the water remaining in the upper.

• The observers were certain, that they had the whole revolution of the heavens between the time of the first and second rising of the star: wherefore the water, which had emptied itself into the under vessel, during that space, afforded them an exact method to measure the time of one revolution of the heavens, and to divide this space into twelve *equal* parts; for, by dividing this water into twelve such, they were *certain* to have the revolution of the 12th part of the heavens, in running off this 12th part of the water; wherefore they divided the water of the under vessel into twelve parts, *exactly equal*, and prepared two smaller vessels, each capable of receiving and containing one of those parts complete, and no more. They then threw the whole quantity of water once more into the large vessel, keeping the cock shut; after which they placed one of these smaller vessels under the cock, and the other near it, to succeed to its place when the first was filled.

• Having made these preparations the following night, they observed that part of the heavens, towards which they had long remarked that the sun, moon, and planets directed their course, and waited the rising of the constellation, since named *Aries*, or the Ram. The moment the ram appeared, and that they saw his star arise, they let the water run into the smaller vessel, which, when it was full, they took away, and poured out, putting, that instant, another in its place. They observed with great exactness, and so as to remember, all the stars that arose during the time the vessel was filling; and this part of heaven was terminated in their observation, by the star which last appeared in the horizon, the moment the measure was *exactly* filled; so that, allowing time for these two small vessels to be alternately filled to the brims, each of them three times in the space of the night, they, by this method, had *one half* of the sun's rout, the *exact half* of the heaven itself; and this half, divided into six equal parts, of which they could shew and distinguish the *beginning, middle, and end*, by such stars as are easy to be known again, either by their magnitude, number, or disposition. As to the other half of the heavens, and the other six constellations, which the sun passes through, they were obliged to refer their observations to another season.

Now the reporters and believers of such fictions as this must be very ignorant of mathematics and philosophy; for every philosopher knows that in the same time neither would the same quantity of water run out as at first when more than itself was put in, nor will any two of the twelve equal parts run out in equal times; for the velocity always depending on the different heights of the surface above the bottom, the higher the surface is, the velocity being the greater, the whole quantity will be longer in running out the second time than it was at first when more water was above it, and of course the surface higher; and in like manner the several succeeding equal parts will always be a longer time in issuing than the preceding ones.

Upon the whole, this writer appears to be one of those volatile young men who, having skimmed over some slight tracts, and being infected with the itch of writing, as is generally the case with novices, swells, and fancying himself mighty full, hastily disgorges his crudities full in our faces.

“ A little learning is a dang’rous thing;
 Drink deep, or taste not the Pierian Spring:
 There shallow draughts intoxicate the brain,
 And drinking largely sobers us again.”

We have no inclination to discourage young writers who deliver their sentiments with modesty; but, on the contrary, when they discover a great defect of abilities, the duty which we owe to the public obliges us to treat them with impartiality and freedom. And as our author tells us, that he has in the press a supplement to the work now before us, and which he entitles *Science Improved; or, a Modern Theory of the Universe*; we would desire of him, as well in pity to himself, as in mercy to the groaning press, if he has none for us, to desist from the prosecution of his design.

IV. *A New System, or, an Analysis of Ancient Mythology: Wherein an Attempt is made to divest Tradition of Fable; and to reduce the Truth to its original Purity.* By Jacob Bryant. 2 Vols. 4to. 2l. 4s. boards. Elnaby.

THE writings of Moses are valuable on many accounts; but particularly, as they are the most ancient remains of antiquity; as they carry with them all the marks of probability and truth, exclusive of their divine authority, and contain the only authentic history, which the world perhaps has ever seen, of the creation and the primeval ages.

Mose,

Moses conducted the Israelites out of Egypt about the year of the world 2453 *; 1495 years before the birth of Christ. At that time, and for several centuries afterwards, there were no writers, or, however, no credible historians, in any other nation. Sanchoniathon, as Suidas thinks, lived a considerable time after the Trojan war. The records, which he is said to have copied, are not worthy to be considered in the light of true history. Supposing the fragments, which are extant under his name, to be genuine, they seem to be nothing but traditional fables, or pieces of mythology. Take the account which is given of this writer by Philo Biblius: "It was the good fortune of Sanchoniathon to light upon some ancient Amonian records, which had been preserved in the innermost part of a temple, and known to very few. Upon this discovery he applied himself with great diligence to make himself master of the contents; and having, by divesting them of the FABLE and ALLEGORY, with which they were obscured, obtained his purpose, he brought the whole to a conclusion †." The original records were *fabulous* and *allegorical*. It is therefore hardly possible to conceive how they could be the basis of true history. Manetho lived under Ptolemy Philadelphus, ant. Chr. 280; Berosus, about the same time, under Antiochus Soter, or his son Antiochus Theos, and not in the time of Moses, as some have imagined. Homer flourished about 948 years before the Christian æra; 233 years after the destruction of Troy. Hesiod before Christ 800. Solon and the seven wise men wrote in verse ‡, 620. Till those days, as Sir Isaac Newton observes, the Greeks wrote only in verse; and while they did so, there could be no chronology, nor any other history, than such as was mixed with poetical fictions. Pliny, in reckoning up the inventors of things, tells us, that "Pherecydes Syrius began to compose discourses in prose, and Cadmus Milesius to write history, in the reign of Cyrus," that is, ant. Chr. 540 years. In another place he says, "Cadmus Milesius was the first who wrote in prose §." Herodotus flourished about the year 441. Thucydides fifteen or twenty years after Herodotus.

There were then above 3500 years elapsed since the creation of the world, and, excepting the Jewish history, no authentic

* In these chronological points we follow the computation of Helvicus, without enquiring whether it be accurate, or not.

† Eusebij Præp. Evang. lib. i. cap. 9.

‡ Plut. in vitâ Solonis. — *Ἀναξίμανος δὲ φησὶ γράψας ἐκείνους ποιητικῶς.* Diog. Laert. in vitâ Thal. is.

§ Prosum orationem condere Pherecydes Syrius instituit, Cyri ætate: historiam Cadmus Milesius. Plin. Nat. Hist. vi. 56. — Cadmo, qui primus prosum orationem condere instituit. lib. v. 29.

records of any consequence existing. It is generally allowed, that if we go beyond the Olympiads, ant. Chr. 774, we descend into a labyrinth, where every thing is involved in darkness and confusion. It is only since that famous period, that we begin to discover some little intervals of light. Here, according to Varro, and other writers, the fabulous ages terminate, and the historical times commence*. But we are persuaded, that the fabulous ages extend to a later period.

Historians, as well as poets, in treating of those early times, make up in fiction what they want in historical information. Or, to use the beautiful illustration of Plutarch, "as geographers thrust into the extremities of their maps those countries, which are unknown to them, at the same time remarking, that all beyond is hills of sand, and haunts of wild beasts, frozen seas, marshes, and mountains, which are inaccessible to human courage or industry; so when we pass, those periods of time, which may be described with probability, and where history may find firm footing in fact, all is full of prodigy and fiction, the region of poets and fabulists, wrapt up in clouds, and impenetrable darkness †."

The Greeks, either out of ignorance mistook, or out of an affection of being thought to have descended from some divine original, industriously concealed their genealogies, and obscured their ancient histories with idle tales and poetical fictions. In a course of years their history was so vitiated by the stories of their gods, demigods, and heroes, that it became a mere system of romance.

The mythology of Greece, says the learned Mr. Bryant, is a vast assemblage of obscure traditions, which have been transmitted from the earliest times. They were described in hieroglyphics, and have been veiled in allegory: and the same history is often renewed under a different system and arrangement. A great part of this intelligence has been derived to us from the poets; by which means it has been rendered still more extravagant and strange. We find the whole, like a grotesque picture, blazoned high, and glaring with colours, and filled with groups of fantastic imagery, such as we see upon an Indian screen; where the eye is painfully amused; but whence little can be obtained, which is satisfactory, and

* Varro tria discrimina temporum esse tradit. Primum, ab æminum principio ad cataclysmum priorem [scil. Ogygis] quod, propter ignorantiam, vocatur *αἰὼν*. Secundum, à cataclysmo priore ad Olympiadem primam, quod quia in eo multa fabulosa referuntur, *μυθικὸν* nominatur. Tertium, à primâ Olympiade ad nos, quod dicitur *ἱστορικόν*, quia res in eo gestæ veris historiis continentur. Cæsar. de Die Natali, c. 21.

† Plut. in vitâ Thesei.

of service. We must, however, make this distinction, that in the allegorical representations of Greece there was always a covert meaning, though it may have escaped our discernment. In short, we must look upon ancient mythology as being yet in a chaotic state; where the mind of man has been wearied with roaming over the crude confistence without ever finding out one spot, where it could repose in safety.

Yet wild and fantastic as this mythology may be, we must acknowledge, that it has an admirable effect in poetry, and is happily suited to the genius of the epopee. The universe is thereby animated with an infinite variety of supernatural beings, who carry on the epic action with amazing dignity and grandeur, affording the poet the most surprising, enchanting, and tremendous images.

The generality of readers may be satisfied with a superficial idea of this visionary system, and even adopt it in the place of real history; but a philosopher will throw aside the veil of allegory and fiction, will strip the gods and heroes of their poetical embellishments and disguises, will endeavour to investigate the sources of error, and reduce every thing to plain historical truth.

The work, which is now the object of our consideration, is written with this view. The author's design is to give an account of the first ages, and of the great events, which happened in the infancy of the world; to compare sacred history with profane; to rectify, as much as possible, what time has impaired; to point out the origin of all the rites and mysteries of the Gentiles; to divest mythology of every foreign and unmeaning ornament; and to display the truth in its genuine simplicity.

‘What I have to exhibit, says the author, is in great measure new; and I shall be obliged to run counter to many received opinions, which length of time, and general assent, have in a manner rendered sacred. What is truly alarming, I shall be found to differ not only from some few historians, as is the case in common controversy, but in some degree from all; and this in respect to many of the most essential points, upon which historical precision has been thought to depend. My meaning is, that I must set aside many supposed facts, which have never been controverted: and dispute many events, which have not only been admitted as true; but have been looked up to as certain aras, from whence other events were to be determined. All our knowledge of Gentile history must either come through the hands of the Grecians; or of the Romans, who copied from them. I shall therefore give a full account of the Helladian Greeks, as well as of the Iönim, or

Ionians, in Asia : also of the Dorians, Leleges, and Pelasgi. What may appear very presumptuous, I shall deduce from their own histories many truths, with which they were totally unacquainted ; and give to them an original, which they certainly did not know. They have bequeathed to us noble materials, of which it is time to make a serious use. It was their misfortune not to know the value of the data, which they transmitted, nor the purport of their own intelligence.

It will be one part of my labour to treat of the Phenicians, whose history has been much mistaken ; also of the Scythians, whose original has been hitherto a secret. From such an elucidation many good consequences will, I hope, ensue : as the Phenicians and Scythians have hitherto afforded the usual place of retreat for ignorance to shelter itself. It will therefore be my endeavour to specify and distinguish the various people under these denominations ; of whom writers have so generally, and indiscriminately spoken. I shall say a great deal about the Ethiopians, as their history has never been completely given : also of the Indi, and Indo-Scythæ, who seem to have been little regarded. There will be an account exhibited of the Cimmerian, Hyperborean, and Amazonian nations, as well as of the people of Colchis : in which the religion, rites, and original of those nations will be pointed out, I know of no writer, who has written at large of the Cyclopians. Yet their history is of great antiquity, and abounds with matter of consequence. I shall therefore treat of them very fully, and at the same time of the great works, which they performed ; and subjoin an account of the Lestrygons, Lamii, Sirens, as there is a close correspondence between them.

As it will be my business to abridge history of every thing superfluous, and foreign ; I shall be obliged to set aside many ancient lawgivers, and princes, who were supposed to have formed republics, and to have founded kingdoms. I cannot acquiesce in the stale legends of Deucalion of Thessaly, of Inachus of Argos, and Agialeus of Sicyon : nor in the long line of princes, who are derived from them. The supposed heroes of the first ages in every country are equally fabulous. No such conquests were ever atchieved, as are ascribed to Osiris, Diopufus, and Sesostris. The histories of Hercules, and Perseus, are equally void of truth. I am convinced, and hope I shall satisfactorily prove, that Cadmus never brought letters to Greece : and that no such person existed as the Grecians have described. What I have said about Sesostris and Osiris, will be repeated about Ninus, and Semiramis, two per-

personages, as ideal as the former. There never were such expeditions undertaken, nor conquests made, as are attributed to these princes; nor were any such empires constituted, as are supposed to have been established by them. I make as little account of the histories of Saturn, Janus, Pelops, Atlas, Dardanus, Minos of Crete, and Zoroaster of Bactria. Yet something mysterious, and of moment, is concealed under these various characters: and the investigation of this latent truth will be the principal part of my inquiry. In respect to Greece, I can afford credence to very few events, which were antecedent to the Olympiads. I cannot give the least assent to the story of Phryxus, and the Golden Fleece. It seems to me plain beyond doubt, that there were no such persons as the Grecian Argonauts: and that the expedition of Jason to Colchis was a fable.

After having cleared my way, I shall proceed to the sources, from whence the Grecians drew. I shall give an account of the Titans, and Titanic war, with the history of the Cuthites and ancient Babylonians. This will be accompanied with the Gentile history of the Deluge, the migration of mankind from Shinar, and the dispersion from Babel. The whole will be crowned with an account of ancient Egypt; wherein many circumstances of high consequence in chronology will be stated. In the execution of the whole there will be brought many surprizing proofs in confirmation of the Mosaic account: and it will be found from repeated evidence, that every thing, which the divine historian has transmitted, is most assuredly true. And though the nations, who preserved memorials of the Deluge, have not perhaps stated accurately the time of that event; yet it will be found the grand epocha, to which they referred; the highest point, to which they could ascend.

In the course of this work a great deal is said of the rites and customs of the Amonians, of their towers, temples, and puratheia, where their worship was performed: these people were the descendents of Ham. They called him Amon; and having, in process of time, raised him to a divinity, they worshipped him as the sun: and from this worship they were styled Amonians. Under this denomination, the author includes all the posterity of Ham, whether they were Egyptians, or Syrians, of Phœnicia, or of Canaan.

In respect to the names, which this people, in process of time, conferred either upon the deities they worshipped, or upon the cities which they founded, we shall find them, he says, to be generally made up of some original terms for a basis; such as Ham, Cham, and Chus: or else of the titles, with

with which these personages were honoured. These were Thoth, Men or Menes, Ab, El, Aur, Ait, Ees or Ith, On, Bel, Cohen, Keren, Ad, Adon, Ob, Oph, Apha, Uch, Melech, Anac, Sar, Sama, Samaim, &c.

Mr. Bryant enters into an etymological investigation of these titles, and of the common names by which places are distinguished; such as, Kir, Caer, Kiriath, Carta, Air, Col, Cala, Beth, Ai, Ain, Caph, Cephas, &c. These terms he looks upon as so many elements, whence most names in ancient mythology have been compounded; and into which they may be easily resolved: and the history, with they are attended, will, he thinks, at all times, plainly point out and warrant the etymology.

The following extract will enable the reader to form a judgment of our author's method of analysis, and of the profound learning which he has displayed in his etymological enquiries.

• HAM or CHAM.

• The first of the terms here specified is Ham; at different times, and in different places, expressed Chana, Chom, * Chamus. Many places were from him denominated Chana Ar, Cham Ur, Chomana, Comara, Camarina. Ham, by the Egyptians, was compounded Am On, *Amon* and *Ammu*. He is to be found under this name among many nations in the east; which was by the Greeks expressed Amanus, and † Omanus. Ham, and Cham are words, which imply heat, and the consequences of heat; and from them many words in other languages, such as † *Kavva*, Caminus, Camera, were derived. Ham, as a Deity, was esteemed the § Sun: and his priests were stiled Chamin, Chaminim, and Chamerim. His name is often found compounded with other terms, as in Cham El, Cham Ees, Cam Air: and was in this manner conferred both on persons and places. From hence Camillos, Camilla, Camella Sacra, Comates, Camisum, || Camirus Chem.

* • Called also Chumes. Lilius Gyraldus speaks of the Phœnician God Chumus. Syntag. 1. p. 7.

† Of Amanus, and Omanus, see Strabo. L. 11. p. 779. and L. 15. p. 1066. He calls the temple *ἱεὸν Ὀμᾶν*.

‡ Et Solem et calorem *ܚܡܐ* Chamma vocant (Syri.) Selden de Diis Syris. Syntag. 2. c. 8. p. 247.

§ The Sun in the Persian language, Hama. Gale's Court of the Gentiles. V. 1. c. 11. p. 72.

|| Camisene, Chamath, Chamane, Choma, Chom, Cuma, Camæ, Camelis, Cambalidus, Comopolis, Comara, &c. All these are either names of places, where the Amonians settled; or are terms, which have a reference to their religion and worship.

mis,

mis, with numberless other words, are derived. Chamma was the title of the hereditary * priests of Diana : and the Pura-theia, where the rites of fire were carried on, were called Chamina, and Chaminim, whence came the Caminus of the Latines. They were sacred hearths, on which was preserved a perpetual fire in honour of Cham. The idols of the Sun were called by the same † name : for it is said of the good king Josiah, that *they brake down the altars of Baalim in his presence ; and the Chaminim (or images of Cham) that were on high above them, he cut down.* They were also stiled Chamerim, as we learn from the prophet ‡ Zephaniah. Ham was esteemed the Zeus of Greece, and Jupiter of Latium. § Ἀμμων, ὁ Ζεὺς, Ἀριστοκλῆς. || Ἀμμων γὰρ Ἀγυπτίῳ καλεῖται τὸν Δία. Plutarch says, that of all the Egyptian names, which seemed to have any correspondence with the Zeus of Greece, Ammon or Ammon was the most peculiar, and adequate. He speaks of many people, who were of this opinion : ¶ Ἐτι δὲ τῶν πολλῶν νομιζόντων ἰδίῳ παρ' Ἀγυπτίοις ὄνομα τῷ Διὶ εἶναι τὸν Ἀμμων, ὃ παραγώγης ἡμεῖς Ἀμμωνα λεγομέν. From Egypt his name and worship were brought into Greece ; as indeed were the names of almost all the Deities there worshipped. ** Σχεδόν δὲ καὶ πάντα τὰ ὀνόματα τῶν Θεῶν ἐξ Ἀγυπτὸς ἐληλυθὲς εἰς τὴν Ἑλλάδα. *Almost all the names of the Gods in Greece were adventitious, having been brought thither from Egypt.*

[To be continued.]

* * Plutarch. Amatorius. Vol. 2. p. 768.

† ‡ 2 Chron. c. 34. v. 4. Ως οὐκ ἔστι καί μιν προσγορεῖν. Plutarch. Isis et Osiris. Vol. 2. p. 374.

† † I will cut off the remnant of Baal from this place, and the name of the Chamerim with the priests. Zephaniah. c. 1. v. 4. From hence we may in some degree infer, who are meant by the Baalim.

§ § Hesychius.

|| Herodotus. L. 2. c. 42.

¶ Ham sub Jovis nomine in Africa diu cultus. Bochart. Geog. Sac. L. 1. c. 1. p. 5.

* Κράμωνα Διὸς τὸν Δία προσγοροῦσι, καὶ ὅτε τιμᾶσι καὶ γὰρ καὶ θύαις οὗτοι Λακεδαιμονικοῖς ἐπιβάλλον φησι,

Ζεὺς Διὸς Ἀμμων, κατὰ τὴν περὶ Μαννί.

Pindar. Pyth. Ode 4. v. 23. Schol.

¶ ¶ Plutarch. Isis et Osiris. Vol. 2. p. 354. Zeus was certainly, as these writers say, a title given to Ham : yet it will be found originally to have belonged to his father ; for titles were not uniformly appropriated.

** Herodotus. L. 2. c. 49. Speaking afterwards of the people at Dodona, he says, ὅτε πολλοὶ διεξιόντες, ἐπιθόντο ἐκ τῆς Ἀγυπτὸς αἰκίον, μὴ τὰ ὀνόματα τὰ τῶν θεῶν τῶν ἄλλων, Διόνυσον δὲ ὥς οὐ πολλὰ ἐπιθόντο. c. 52. *It was a long time before they had names for any of the Gods ; and very late before they were acquainted with Dionysus ; which Deity, as well as all the others, they received from Egypt.* See also L. 2. c. 59.

V. *Antiquities of England and Wales: being a Collection of Views of the most remarkable Ruins and ancient Buildings, accurately drawn on the Spot. To each View is added an historical Account of its Situation, when and by whom built, with every interesting Circumstance relating thereto. Collected from the best Authorities. By Francis Grose, Esq. F. A. S. Vol. II. 4to. 2l. 6s. boards.* Hooper.

ABout six months ago we gave an account of the first volume* of this very interesting work, which contains a more faithful and minute detail of the antiquities of South Britain, than any book that has hitherto been published; with the additional advantage of being embellished with accurate plates. It affords us pleasure to find that Mr. Grose proceeds with so much alacrity in the completion of his laudable design, of his further progress in which we shall now lay an abstract before our readers.

The first article that occurs is Fountain's Abbey, Yorkshire. This abbey appears to have been endowed with many privileges and immunities, granted by the pope and different kings. The time of its foundation is not mentioned, but it is at least as old as the time of Henry I.

St. Mary and All-Saints College, Maidstone, Kent. Stands on the eastern bank of the river Medway, a little south of the parish church, and was built by archbishop Courtney, in the time of king Richard II.

The monastery of St. Agatha, near Richmond, Yorkshire. Situated in the village of Eastby; it is said to have been founded by Roaldus, constable of Richmond Castle, in the year 1151.

Bolton Priory, in Craven, Yorkshire. This priory is related to have been built by William de Mechines, grandson to the king of Scotland, and Cecilia de Romelli, his wife, in 1126, on the death of their son, who was drowned in attempting to lead a greyhound over a brook, which from its narrowness was called the Strides.

Oxford Castle, Oxfordshire. Built in the year 1071, by Robert de Oilley, a Norman, to whom William the Conqueror granted a considerable estate in this county.

Castle Acre, or Eastacre monastery, Norfolk. Founded in the year 1085, by William de Warren, the first earl of Surrey, and Gundred his wife, after their return from a pilgrimage to Rome.

Coverham Abbey, in Coverdale, near Middleham, Yorkshire. Stands on the north side of the brook of Cover, in a solitary

* See Crit. Rev. vol. xxxvi. p. 125, 263.

situation. It is said to have been built about the end of the twelfth century.

The bishop of Winchester's house at Waltham, Hampshire. The time of its foundation is unknown. This was the favourite residence of William of Wykeham, bishop of Winchester, so much celebrated for his skill in architecture. Here he died, Sept. 27. 1404.

The Old Church in Dover Castle, Kent. The tower at the west end of this building is supposed to be of Roman construction, and to have served as a specula, or watch tower.

The East Gate, Southampton. Supposed to have been built about the year 1338. The author observes, that it is remarkable for the singularity of its form, and not much less for the absurdity of its construction, considered as the gate of a fortified town.

The South Gate and Tower, Southampton. Said to be built by king Henry VIII. in the year 1542.

Lambeth Palace, Surry. Lambeth, in the time of the Saxons is said to have been a royal manor. It was given by Edward the Confessor to the bishop and church of Rochester, but resumed by the crown at the Norman conquest, till William Rufus restored it to the church of Rochester, in which the property of it remained to the year 1197, when it was exchanged with Hubert Walter, archbishop of Canterbury, for the manor of Darent in Kent, with the church and the chapel of Helles, and a sheep-walk, called Etmersh in Clive. The palace of Lambeth is said to have been built by archbishop Boniface, soon after the beginning of the thirteenth century.

Farnham Castle, Surry. One of the mansions of the bishop of Winchester, and built by Henry de Blois, brother of king Stephen, and bishop of that see.

Mother Ludlam's Hole, near Farnham, Surry. We shall present our readers with the author's account of this article.

'Mother Ludlam's Hole lies half way down the west side of a sandy hill, covered with wood, towards the southernmost end of Moor Park, and is near three miles south of Farnham, and about a quarter of a mile north east of the ruins of Waverley Abbey, which were, when standing, visible from it. Moor Park, though small, affords several scenes, most beautifully wild and romantic.

'This cavern seems to have been originally the work of Nature, formed by a rill of water, which probably forced itself a kind of channel, afterwards enlarged by art. At the entrance it is about eight feet high, and fourteen or fifteen broad, but decreases in height and breadth till it becomes so low, as to be passable only by persons crawling on their hands and knees: farther on it is said to heighten. Its depth is undoubtedly considerable, but much exaggerated by the fabulous reports of the common people. It does not

not go straight forwards, but at some distance from the entrance turns towards the left hand, or north.

The bottom is paved, and the widest part separated by a marble frame, with a passage for a small stream of clear water, which rising within, is conducted by a marble trough through the center of the pavement into a circular basin of the same materials, having an iron ladle chained to it, for the convenience of drinking. From hence it is carried out by other troughs to the declivity of the hill, where falling down seven steps, it is collected in a small reservoir. Four stone benches placed two on each side, seem to invite the visitor to that meditation, for which this place is so admirably calculated. The gloomy and uncertain depth of the receding grotto, the gentle murmurs of the rill, and the beauty of the prospect, seen through the dark arched entrance, shaded with weeds and the roots of trees, all conspire to excite solemn contemplation, and to fill the soul with a rapturous admiration of the works of the Great Creator.

This place derives its name from a popular story, which makes it formerly the residence of a white witch, called mother Ludlam, or Ludlow; not one of those malevolent beings mentioned in the *Dæmonologie*, a repetition of whose pranks, as chronicled by Olanvil, Baxter, and Cotton Mather, excites the hair, and closes the circle of the listening rustics round the village fire. This old lady neither killed hogs, rode on broom staves, nor made children vomit nails and crooked pins; crimes for which many an old woman has been sentenced to death by judges, who, however they may be vilified in this sceptical age, thereby, certainly cleared themselves from the imputation of being either wizards or conjurers.

On the contrary, mother Ludlam, instead of injuring, when properly invoked, kindly assisted her poor neighbours in their necessities, by lending them such culinary utensils and household furniture as they wanted for particular occasions.

The business was thus transacted, the petitioner went into the cave at midnight, turned three times round, and thrice repeated aloud, Pray, good mother Ludlam, lend me such a thing (naming the utensil) and I will return it within two days. He or she then retired, and coming again early the next morning, found at the entrance the requested moveable. This intercourse continued a long time, till once, a person not returning a large cauldron, according to the stipulated time, madam Ludlam was so irritated at this want of punctuality, that she refused to take it back when afterwards left in the cavern; and from that time to this, has not accommodated any one with the most trifling loan. The story adds, that the cauldron was carried to Waverley Abbey, and after the dissolution of that monastery, deposited in Frensham church.

In fact, a monstrous cauldron was kept in the vestry of that church, according to Salmon, who seems to hint, that some such ridiculous story was told concerning it as that above recited.

Leeds Castle, Kent, stands about three miles and a half south-east of Maidstone; was founded about the year 857, by Ledian, a Saxon, chief counsellor to king Ethelbert II. It was afterwards destroyed by the Danes, and rebuilt in the eleventh century.

Lewes Priory, Suffex. The first and principal house of the Cluniac order in England, and founded in the old church of St.

St. Pancrace, A.D. 1078, by earl William de Warrens, and the lady Gundroda, his wife.

West Malling Abbey, Kent. Built for the use of Benedictine nuns, in the time of William Rufus.

The Castle of Ashby de la Zouch, Leicestershire. Situated in the hundred of West Goscote, near the north-west extremity of the county.

Chepstowe Castle, Monmouthshire, called Kaswent, or Castell Gwent. Stands on a high rock, washed by the river Wye, near its influx into the Severn, over which there is a wooden bridge seventy feet high, the tide rising sometimes sixty feet. By whom it was built is unknown.

The priory of Davyngton, near Faversham, Kent. Said to have been founded by Henry II.

The Great Hall of the archbishop's palace, Canterbury. Built by archbishop Langton soon after the Norman conquest. This hall measured in length eighty-three feet, and in breadth sixty-eight. The greatest part of it is now demolished,

Middleham Castle, Yorkshire. Founded about the year 1190, by Robert, grandson of Ribald, younger brother to Alan, earl of Brittany.

Edgar's Tower, Worcester. Supposed to have been built in the time of Ethelred II.

The antient Crypt in Guildford, Surry. By whom, or for what purpose, this place was built, is unknown; but it is supposed to be as old as the castle.

Rhudland Castle, Flintshire. Stands on the east side of the river Clwyd, and is said to have been built by Llewellyn ap Iorhilt, prince of Wales.

Rochester Castle, Kent. A second view.

Hawarden Castle, Flintshire. Stands about five miles south-east of Chester. By whom it was founded is not known.

The Old Kitchen, at Stanton-Harcourt, Oxfordshire. One of the antient buildings erected without chimneys.

Tintern Abbey, Monmouthshire. A Cistercian abbey, founded A.D. 1131, by Walter de Clare.

Boughton, or Buckton Church, Northamptonshire. A picturesque ruin, situated three miles and a half north of the town of Northampton.

Chester Castle. Either built or much repaired by Hugh Lupus, earl of Chester, nephew to William the Conqueror.

The monastery of St. Agatha, near Richmond, Yorkshire. A second view.

Hurst Castle, Hampshire. Stands on the extremity of a peninsula opposite the west end of the Isle of Wight. Was built by king Henry VIII. about the year 1539.

Re-

Rocheſter Caſtle, Kent. A ſecond view.

The caſtle of Aſhby de la Zouch, Leiceſterſhire. A ſecond view.

Cowling Caſtle, Kent. Situated near the Thames, about four miles north of Rocheſter, and was built by John lord Cobham, in the reign of King Richard II.

Lewes Priory, Suſſex. A ſecond view.

The Chiding-Stone, Kent. Suppoſed to be one of the ſtones which were conſecrated by the Druids.

The Block-houſe at Brighthelmſtone, Suſſex. Founded by Henry VIII.

The Abbot's Kitchen at Netley-Abbey, Hampſhire.

Bedford Bridge. A ſecond view.

Cheſter Bridge. Remarkable for its pictureſque appearance.

Newport Gate, Lincoln. Suppoſed to be a Roman building, and is of curious conſtruction.

Chilham Caſtle, Kent. Situated on the ſide of the river Stour, about three miles north of Wye, and is affirmed to have been the reſidence of king Lucius, the firſt Chriſtian king, who flouriſhed A. D. 182.

Bothall Caſtle, Northumberland. Delightfully ſituated on an eminence, near the north bank of the river Wanſbeck, about three miles eaſt of Morpeth. It belonged to the Bertrams, barons of Miſford, in the time of Henry II.

The Abbot's Kitchen, at Glaſtonbury, Somerſetſhire.

The Monastery of Jarrow, or Gyrwi, Durham. A Benedictine monastery, founded by the abbot Benedict Biſcop, miniſter to king Oſwy, and ſaid to be the perſon who introduced into England the art of making glaſs.

Cowling Caſtle, Kent. A ſecond view.

Brinkburn Priory, Northumberland. Founded in the reign of Henry I. and ſituated on the extremity of a peninſula, ſurrounded by hills, on the north bank of the river Coquet.

St. Sepulchre's Church, Northampton.

The Monastery of Minſter, in the Iſle of Sheppey, Kent. Situated on an eminence nigh the ſea, about four miles north-eaſt from Queensborough. It is ſaid to have been inſtituted by Sexburga, widow of Ercombert, king of Kent, and mother of Egbert.

Birkehedge Priory, Cheſhire. Founded either in the reign of Henry II. or of Richard I.

Lambeth Palace, Surry. A ſecond view.

The Hermitage near Warkworth, Northumberland. This place is celebrated in the ballad, entitled *The Hermit of Warkworth*, by Dr. Percy.

Dun-

Dunstanbrough Castle, Northumberland. Was the seat of Edmund earl of Lancaster, a younger son of king Henry III.

Alderton Church, Suffolk. The time of its foundation is unknown.

Morpeth Castle, Northumberland. Built by William lord Greystock, in the reign of Edward III.

Beauchief, or Beechiff Priory, Derbyshire. Situated three miles northwest of Dronfield, and founded A. D. 1183, by Robert Ranulph, lord of Alfreton, Norton, and Marnham.

Our Lady's Chapel, near Bothall, Northumberland. Supposed to have been built by one of the barons of Ogle.

Reading Abbey. A second view.

Alnewick Abbey, Northumberland. Founded in 1147, by Eustace Fitz-John.

Netley Abbey, Hampshire. A second view.

Castleacre, or Eastacre Monastery, Norfolk. A second view.

Hampton-Court, Middlesex. This palace was founded by cardinal Wolsey about the year 1514; who presented it, when finished, to Henry VIII.

Ostehanger, or Westenhanger House, Kent. Stands in the parish of Stamford, about two miles and a half north of Hythe.

Beefton Castle, Cheshire. Supposed to have been built between the year 1180, and 1232.

The Chapel of St. Joseph of Arimathea, at Glastonbury; Somersetshire.

Ostehanger House, Kent. A second view.

Arches in the wall of the city of Canterbury.

Bothal Castle, Northumberland. A second view.

Kirkstall Abbey, Yorkshire.

Ditto. A second view.

The Priory and Castle of Tynemouth, Northumberland. The era of its foundation is not exactly ascertained; but it is supposed to have been originally built in the time of the Saxons.

Ditto. A second view.

The Monks Stone, near Tynemouth, Northumberland. This stone was formerly near ten feet high, but is now broken. On the pedestal in which it was fixed, is an inscription, the characters of which are represented as appearing to be more modern than the obelisk.

Dartford Priory, Kent.

Hastings Castle, Sussex. The time of its foundation is unknown.

Ditto. A view on the Land Side.

Cockle Park Tower, Northumberland. In the reign of Edward I. it was the mansion of the Bertrams.

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Holy Island Castle, Northumberland. The author, after diligent search, has not been able to meet with any account of the founder of this Castle, or the time of its erection.

Saltwood Castle, Kent. Formerly a seat belonging to the archbishops of Canterbury.

The Gate of Tynemouth Castle. See p. 273.

Burrough Chapel, Somersetshire. Belonged to the rectory of Aller, or Auler, a place famous for the baptism of Godrun, king of the Danes, for whom king Alfred here stood sponsor : It is now in ruins ; tradition says, it was destroyed in Cromwell's time.

Bamborough Castle, Northumberland. This castle has been said to be originally built by Ina, king of Northumberland, whose reign commenced about the year 559 ; which the author refutes ; and gives an historical account of it down to the year 1715 ; after which it was purchased by lord Crew, bishop of Durham, and by him bequeathed in trust for charitable purposes.

Caernarvon Castle, North Wales. Erected by king Edward I. about the year 1283.

Middleham Castle, Yorkshire. A second view. See p. 271.
St. Mary Magdalen's Church, Colchester, Essex.

Bamborough Castle, Northumberland. A second view : with a farther account of the building. Also an account of lord Crew's charity.

This volume is enriched with a beautiful view of the cathedral church of Canterbury, as a frontispiece.

In an address from Mr. Grose, on the completion of the half of his design, he returns thanks to the public for the favourable reception with which they have honoured his work, and assures them that the remainder will be yet better executed than the preceding part ; as he has been favoured with the assistance of many gentlemen, in a degree far superior to his most sanguine hopes, particularly in the article of description ; and as several of the most eminent artists have supplied him with drawings. He mentions the names of those gentlemen who have thus generously contributed to the descriptions and views already published ; and signifies his intention of acknowledging in the same manner the names of those who have granted their assistance to the remaining part of the work. It affords us great pleasure to see so laudable an undertaking meet with deserved success, and to think that the author will be recompensed by the public favour, for his unwearied application towards forming a general collection of the Antiquities of England and Wales.

The limits of a Review would not admit of our giving a more particular account of the numerous articles contained in this work; but was it only for the excellent plates which it contains, this description of the Antiquities of England and Wales would be highly valuable.

VI. *The History of English Poetry, from the Close of the Eleventh to the Commencement of the Eighteenth Century. To which are prefixed, Two Dissertations. I. On the Origin of Romantic Fiction in Europe. II. On the Introduction of Learning into England. Vol. I. By Thomas Warton, B. D. 4to. 11. 1s. boards. Dodslcy.*

NO species of human invention has been so universally admitted in all ages as the beautiful fictions of poetry. Of such transcendent excellence was this art esteemed by the ancients, that they ascribed its origin to immortal beings. The dignity with which the Muses are invested in the mythology of the Greeks and Romans is scarce inferior to that which they bestowed on the most exalted of their deities. The summit of Parnassus attracts our attention as much as the top of mount Ida; the nectar of the Gods is not more delicious to the imagination than the streams of Aganippe, and we contemplate with as much reverential awe the idea of Homer or Virgil adorned with their laurel wreaths, as that of Neptune shaking his trident, or Jupiter launching his thunder.

Many years since, Mr. Pope formed the scheme of a history of English poetry, in which he classed the poets under their supposed respective schools. The late Mr. Gray, we are informed, also projected a work of the same kind, which was founded on the model of Mr. Pope, considerably enlarged and improved. Mr. Warton, however, is the first who has attempted to execute such a history, and we congratulate the republic of letters on the task being undertaken by a gentleman so eminently qualified, in every respect, to perform such an important service to the literature of this country.

The learned and judicious author has assigned unanswerable reasons for deviating from the plan laid down by Mr. Pope and Mr. Gray for a work of this kind.

‘To confess, says he, the real truth, upon examination and experiment, I soon discovered their mode of treating my subject, plausible as it is, and brilliant in theory, to be attended with difficulties and inconveniencies, and productive of embarrassment both to the reader and the writer. Like other ingenious systems, it sacrificed much useful intelligence to the observance of arrangement; and in the place of that satisfaction which results from a clearness and a fulness of information, seemed only to substitute the merit of

disposition, and the praise of contrivance. The constraint imposed by a mechanical attention to this distribution, appeared to me to destroy that free exertion of research with which such a history ought to be executed, and not easily reconcileable with that complication, variety, and extent of materials, which it ought to comprehend.

The chronological method of narration followed by Mr. Warton, has certainly the advantage of exhibiting in the most natural order the improvements of English poetry, and the progression of our language; for had he adopted the other method abovementioned, however copiously he might have treated the subject, the arrangement would have been too much interrupted, and too desultory to give his readers a distinct view of the object of his researches.

No reader of taste, we imagine, will regret that Mr. Warton has not carried his investigation further back than the Norman Conquest. Besides that the Saxon language is known only, and but imperfectly, to a few antiquaries, the extreme rude and unentertaining nature of the poetry of our Saxon ancestors would have rendered any account of it exceedingly dry and disgusting. The author has commenced his history at an æra sufficiently remote to give us an idea of the English versification in an uncultivated state.

Mr. Warton informs us, that it was recommended to him by a person eminent in literature, totally to exclude from his history any account of the English drama. But our author's professed design being to comprise every species of English poetry, he was of opinion that dramatic writings claimed a place in his narration; though he means not to deliver so copious a detail of this department of literature, in his present work, as the nature of the subject deserves; because a critical discussion of the English drama would increase these volumes to an enormous size.

The two Dissertations prefixed to this work are intended to elucidate principles of a general nature, to which the author frequently refers in the course of the History.

In the first Dissertation, which treats of the origin of Romantic fiction in Europe, Mr. Warton clearly evinces, that this species of composition was imported from Arabia, so early as the beginning of the eighth century, when the people of that country invaded Spain. From Spain it was soon introduced into France, where the author observes, that no province received it with greater eagerness than Armorica, or Britany; from whence, by means of the great intercourse between that country and Wales, the inhabitants of which spoke the same language, and were originally one people, these exotic legends reached

eached Britain a short time after, where they gave birth to the romantic Chronicle of Geoffrey of Monmouth.

The author displays great learning in tracing the progress of romantic fiction after its importation into Europe. We shall present our readers with the conclusion of this ingenious Dissertation.

It must be confessed, that the ideas of chivalry, the appendage and the subject of romance, subsisted among the Goths. But this must be understood under certain limitations. There is no peculiarity which more strongly discriminates the manners of the Greeks and Romans from those of modern times, than that small degree of attention and respect with which those nations treated the fair sex, and that inconsiderable share which they were permitted to take in conversation, and the general commerce of life. For the truth of this observation, we need only appeal to the classic writers: in which their women appear to have been devoted to a state of seclusion and obscurity. One is surprised that barbarians should be greater masters of complaisance than the most polished people that ever existed. No sooner was the Roman empire overthrown, and the Goths had overpowered Europe, than we find the female character assuming an unusual importance and authority, and distinguished with new privileges, in all the European governments established by the northern conquerors. Even amidst the confusions of savage war, and among the almost incredible enormities committed by the Goths at their invasion of the empire, they forbore to offer any violence to the women. This perhaps is one of the most striking features in the new state of manners; which took place about the seventh century: and it is to this period, and to this people, that we must refer the origin of gallantry in Europe. The Romans never introduced these sentiments into their European provinces.

The Goths believed some divine and prophetic quality to be inherent in their women; they admitted them into their councils, and consulted them on the public business of the state. They were suffered to conduct the great events which they predicted. Ganna, a prophetic virgin of the Marcomanni, a German or Gaulish tribe, was sent by her nation to Rome, and admitted into the presence of Domitian, to treat concerning terms of peace. Tacitus relates, that Velleda, another German prophetess, held frequent conferences with the Roman generals; and that on some occasions, on account of the sacredness of her person, she was placed at a great distance on a high tower, from whence, like an oracular divinity, she conveyed her answers by some chosen messenger. She appears to have preserved the supreme rule over her own people and the neighbouring tribes. And there are other instances, that the government among the ancient Germans was sometimes vested in the women. This practice also prevailed among the Sitones or Norwegians. The Cimbri, a Scandinavian tribe, were accompanied at their assemblies by venerable and hoary-headed prophetesses, apparelled in long linen vestments of a splendid white. Their matrons and daughters acquired a reverence from their skill in studying simples, and their knowledge of healing wounds, arts reputed mysterious. The wives frequently attended their husbands in the most perilous expeditions, and fought with great intrepidity in the most bloody

engagements. These nations dreaded captivity, more on the account of their women, than on their own: and the Romans, availing themselves of this apprehension, often demanded their noblest virgins for hostages. From these circumstances, the women even claimed a sort of precedence, at least an equality subsisted between the sexes, in the Gothic constitutions.

‘ But the deference paid to the fair sex, which produced the spirit of gallantry; is chiefly to be sought for in those strong and exaggerated ideas of female chastity which prevailed among the northern nations. Hence the lover’s devotion to his mistress was increased, his attentions to her service multiplied, his affection heightened, and his solicitude aggravated, in proportion as the difficulty of obtaining her was enhanced: and the passion of love acquired a degree of delicacy, when controlled by the principles of honour and purity. The highest excellence of character then known was a superiority in arms; and that rival was most likely to gain his lady’s regard, who was the bravest champion. Here we see valour inspired by love. In the mean time, the same heroic spirit which was the surest claim to the favour of the ladies, was often exerted in their protection: a protection much wanted in an age of rapine, of plunder, and piracy; when the weakness of the softer sex was exposed to continual dangers and unexpected attacks. It is easy to suppose the officious emulation and ardour of many a gallant young warrior, pressing forward to be foremost in this honourable service, which flattered the most agreeable of all passions, and which gratified every enthusiasm of the times, especially the fashionable fondness for a wandering and military life. In the mean time, we may conceive the lady thus won, or thus defended, conscious of her own importance, affecting an air of stateliness: it was her pride to have preserved her chastity inviolate, she could perceive no merit but that of invincible bravery, and could only be approached in terms of respect and submission.

‘ Among the Scandinavians, a people so fond of cloathing adventures in verse, these gallantries must naturally become the subject of poetry, with its fictitious embellishments. Accordingly, we find their chivalry displayed in their odes; pieces, which at the same time greatly confirm these observations. The famous ode of Regner Lodbrog, affords a striking instance; in which, being imprisoned in a loathsome dungeon, and condemned to be destroyed by venomous serpents, he solaces his desperate situation by recollecting and reciting the glorious exploits of his past life. One of these, and the first which he commemorates, was an achievement of chivalry. It was the delivery of a beautiful Swedish princess from an impregnable fortress, in which she was forcibly detained by one of her father’s captains. Her father issued a proclamation, promising that whoever would rescue the lady, should have her in marriage. Regner succeeded in the attempt, and married the fair captive. This was about the year 860. There are other strokes in Regner’s ode, which, although not belonging to this particular story, deserve to be pointed out here, as illustrative of our argument. Such as, “It was like being placed near a beautiful virgin on a couch.—It was like kissing a young widow in the first seat at a feast. I made to struggle in the twilight that golden haired chief, who passed his mornings among the young maidens, and loved to converse with widows.—He who aspires to the love of young virgins, ought always to be foremost in the din of arms.”

It

It is worthy of remark, that these sentiments occur to Regner while he is in the midst of his tortures, and at the point of death. Thus many of the heroes in Froissart, in the greatest extremities of danger, recollect their amours, and die thinking of their mistresses. And by the way, in the same strain, Boh, a Danish champion, having lost his chin, and one of his cheeks, by a single stroke from Thurstain Midlang, only reflected how he should be received, when thus maimed and disfigured, by the Danish girls. He instantly exclaimed in a tone of savage gallantry, "The Danish virgins will not now willingly or easily give me kisses, if I should perhaps return home." But there is an ode, in the *Knyttlinga-Saga*, written by Harald the Valiant, which is professedly a song of chivalry; and which, exclusive of its wild spirit of adventure, and its images of savage life, has the romantic air of a set of stanzas, composed by a Provencal troubadour. Harald appears to have been one of the most eminent adventurers of his age. He had killed the king of Drontheim in a bloody engagement. He had traversed all the seas, and visited all the coasts, of the north; and had carried his piratical enterprises even as far as the Mediterranean, and the shores of Africa. He was at length taken prisoner, and detained for some time at Constantinople. He complains in this ode, that the reputation he had acquired by so many hazardous exploits, by his skill in single combat, riding, swimming, gliding along the ice, darting, rowing, and guiding a ship through the rocks, had not been able to make any impression on Elissiff, or Elisabeth, the beautiful daughter of Jarilas, king of Russia.

Here, however, chivalry subsisted but in its rudiments. Under the feudal establishments, which were soon afterwards erected in Europe, it received new vigour, and was invested with the formalities of a regular institution. The nature and circumstance of that peculiar model of government, were highly favourable to this strange spirit of fantastic heroism; which, however unmeaning and ridiculous it may seem, had the most serious and salutary consequences in assisting the general growth of refinement, and the progression of civilisation, in forming the manners of Europe, in inculcating the principles of honour, and in teaching modes of decorum. The genius of the feudal policy was perfectly martial. A numerous nobility, formed into separate principalities, affecting independence, and mutually jealous of their privileges and honours, necessarily lived in a state of hostility. This situation rendered personal strength and courage the most requisite and essential accomplishments. And hence, even in time of peace, they had no conception of any diversions or public ceremonies, but such as were of the military kind. Yet, as the courts of these petty princes were thronged with ladies of the most eminent distinction and quality, the ruling passion for war was tempered with courtesy. The prize of contending champions was adjudged by the ladies; who did not think it inconsistent to be present or to preside at the bloody spectacles of the times; and who, themselves, seem to have contracted an unnatural and unbecoming ferocity, while they softened the manners of those valourous knights who fought for their approbation. The high notions of a noble descent, which arose from the condition of the feudal constitution, and the ambition of forming an alliance with powerful and opulent families, cherished this romantic system. It was hard to obtain the fair feudatary, who was the object of universal adoration. Not only the splendor of birth, but the magnificent castle surrounded with

embattelled walls, guarded with massy towers, and crowned with lofty pinnacles, served to inflame the imagination, and to create an attachment to some illustrious heiress, whose point of honour it was to be chaste and inaccessible. And the difficulty of success on these occasions, seems in great measure to have given rise to that sentimental love of romance, which acquiesced in a distant respectful admiration, and did not aspire to possession. The want of an uniform administration of justice, the general disorder, and state of universal anarchy, which naturally sprung from the principles of the feudal policy, presented perpetual opportunities of checking the oppressions of arbitrary lords, of delivering captives injuriously detained in the baronial castles, of punishing robbers, of succouring the distressed, and of avenging the impotent and the unarmed, who were every moment exposed to the most licentious insults and injuries. The violence and injustice of the times gave birth to valour and humanity. These acts conferred a lustre and an importance on the character of men professing arms, who made force the substitute of law. In the mean time, the crusades, so pregnant with enterprize, heightened the habits of this warlike fanaticism. And when these foreign expeditions were ended, in which the hermits and pilgrims of Palestine had been defended, nothing remained to employ the activity of adventurers but the protection of innocence at home. Chivalry by degrees was consecrated by religion, whose authority tinged every passion, and was engrafted into every institution, of the superstitious ages; and at length composed that singular picture of manners, in which the love of a god and of the ladies were reconciled, the faint and the hero were blended, and charity and revenge, zeal and gallantry, devotion and valour, were united.

Those who think that chivalry started late, from the nature of the feudal constitution, confound an improved effect with a simple cause. Not having distinctly considered all the particularities belonging to the genius, manners, and usages of the Gothic tribes, and accustomed to contemplate nations under the general idea of barbarians, they cannot look for the seeds of elegance amongst men, distinguished only for their ignorance and their inhumanity. The rude origin of this heroic gallantry was quickly overwhelmed and extinguished, by the superior pomp which it necessarily adopted from the gradual diffusion of opulence and civility, and that blaze of splendor with which it was surrounded, amid the magnificence of the feudal solemnities. But above all, it was lost and forgotten in that higher degree of embellishment, which at length it began to receive from the representations of romance.

From the foregoing observations taken together, the following general and comprehensive conclusion seems to result.

Amid the gloom of superstition, in an age of the grossest ignorance and credulity, a taste for the wonders of oriental fiction was introduced by the Arabians into Europe, many countries of which were already seasoned to a reception of its extravagancies, by means of the poetry of the Gothic scalds, who perhaps originally derived their ideas from the same fruitful region of invention. These fictions, coinciding with the reigning manners, and perpetually kept up and improved in the tales of troubadours and minstrels, seem to have centered about the eleventh century in the ideal histories of Turpin and Geoffrey of Monmouth, which record the supposititious achievements of Charlemagne and king Arthur, where they formed the ground-work of that species of fa-

fabulous narrative called romance. And from these beginnings or causes, afterwards enlarged and enriched by kindred fancies fetched from the crusades, that singular and capricious mode of imagination arose, which at length composed the marvellous machineries of the more sublime Italian poets, and of their disciple Spenser.

In the second Dissertation, the subject of which is, the Introduction of Learning into England, Mr. Warton is of opinion, that the Goths who over-ran Italy, at least their princes and leaders, were not so totally void of civilization as is generally imagined. Their enemies, he observes, have been their historians, who naturally represented their characters in the most unfavourable light. The following arguments, which he advances on this subject, have undoubtedly much force. 'It is not easy to conceive, says he, that the success of their amazing enterprizes was merely the effect of numbers and tumultuary depredation: nor can I be persuaded, that the lasting and flourishing governments which they established in various parts of Europe, could have been framed by brutal force alone, and the blind efforts of unreflecting savages. Superior strength and courage must have contributed in a considerable degree to their rapid and extensive conquests; but, at the same time, such mighty achievements could not have been planned and executed without some extraordinary vigour of mind, uniform principles of conduct, and no common talents of political sagacity.' It is probably unjust to impute to the leaders even of the Goths and Vandals the excesses committed by those people in their irruption into Italy. Such excesses are but too often indulged by the victorious troops of nations who are not uncivilized. At the same time, whatever degree of political sagacity may appear in the conduct of the Gothic chieftains, it cannot well be supposed, from the unsettled and warlike nature of their life, that they had attained to any degree of liberality or refinement of sentiment, which accompanies the state of civilization.

The author afterwards favours us with the following pertinent remarks on the learning of the Arabians.

'After the calamities which the state of literature sustained in consequence of the incursions of the northern nations, the first restorers of the ancient philosophical sciences in Europe, the study of which, by opening the faculties and extending the views of mankind, gradually led the way to other parts of learning, were the Arabians. In the beginning of the eighth century, this wonderful people, equally famous for their conquests and their love of letters, in ravaging the Asiatic provinces, found many Greek books, which they read with infinite avidity: and such was the gratification they received from this fortunate acquisition, and so powerfully their curiosity was excited to make further discoveries in this new field of knowledge, that they requested their caliphs

to

to procure from the emperor at Constantinople the best Greek writers. These they carefully translated into Arabic. But every part of the Grecian literature did not equally gratify their taste. The Greek poetry they rejected, because it inculcated polytheism and idolatry, which were inconsistent with their religion. Or perhaps it was too cold and too correct for their extravagant and romantic conceptions. Of the Greek history they made no use, because it recorded events which preceded their prophet Mahomet. Accustomed to a despotic empire, they neglected the political systems of the Greeks, which taught republican freedom. For the same reasons they despised the eloquence of the Athenian orators. The Greek ethics were superseded by their Alcoran, and on this account they did not study the works of Plato. Therefore no other Greek books engaged their attention but those which treated of mathematical, metaphysical, and physical knowledge. Mathematics coincided with their natural turn to astronomy and arithmetic. Metaphysics, or logic, suited their speculative genius, their love of tracing intricate and abstracted truths, and their ambition of being admired for difficult and remote researches. Physics, in which I include medicine, assisted the chemical experiments to which they were so much addicted : and medicine, while it was connected with chemistry and botany, was a practical art of immediate utility. Hence they studied Aristotle, Galen, and Hippocrates, with unremitting ardour and assiduity : they translated their writings into the Arabic tongue, and by degrees illustrated them with voluminous commentaries. These Arabic translations of the Greek philosophers produced new treatises of their own, particularly in medicine and metaphysics. They continued to extend their conquests, and their frequent incursions into Europe before and after the ninth century, and their absolute establishment in Spain, imported the rudiments of useful knowledge into nations involved in the grossest ignorance, and unpossessed of the means of instruction. They founded universities in many cities of Spain and Africa. They brought with them their books, which Charlemagne, emperor of France and Germany, commanded to be translated from Arabic into Latin : and which, by the care and encouragement of that liberal prince, being quickly disseminated over his extensive dominions, soon became familiar to the western world. Hence it is, that we find our early Latin authors of the dark ages chiefly employed in writing systems of the most abstruse sciences : and from these beginnings the Aristotelic philosophy acquired such establishment and authority, that from long prescription it remains to this day the sacred and uncontroverted doctrine of our schools. From this fountain the infatuation of astrology took possession of the middle ages, and were continued even to modern times. To the peculiar genius of this people it is owing, that chemistry became blended with so many extravagancies, obscured with unintelligible jargon, and filled with fantastic notions, mysterious pretensions, and superstitious operations. And it is easy to conceive, that among these visionary philosophers, so fertile in speculation, logic and metaphysics, contracted much of that refinement and perplexity, which for so many centuries exercised the genius of profound reasoners and captious disputants, and so long obstructed the progress of true knowledge.

In the course of this Dissertation we meet with a succinct but perspicuous account of the ancient English writers, interspersed

perfed with fuch judicious and critical obfervations on their works, as fully confirm the abilities of the learned author for the task he has here undertaken.—In our next Review we fhall enter on the hiftory of Englifh poetry.

VII. *Letters written by the late Right Honourable Philip Dormer Stanhope, Earl of Chesterfield, to his Son, Philip Stanhope, Esq. late Envoy Extraordinary at the Court of Dresden: Together with feveral other Pieces on various Subjects. Published by Mrs. Eugenia Stanhope, from the Originals now in her Poffeffion. Two Vols. 4to. boards. 2l. 2s. boards. Dodfley.*

MINDS endued with fenfibility will feel, on perufal of thefe invaluable remains, that kind of pleafing melancholy which commonly arifes from contemplating the venerable fragments of fome noble edifice, once beheld with veneration, but now mouldered into ruin by the ravages of time. From the beauty of each mutilated part, imagination forms ideas of the fuperior excellence of the intire ftructure, and laments the tranfitory nature of the utmoft efforts of human genius, which prevents their defcending with original perfection to remote pofterity. In the fame manner, from the various beauties carelefsly fcattered about in this broken collection, we conceive what muft have been their combined effect, and deeply regret it was not our fortune to have known the happy afsemblage of all thefe accomplifhments, fo charmingly described by this elegant writer, which he united in his own perfon. Every page brings to recollection that admired nobleman, fo univerfally efteemed the finifhed model of a complete gentleman and able ftatesman. We are reminded by his inftructions that he was himfelf an elegant pattern of all he recommends, and the allowed ftandard of tafte, wit, politeneff, and every brilliant and folid quality which can adorn the man of fenfe, of letters, and of fashion.

Such was the all-accomplifhed nobleman who here unites the tendereff of an indulgent parent with the abilities of a wife teacher, to conduct in the paths of knowledge, virtue, and honour, a favourite fon, whofe welfare would feem to conftitute his fupreme happineff.

‘ With this view, fays the editor, were written the following letters; which, the reader will obferve, begin with thofe dawning of inftruction adopted to the capacity of a boy, and rifing gradually by precepts and monitions, calculated to direct and guard the age of incautious youth, finifh with the advice and knowledge requifite to form the man, ambitious to fhine as an accomplifhed courtier, an orator in the fenate, or a minifter at foreign courts.

‘ In order to effect thefe purpofes, his lordfhip, ever anxious to fix in his fon, a fcrupulous adherence to the ftricteft morality, appears

pears to have thought it the first, and most indispensable object—to lay, in the earliest period of life, a firm foundation in good principles and sound religion. His next point was, to give him a perfect knowledge of the dead languages, and all the different branches of solid learning, by the study of the best ancient authors; and also such a general idea of the sciences, as it is a disgrace to a gentleman, not to possess. The article of instruction with which he concludes his system of education, and which he more particularly enforces throughout the whole work, is the study of that useful and extensive science, the knowledge of mankind: in the course of which, appears the nicest investigation of the human heart, and the springs of human actions. From hence we find him induced to lay so great a stress on what are generally called accomplishments, as most indispensably requisite to finish the amiable and brilliant part of a complete character.

His lordship writes sometimes in French, sometimes in Latin, commonly in English, but always with purity and elegance. From every subject he extracts the essence, and in every language he expresses its peculiar beauty, energy, and idiom—*Omnis Arisippum decuit et coler et status et res*. Whether he playfully instructs the child in the first rudiments of knowledge, or more gravely admonishes the man to pursue the higher duties of human wisdom, we equally admire the hand of a master: wit, humour, argument, eloquence, intreaty, and persuasion, are all employed to enforce his precepts. Every motive is suggested, every passion roused which can prompt, impel, and stimulate to the end proposed, and with the happiest application to the age, capacity, disposition, and behaviour of his pupil. Perhaps his lordship's morality may sometimes be deservedly censured. The opinions which he entertains of human nature are unfavourable, and his ethics would seem to be accommodated to these opinions. They may possibly be thought better calculated to form the sly, cautious, and artful behaviour of a courtier, than the liberal and generous manners of a gentleman. Would his lordship sacrifice, to the views of worldly prudence, all the nobler sentiments and finer feelings of the soul, reducing man to a mere machine, and entirely extinguishing, or at least covering, under a disguised exterior, every expression of natural passions? These are arts which may be useful to promote a fortune, but cannot be necessary to advance merit; and of all men living lord Chesterfield was himself the most scrupulous about sacrificing the smallest punctilio of sensibility to the pleasures of ambition.

From such a multiplicity of excellent letters, it is difficult to select a specimen. We shall, however, venture to give the following, as it treats of a subject which the noble writer perfectly understood.

† Dear

‘ Dear boy, London, November the 3d, O. S. 1749.

‘ From the time that you have had life, it has been the principal and favourite object of mine, to make you as perfect as the imperfections of human nature will allow: in this view, I have grudged no pains nor expence in your education; convinced that education, more than nature, is the cause of that great difference which we see in the characters of men. While you were a child, I endeavoured to form your heart habitually to virtue and honour, before your understanding was capable of showing you their beauty and utility. Those principles, which you then got, like your grammar rules, only by rote, are now, I am persuaded, fixed and confirmed by reason. And indeed they are so plain and clear, that they require but a very moderate degree of understanding, either to comprehend or practise them. Lord Shaftesbury says, very prettily, that he would be virtuous for his own sake, though nobody were to know it; as he would be clean for his own sake, though nobody were to see him. I have therefore, since you have had the use of your reason, never written to you upon those subjects: they speak best for themselves; and I should, now, just as soon think of warning you gravely not to fall into the dirt or the fire, as into dishonour or vice. This view of mine, I consider as fully attained. My next object was, sound and useful learning. My own-care first, Mr. Harte’s afterwards, and *of late* (I will own it to your praise) your own application, have more than answered my expectations in that particular; and, I have reason to believe, will answer even my wishes. All that remains for me then to wish, to recommend, to inculcate, to order, and to insist upon, is good-breeding; without which, all your other qualifications will be lame, unadorned, and, to a certain degree, unavailing. And here I fear, and have too much reason to believe, that you are greatly deficient. The remainder of this letter, therefore, shall be (and it will not be the last by a great many) upon that subject.

‘ A friend of yours and mine has very justly defined Good-breeding to be, “ the result of much good-sense, some good-nature, and a little self-denial for the sake of others, and with a view to obtain the same indulgence from them.” Taking this for granted, (as I think it cannot be disputed) it is astonishing to me, that any body, who has good-sense and good-nature (and I believe you have both) can essentially fail in good-breeding. As to the modes of it, indeed, they vary according to persons, and places, and circumstances; and are only to be acquired by observation and experience; but the substance of it is every where, and eternally the same. Good manners are, to particular societies, what good morals are to society in general; their cement, and their security. And, as laws are enacted to enforce good morals, or at least to prevent the ill effects of bad ones; so there are certain rules of civility, universally implied and received, to enforce good manners, and punish bad ones. And indeed there seems to me to be less difference, both between the crimes and between the punishments, than at first one would imagine. The immoral man, who invades another man’s property, is justly hanged for it; and the ill-bred man, who, by his manners, invades and disturbs the quiet and comforts of private life, is by common consent as justly banished society. Mutual complaisances, attentions, and sacrifices of little conveniencies, are as natural an implied compact between civilized people, as protection and obedience are between kings and subjects: whoever, in either case, violates that compact, justly forfeits

all

all advantages arising from it. For my own part, I really think, that, next to the consciousness of doing a good action, that of doing a civil one is the most pleasing; and the epithet which I should covet the most, next to that of Aristides, would be that of well-bred. Thus much for good-breeding in general. I will now consider some of the various modes and degrees of it.

‘Very few, scarcely any, are wanting in the respect which they should show to those whom they acknowledge to be infinitely their superiors; such as crowned heads, princes, and public persons of distinguished and eminent posts. It is the manner of showing that respect which is different. The man of fashion, and of the world, expresses it in its fullest extent; but naturally, easily, and without concern: whereas a man, who is not used to keep good company, expresses it awkwardly; one sees that he is not used to it, and that it costs him a great deal: but I never saw the worst-bred man living, guilty of loitering, whistling, scratching his head, and such like indecencies, in company that he respected. In such companies, therefore, the only point to be attended to is, to show that respect, which every body means to show, in an easy, unembarrassed, and graceful manner. This is what observation and experience must teach you.

‘In mixed companies, whoever is admitted to make part of them, is, for the time at least, supposed to be upon a footing of equality with the rest; and, consequently, as there is no one principal object of awe and respect, people are apt to take a greater latitude in their behaviour, and to be less upon their guard; and so they may, provided it be within certain bounds, which are upon no occasion to be transgressed. But, upon these occasions, though no one is intitled to distinguished marks of respect, every one claims, and very justly, every mark of civility and good-breeding. Ease is allowed, but carelessness and negligence are strictly forbidden. If a man accosts you, and talks to you ever so dully or frivolously, it is worse than rudeness, it is brutality, to show him, by a manifest inattention to what he says, that you think him a fool or a blockhead, and not worth hearing. It is much more so with regard to women; who, of whatever rank they are, are intitled, in consideration of their sex, not only to an attentive, but an officious good-breeding from men. Their little wants, likings, dislikes, preferences, antipathies, fancies, whims, and even impertinencies, must be officiously attended to, flattered, and, if possible, guessed at and anticipated, by a well-bred man. You must never usurp to yourself those conveniencies and *agréments* which are of common right; such as the best places, the best dishes, &c.; but, on the contrary, always decline them yourself, and offer them to others; who, in their turns, will offer them to you: so that, upon the whole, you will, in your turn, enjoy your share of your common right. It would be endless for me to enumerate all the particular instances in which a well-bred man shows his good-breeding in good company; and it would be injurious to you to suppose, that your own good-sense will not point them out to you; and then your own good-nature will recommend, and your self-interest enforce the practice.

‘There is a third sort of good-breeding, in which people are the most apt to fail, from a very mistaken notion that they cannot fail at all. I mean, with regard to one's most familiar friends and acquaintances, or those who really are our inferiors; and there, undoubtedly, a greater degree of ease is not only allowed, but proper,

per, and contributes much to the comforts of a private, social-life. But that ease and freedom have their bounds too, which must by no means be violated. A certain degree of negligence and carelessness becomes injurious and insulting, from the real or supposed inferiority of the persons; and that delightful liberty of conversation among a few friends, is soon destroyed, as liberty often has been, by being carried to licentiousness. But example explains things best, and I will put a pretty strong case. Suppose you and me alone together; I believe you will allow that I have as good a right to unlimited freedom in your company, as either you or I can possibly have in any other; and I am apt to believe too, that you would indulge me in that freedom, as far as any body would. But, notwithstanding this, do you imagine that I should think there were no bounds to that freedom? I assure you, I should not think so; and I take myself to be as much tied down by a certain degree of good manners, to you, as by other degrees of them to other people. Were I to show you, by a manifest inattention to what you said to me, that I was thinking of something else the whole time; were I to yawn extremely, snore, or break wind, in your company, I should think that I behaved myself to you like a beast, and should not expect that you would care to frequent me. No. The most familiar and intimate habitudes, connections, and friendships, require a degree of good-breeding, both to preserve and cement them. If ever a man and his wife, or a man and his mistress, who pass nights as well as days together, absolutely lay aside all good-breeding, their intimacy will soon degenerate into a coarse familiarity, infallibly productive of contempt or disgust. The best of us have our bad sides; and it is as imprudent, as it is ill-bred, to exhibit them. I shall certainly not use ceremony with you; it would be misplaced between us: but I shall certainly observe that degree of good-breeding with you, which is, in the first place, decent, and which, I am sure, is absolutely necessary to make us like one another's company long.

‘ I will say no more, now, upon this important subject of good-breeding; upon which I have already dwelt too long, it may be, for one letter; and upon which I shall frequently refresh your memory hereafter: but I will conclude with these axioms.

‘ That the deepest learning, without good-breeding, is unwelcome and tiresome pedantry, and of use no where but in a man's own closet; and consequently of little or no use at all.

‘ That a man, who is not perfectly well-bred, is unfit for good company, and unwelcome in it; will consequently dislike it soon, afterwards renounce it; and be reduced to solitude, or, what is worse, low and bad company.

‘ That a man, who is not well bred, is full as unfit for business as for company.

‘ Make then, my dear child, I conjure you, good-breeding the great object of your thoughts and actions, at least half the day. Observe carefully the behaviour and manners of those who are distinguished by their good-breeding; imitate, nay, endeavour to excel, that you may at least reach them; and be convinced that good-breeding is, to all worldly qualifications, what charity is to all Christian virtues. Observe how it adorns merit, and how often it covers the want of it. May you wear it to adorn, and not to cover you! Adieu.’

His

His lordship's abilities as a writer are fully displayed in the finely executed portrait of the great lord Bolingbroke, which we shall quote for the entertainment and instruction of our readers.

' I have sent you, in a packet which your Leipzig acquaintance, Duval, sends to his correspondent at Rome, lord Bolingbroke's book *, which he published about a year ago. I desire that you will read it over and over again, with particular attention to the style, and to all those beauties of oratory with which it is adorned. Till I read that book, I confess I did not know all the extent and powers of the English language. Lord Bolingbroke has both a tongue and a pen to persuade; his manner of speaking in private conversation, is full as elegant as his writings; whatever subject he either speaks or writes upon, he adorns with the most splendid eloquence; not a studied or laboured eloquence, but such a flowing happiness of diction, which (from care perhaps at first) is become so habitual to him, that even his most familiar conversations, if taken down in writing, would bear the press, without the least correction either as to method or style. If his conduct, in the former part of his life, had been equal to all his natural and acquired talents, he would most justly have merited the epithet of all-accomplished. He is himself sensible of his past errors: those violent passions, which seduced him in his youth, have now subsided by age; and, take him as he is now, the character of all-accomplished is more his due, than any man's I ever knew in my life.

' But he has been a most mortifying instance of the violence of human passions, and of the weakness of the most exalted human reason. His virtues and his vices, his reason and his passions, did not blend themselves by a gradation of tints, but formed a shining and sudden contrast.

' Here the darkest, there the most splendid colours, and both rendered more shining from their proximity. Impetuosity, excess, and almost extravagancy, characterised not only his passions, but even his senses. His youth was distinguished by all the tumult and storm of pleasures, in which he most licentiously triumphed, disdaining all decorum. His fine imagination has often been heated and exhausted with his body, in celebrating and deifying the prostitute of the night; and his convivial joys were pushed to all the extravagancy of frantic Bacchanals. Those passions were interrupted but by a stronger, Ambition. The former impaired both his constitution and his character, but the latter destroyed both his fortune and his reputation.

' He has noble and generous sentiments, rather than fixed reflected principles of good-nature and friendship; but they are more violent than lasting, and suddenly and often varied to their opposite extremes, with regard even to the same persons. He receives the common attentions of civility as obligations, which he returns with interest; and resents with passion the little inadvertencies of human nature, which he repays with interest too. Even a difference of opinion upon a philosophical subject, would provoke, and prove him no practical philosopher at least.

' Notwithstanding the dissipation of his youth, and the tumultuous agitation of his middle age, he has an infinite fund of various

* Letters on the Spirit of Patriotism, on the Idea of a Patriotic King.

and almost universal knowledge, which, from the clearest and quickest conception, and happiest memory, that ever man was blessed with, he always carries about him. It is his pocket-money, and he never has occasion to draw upon a book for any sum. He excels more particularly in history, as his historical works plainly prove. The relative political and commercial interests of every country in Europe, particularly of his own, are better known to him, than perhaps to any man in it; but how steadily he has pursued the latter, in his public conduct, his enemies, of all parties and denominations, tell with joy.

He engaged young, and distinguished himself in business; and his penetration was almost intuition. I am old enough to have heard him speak in parliament. And I remember, that, though prejudiced against him by party, I felt all the force and charms of his eloquence. Like Belial, in Milton, "he made the worse appear the better cause." All the internal and external advantages and talents of an orator are undoubtedly his. Figure, voice, elocution, knowledge; and, above all, the purest and most florid diction, with the justest metaphors; and happiest images, had raised him to the post of secretary at war, at four-and-twenty years old; an age at which others are hardly thought fit for the smallest employments.

During his long exile in France, he applied himself to study with his characteristical ardour; and there he formed, and chiefly executed the plan of a great philosophical work. The common bounds of human knowledge are too narrow for his warm and aspiring imagination. He must go, *extra flammantia mœnia Mundi*, and explore the unknown and unknowable regions of metaphysics; which open an unbounded field for the excursions of an ardent imagination; where endless conjectures supply the defect of unattainable knowledge, and too often usurp both its name and its influence.

He has had a very handsome person, with a most engaging address in his air and manners: he has all the dignity and good-breeding which a man of quality should or can have, and which so few, in this country, at least, really have.

He professes himself a Deist; believing in a general Providence, but doubting of, though by no means rejecting (as is commonly supposed) the immortality of the soul, and a future state.

Upon the whole, of this extraordinary man, what can we say; but alas, poor human nature!

An article of such compass and extraordinary merit cannot be contained in one Number. We shall therefore resume it with more leisure in our next.

VIII. The Scripture-Theory of the Earth, throughout all its Revolutions, and all the Periods of its Existence, from the Creation, to the final Renovation of all Things. 8vo. 6s. Rivington.

WE have had two very different theories of the earth, the productions of two of our own countrymen; Burnet and Whiston; both ingenious; both admired for a time; but now

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considered as no more than romantic speculations, without any foundation in nature, philosophy, or scripture.

These two celebrated writers have led the way to several others, both at home and abroad, who have likewise attempted to contrive hypotheses, for the explication of some important circumstances, relative to the creation and the deluge. But they have only served to convince us, that the operations of infinite wisdom are not to be comprehended by the human understanding, or explained upon mechanical principles.

‘The present attempt, as the author assures us, is not built upon hypotheses; but stands on much surer grounds, the unerring word of God.’ Whether, says he, the superstructure does in any measure correspond with the foundation, or whether it be mere ‘hay and stubble,’ the reader will judge.

The following extract contains an epitome of his theory.

‘We have seen, how the earth, which at first was *without form*, was brought into form, by its revolution on its axis: and by what means the elements were separated from each other. The dry land occupied the middle, or equatorial parts of the globe, and the water was detached to the extreme, or polar parts. The earth at first *was without form and void*: that void was soon filled up; and the earth was furnished and enriched with every thing requisite to render it a commodious, happy, and delightful habitation for man; who was then created, and put into possession of it. But man fell; and his fall affected the earth, which was inhabited by him; and which, for the punishment of his transgression, was doomed to lose its fertility; and from the beautiful form, in which it had been laid out, was convulsed, and thrown into disorder and confusion, by means of an universal earthquake; the effect of which was, that in some places it opened, and sunk into deep gulphs; and in other parts, it reared up its hydra heads to the heavens.

‘This however entered but a little way into the earth, in comparison with the whole bulk of it; which was suffered to preserve the same advantageous position and aspect towards the sun, which was at first given it; till the wickedness of man increasing, caused the disturbance of this likewise; and produced a shock, which quite dislocated, and threw it, from its erect and upright position, into an oblique and declining one: the consequence of which was, its discharging the waters lodged at the poles; which spreading over the whole face of it, drowned the earth, and all its inhabitants; except the few, whom God preserved in the ark, to repeople and replenish it.

‘We

* We have seen how the waters, when they had executed their commission, were remanded to their former receptacles; but left plain vestiges of the ravages they had made. The tops of the mountains were washed away, and their sides and skirts were furrowed and channeled in the manner we behold them, by the first abatement of the deluge, and by the subsequent draining, and running off of the waters: by these and other means, the mountains have been lowering ever since, and the valleys filling and rising. The earth, upon the whole, becomes less uneven; and affords a prospect of being by degrees brought nearly level. The element of water hath been decreasing, and the dry land increasing, and gaining upon the sea, and becomes more and more secure from a second destruction by water; pursuant to the divine promise and covenant in that respect.

By the curse, the face of the earth was disordered, deformed, and doomed to be over-run with thorns and thistles. That labour to which man was sentenced, hath been the appointed means of overcoming those deformities; beautifying the face of nature, extirpating and destroying all its useless and hurtful productions, and raising in their stead such as are most necessary and beneficial for the nourishment and support of life; together with such as contribute to the conveniences and elegances of it.

For these purposes it hath had the benefit of regular seasons, which if they have not all the advantages of the first state of the earth, have others, that in a good measure compensate them; and give it a preference to that state, which was introduced by the curse, and continued till the flood.

In proportion to the progress, which, age after age, is made in improvements of this kind; and in this age especially, which exceeds all that have gone before it in this respect — In proportion hereto, I say, the curse of the ground is removed and overcome. In a word, “The fall was the corruption of the natural and moral world, and the ruin of all the glory and happiness of the creation.” It is the plan of Providence, to bring about the recovery of the creation in both respects, by the concurrence and instrumentality of the creature man; through whom the corruption and ruin of it was effected: and in such measure and degree, as man co-operates, this end is obtained; and the creation is delivered from the bondage of corruption; and enabled to recover its first flourishing and happy state.

I shall only observe farther, that the drying up of the earth, by the several causes before mentioned, will, by de-

grees, render it more combustible; and dispose it for the next catastrophe,—that is, the general conflagration.

The situation of paradise is a subject on which innumerable writers have formed conjectures. Huetius has written a treatise professedly on this topic. He imagines, that the four rivers, into which the great river of Paradise was divided, were the Euphrates and Tigris above it; and below it, the two branches into which the stream was again divided, before it emptied itself into the Persian gulph.

The author of the present theory supposes, that the garden of Eden was planted in a peninsula, formed by the main river of Eden, on the east side of it, below the confluence of the four less rivers, which emptied themselves into it, somewhere about the 27th degree of north latitude; and that the garden and its environs, where these rivers united, are now swallowed up by the Persian gulph. The *four heads* which Moses mentions, are, he thinks, the four fountain-heads of the four rivers, Pison, Gihon, Hiddekel, and Euphrates, which had distinct and separate channels, till they discharged themselves altogether in the main river, ‘which went out of Eden to water the garden.’

The author endeavours to prove, that the fall was attended with great commotions in the earth and air, with thunder, wind, tempest, and eruptions of fire, and therefore, probably, with an universal earthquake; and that these eruptions and this earthquake threw up the mountains, as a part of the curse denounced on the ground, on account of the disobedience of man.

In proof of this opinion, he observes, that the mountains could not be coeval with the creation, because many parts of their contents, such as shells, &c. were not then extant in nature, as such; that they were not the effects of the deluge, because it appears from Scripture that they existed before; that, from the confused state of their several strata, as well as from their outward appearance, they bear all the marks of ruins; that the effects of fire appear very visibly in many of the contents of them; that there have been several instances in fact of mountains and islands having been raised by earthquakes, &c.

The argument, which our author uses, in opposition to those who suppose, that the mountains were formed at the creation, militates, if we mistake not, against his own hypothesis. For it seems utterly improbable, that there should be any convulsions in nature at the fall, which could throw a variety of *marine* productions into the bowels of the highest mountains.

He

He supposes, that the subterraneous fire, which occasioned the earthquake, 'burnt with such vehemence, as to melt and fuse, to vitrify and calcine such substances as were liable, by their natures, to be affected by it, in their several sorts of manner, respectively;' and that this fusion was productive of metals. But if this was the case, how was it possible, that the shells, teeth, and bones of animals, or the trunks and roots of trees, which are found incorporated with metals and all kinds of mineral concretions, should escape, without any appearance of their having been affected by a subterraneous fire. We do not recollect, that the traces of such a fire have ever been perceived in any of those places where the exuvie of animals have been discovered.

The reader will find several speculations and conjectures in this work, which will seem bold, arbitrary, and perhaps, unphilosophical; but at the same time he will be entertained with many learned and curious disquisitions.

IX. *Experimental Enquiries: Part II. Containing a Description of the Lymphatic System in the Human Subject, and in other Animals. Illustrated with Plates. Together with Observations on the Lymph, and the Changes which it undergoes in some Diseases.* By William Hewson, F. R. S. 8vo. 6s. Johnson.

IN the former part of Mr. Hewson's *Enquiries* * we were presented with many ingenious experiments, instituted for the purpose of investigating the properties of the blood. In that treatise, the author likewise laid before the public the discovery of the lymphatic system in birds, fish, and amphibious animals; and he now proceeds to carry his researches, relative to the same system, into the human subject.

In the first chapter, the author delivers a concise historical account of the discoveries made in the lymphatic system from the time of Asellius, who lived about a century and a half ago, to the present period. In the second and third chapters, he teaches the manner of ascertaining the existence, and gives an accurate anatomical description of the lymphatic system in the human body. In the fourth, fifth, and sixth chapters, he describes the lymphatic system in birds and fish; after which he enters on physiological inquiries, treating first of the properties of the fluid contained in the lymphatic vessels, and of that which lubricates the different cavities of the body.

Several curious and important physiological subjects are discussed in this part of the volume, from which we shall extract the author's opinion relative to the formation of pus.

* See Crit. Rev. vol. xxxii. p. 276.

'As it appears that the properties of the lymph exhaled upon surfaces, and into cavities, differ so widely in different circumstances, and as we find that *pus* is often met with in such cavities, without ulceration, is it not probable that *pus* itself is merely that lymph changed in its properties by passing through inflamed vessels. The cavities of the *pleura*, *pericardium*, &c. are sometimes observed to contain considerable quantities of *pus* without the least mark of ulceration. Instances of which I have seen. In one patient I found three pints of pure *pus* in the *pericardium*, without any ulcer either on that membrane, or on the heart. In another, the cavity of the *pleura* of the right side was distended with a *pus* that smelt more like whey than a putrid fluid, and the lungs were compressed into a very small compass; but there was no appearance of ulcer or erosion, either on these organs or on the *pleura*, but only under the *pus* was a thin crust of coagulable lymph. In such cases it is manifest the *pus* must have been formed from the fluids; and as the exhalant vessels at one time appear to secrete a mere water; at another a coagulable lymph; and in a third (when a little inflamed) they secrete that lymph so viscid, and change its properties so much as to make it coagulate instantly on being secreted; so in like manner they may sometimes, when more inflamed, have the power of converting the lymph into *pus*; and, according to the kind and degree of the inflammation, the *pus* may vary from the bland, viscid, and inodorous nature, to that of the most thin and fetid sanies found in phagedenic and cancerous ulcers. And, if *pus* in these cases is produced merely by a secretion, so likewise, it would seem probable, that even in abscesses, where there is a loss of substance, it is not the melting down of the solida that gives rise to the *pus*, but the *pus* being secreted into the cellular membrane from its pressure, and from other causes, deadens the solids and then dissolves them, which is confirmed by observing, that even a piece of fresh meat, if put into an ulcer and covered up, is soon destroyed or melted down by the *pus*, which is thereby rendered more fetid. And this opinion, that *pus* is made by a secretion, is strengthened by observing that in its pure state it is full of globules; in which circumstance it agrees with milk, which is produced by a secretion, and not by a fermentation.

'Upon the whole then it appears, that the lymph contained in the lymphatic vessels, and the fluids which moisten the different cavities of the body, as the *pleura*, *peritoneum*, &c. instead of being a mere water, in healthy animals, are coagulable fluids, approaching to the nature of the coagulable lymph of the blood, of which probably they are a species, or are composed of a mixture of that lymph with water, that the proportions of that mixture vary from the dropical habit, where the coagulable lymph is in a small, and the water in a great proportion, up to the rheumatic or inflammatory habit, where the lymph abounds, and the water is in less proportion; and that in some cases, the lymph, in passing through inflamed vessels, is even converted into *pus*.'

In the eighth chapter, Mr. Hewson enquires into the manner in which the lymph is secreted into the cavities for their lubrication. It has been generally supposed that this secretion was performed by small exhalant arteries, or by organized pores in the sides of the vessels. A celebrated anatomist, however, of the present age, has opposed this doctrine, and main-

ains that the thinner parts of the blood transude through inorganized interstices between the fibres of the vessels and membranes. The arguments on which he founds his opinion are the three following : viz. 1. The ready transfusion of water and other injections after death ; 2. the transfusion of blood, which he supposes to happen after death, but not during life ; and thirdly, a supposed transfusion of bile. The author of the treatise before us, espouses the most generally received opinion respecting the secretion of lymph, and combats the doctrine of the learned anatomist above alluded to, by observations which merit the attention of every physiological enquirer.

‘ First, although fluids do transude on being injected into the vessels of the dead body, yet we must not thence conclude that a similar effect would certainly take place in the living, for it is probable, that “ our fibres and vessels have a degree of tension which they may lose with life.” Besides, if transfusion took place in the living body, it would seem to defeat the principal purpose for which the blood vessels were made, that is, the containing and conveying the fluids ; and upon drinking a greater quantity than ordinary of watery liquors, instead of the liquors being carried to the kidneys or other excretories, and thereby thrown out of the body as a redundancy, they would escape into the cellular membrane and occasion an *anasarca*. That this would be the case will appear the more probable, when it is considered how small the fibres of our blood-vessels must be, and therefore what millions of pores (did they exist) the water would be exposed to from its entrance into the stomach, and its passage through the lacteals, the thoracic duct, the veins, the heart, the lungs and the arteries, before it reached the kidneys. So that were we in imagination to follow a drop of these liquors, according to the idea of transfusion, we should find it, first leaking through the stomach or through a lacteal, then being absorbed, then escaping a second time, and being again absorbed, &c. an idea by no means consistent with what we know of the works of nature, who, as a learned and ingenious author says of her, “ *Operam suam non ludit, neque quod actum est agit denuo.*” It is more probable therefore, that as the blood-vessels are made to contain and convey the fluids, nature has taken care to construct them properly to prevent this purpose being defeated.

‘ Secondly, to suppose that the fluids which moisten the different cavities of the body, as the *pericardium*, *pleura*, *peritoneum*, *tunica vaginalis*, &c. get into these cavities merely by transfusion, is to suppose, not only that the small vessels in contact with these membranes have inorganized pores, but also that these membranes themselves have the same just opposite to those of the vessels. Now if we admit inorganized pores at one part of those membranes, we must admit them in all parts, and in the same degree : but as the blood-vessels are circular, and touch those membranes only by a small part of the circle, the parts touched by the vessels must be smaller than the interstices between the vessels, and the lymph must have fewer chances in favour of its leaking from the vessels into the cavities, than of its oozing again from these cavities into

the interstices between the vessels or into the cellular membrane; so that, if these membranes admitted of transudation, there would be no such thing as a partial dropsy, for the water would run out at one part of the *pleura*, *pericardium*, *peritoneum*, &c. as fast as it ran in by the other, and an *anasarca* would always accompany an *ascites*; which not being a fact leads us to believe, that those membranes do not admit of transudation in living bodies, and that the fluids get into them not by inorganic, but by organised passages.

Thirdly, to prove more satisfactorily that these fluids are not filtrated from the blood merely by inorganic transudation, let us recollect the experiments related in the last chapter concerning the properties of those fluids, which we found varied in different circumstances of health. For, in inflammatory affections of the parts from which they were secreted, they assumed the appearance of the coagulable lymph of the blood, and formed a tough jelly; in animals in health they formed a jelly of a weaker nature; and in dropical cases they were almost a mere water, without the property of coagulation. Now if these fluids be so variable in their properties, it is manifest that the passages secreting them cannot be always unalterably the same, or inorganic; since at one time we find them secreting one fluid, and at another time secreting another; especially as we sometimes find them secreting a fluid very different from the blood, viz. *pus*. Which *pus* being found in cavities without any ulcer or erosion, we must conclude it formed by something more than a mere filtration; for we cannot suppose there should be filtrated from the blood a fluid that was not in it. And if *pus*, which passes from the same pores, can only be accounted for by supposing these pores to be organic, in like manner is it not probable, that the secretion of the natural lymph is not a straining through inorganic, but through organized passages?

Lastly, it has been brought as an argument in favour of transudation in the living body, that blood transudes after death, and this has been explained on the supposition that the blood was thicker before the coagulation of the lymph. Which supposition appears ill-founded, when we speak of the living body; for in former experiments we have observed that this lymph, frequently at least, rather thins than thickens the blood. If therefore the blood transudes in the dead and not in the living body, we should rather attribute it to a change in the vessels than in the blood, as is probable from a careful examination of that very fact which has been brought as the principal argument in favour of transudation, viz. the parts adjacent to the gall-bladder being tinged with bile; for any one who will take the trouble of standing by a butcher, whilst he kills a sheep, will find, contrary to that gentleman's conclusion, that upon opening the animal immediately there is no appearance of the gall having transuded, for none of the parts surrounding the gall-bladder are tinged. But let the animal continue a day or two unopened, and then the gall will be found to have transuded, and to have tinged the neighbouring parts; as is the case in the human body by the time that we inspect it.

Since then the gall-bladder so readily allows of transudation after death, and not during life, is it not probable that there is in our membranes and our blood-vessels a degree of tension, or a power of preventing the fluids oozing out of them, which power is lost with life?

Upon

Upon the whole then it appears, that the interstitial lymph, or the fluid which moistens the different cavities of the body, being different from mere water, cannot be produced simply by transudation through inorganic interstices; but that there are small exhalant arteries, or organized passages, which not only transmit it from the blood, but change its properties, and adapt it to the office of lubrication, and likewise make it assume very different appearances in different circumstances of health.

In the ninth chapter, he examines the opinion, whether the common veins are the instruments of absorption; and after producing a variety of ingenious arguments, for which we refer the reader to the work itself, he concludes, that this doctrine is destitute of sufficient support; and endeavours to prove, in the next chapter, that absorption is the province of the lymphatic system only.

The twelfth chapter treats of the structure of the villi of the intestines, and the manner in which absorption is performed.

The thirteenth chapter contains various pathological observations relating to the lymphatic system, among which we meet with a rational account of the cause of dropsies.

To give so particular an account of this treatise as its importance to physiology deserves, would greatly exceed the limits of a Review; and we must therefore recommend the work to the perusal of those who are desirous of investigating the structure and œconomy of the human body. While the author accurately unfolds the recesses of anatomical knowledge, and maintains ingenious conjectures with strong arguments, he writes with great perspicuity; and the lymphatic system is further illustrated by plates.

X. *The Right of the British Legislature to tax the American Colonies vindicated; and the Means of asserting that Right proposed.* 8vo. 1s. Becket.

THIS writer sets out with the proposition, that in every civilized state, there must be somewhere a supreme all-controlling power, which in the British constitution is lodged with the king, lords, and commons, in parliament assembled. The power of this united body extends not only to legislation, but likewise to the imposing of taxes. In opposition to the assertion of the colonists, that there can be no taxation in a free state but by personal assent, or actual representation, the author argues thus:

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• If

‘ If it be in the very essence of a freeman to dispose of his own property as he pleases, there is not in that case a single free subject in Great Britain. Where is the noble, or commoner, that dare say, he can refuse paying a tax when the legislature has ordained it? The essence of a freeman, that is of a free subject, for I speak of men united in society, consists not in his being absolute master of his own property; for that no man in a state of society can be; but in his being governed by known and established laws, formed by the consent of a popular assembly; in his being tried by his peers; in being exempted from arbitrary imprisonment, and in other privileges, which the subjects of no government can boast of, but the subjects of the British government. As to the second proposition, that the law of nature declares the fruits of every man’s labour to be his own, I freely allow the truth of it; but I affirm, that the law of society declares directly the contrary. The British colonists, I hope, are not living in a state of nature. No; they have ever since their first establishment formed part of the state united under the English laws and English constitution, and the fundamental principles of that constitution, though perhaps the freest in the world, restrain not only the colonists, but all other British subjects from many prerogatives that they might freely enjoy in a state of nature. It is a maxim of every civilian, “*Qui civis sit libertatis naturalis jacturam facit, ac imperio se subicit, quod jus vitæ & necis complectitur, & cujus jussu plurima facienda, abs quibus quis alias abhorrebat, & omittenda quæ vehementer appetebat.*” That is, whoever becomes a citizen, resigns up his natural liberty, and subjects himself to a governing power, which includes the right of life and death, and at whose command he must consent to do many things which he greatly dislikes, and abstain from many things which he eagerly desires. Puffend. de Of. Civis, l. ii. c. 5.’

We cannot refrain from continuing our quotation to greater length on this subject, where the author endeavours to refute the opinion of the great Mr. Locke, so frequently cited in favour of the colonists.

‘ How weak and how inconclusive, proceeds he, must the propositions of Mr. Locke now appear! The supreme power, he says, cannot take from any one any part of his property, but by his own consent, otherwise he has no property at all. Here we have a false conclusion from false premises. According to the premises there is not a supreme power on earth, but what is iniquitous and unjust; for though taxation in every state is nearly universal, we shall no where find that the assent is universal. A coercive right over the wills of individuals, we have seen, is in the very essence of a supreme power; and, indeed, if any individual had a right to refuse his assent to what the supreme power ordained, he would be supreme over the supreme, which implies a contradiction. I do not mean, however, that the supreme power in any state has no limitations; for if it ordains things contrary to the laws of God, or manifestly destructive of the society over which it presides, it ordains what it has no authority to ordain, consequently its statutes are void, and individuals may disobey, not that they have any inherent right over the enacting power; but because, in fact, nothing has been enacted, when an iniquitous statute has been promulgated.

‘ Let

* Let us now try the strength of the conclusion. No part of the subject's property can be taken from him by the supreme power, but by his own consent, otherwise he has no property at all; that is, if the supreme power has a right to some part, it has a right to the whole of a subject's property, which is the same thing as to say, some heat is agreeable to the human body; therefore the highest degree of heat would not be disagreeable; or, the supreme power has a right to protect, ergo, it has a right to destroy. But *a particulari ad universale non valet consequentia*. I say the supreme power has a right to some part of a subject's property, because it cannot subsist without it; and that it has no right to the whole of a subject's property, because in that case the individual could not exist. Next follows a corollary, which for what reason it has been adduced, it is hard to say, as it proves nothing, either on one side or the other. "I have no property," it is said, "in that which another can by right take from me when he pleases, without my consent." Where is the person that will contest the truth of that proposition? I look upon it to be as self-evident as any axiom in Euclid. Mr. Locke has further advanced, that whatever one pays for enjoying the protection of government, he must pay by his own consent, that is the consent of the majority, giving it either by themselves, or their representatives chosen by themselves. This is reasoning altogether unworthy of Mr. Locke; for in the same proposition we have the consent of individuals necessary and not necessary; the decision resting in a majority and not in a majority. As the proposition itself is only a repetition of the former, the same refutation is applicable to both; and shews that so far from being regarded as axioms, they are delusive sophisms, tending to disturb the peace of society. Their having dropt from the pen of a great man, whose name will for ever illustrate this island, can give them no authority, when we find them not only including self-contradictions, but leading to conclusions inconsistent with the first principle of all civilized government, in setting up the will of an individual as supreme over the supreme power.

In answer to the objection of the colonists, that they are not represented in the British parliament, our author observes, that

* The people of Great Britain at large, have no more direct concern in the sovereignty than the most remote colonist has. The representatives in the house of commons are not the direct representatives of the people of Great Britain, or of the colonists. They are only the direct representatives of their own constituents, and the virtual representatives of every British commoner wherever he inhabits. The constituents who send the representatives to the house of commons, may not perhaps exceed 200,000, or 300,000, in number; yet eight millions of subjects in Great Britain are taxed by the representatives of these constituents without their own consent. Thus we find that what B. Franklin states as a false proposition, in order to apologize for the disobedience of the colonists, is precisely the true fundamental principle of the British constitution, "That fellow-subjects in one part of the dominions are sovereigns over fellow-subjects in another part," even within the island of Great Britain, consequently throughout the whole empire.

pire. The truth of this proposition being clearly established, overturns at once the whole baseless fabric of representation and taxation, reared by false oratory, but left unsupported by the least prop of a single argument.'

The arguments of this judicious writer respecting the authority of charters granted by the crown to the colonies, are equally decisive, and deserve to be laid before the reader.

'If the charters of the colonies are granted by the crown, the natural inference is, that the colonies then depend upon the kingdom. All authority that the crown has in a political capacity, it has as head of the nation; and all acquisitions of new lands, though vested in the king, are acquisitions belonging to the kingdom. To suppose a charter granted by the king in a private capacity, disjoined from his character of head of the nation, to give any authority whatever, is to suppose an absurdity. The colonists, therefore, in holding their lands and their civil government from the king by charters, hold both from the nation collectively united in the supreme legislative body. All the sovereignty the king has over the colonies, he has as being sovereign of the British nation; consequently, let him grant them hundreds of privileges by charter, he could never make them any thing but parts of the British nation. A king of Great Britain can no more create by charter, or by any act of his power, a community independent of the kingdom, that he can create a new planet.'

We cannot so readily concur with the author in his assertion, that even an act of parliament could not constitute such an independency. But that a submission to acts of parliament is a part of the constitution of the colonies, a doctrine which the author maintains in opposition to an advocate for the Americans, must be acquiesced in upon the principles already mentioned.

We shall add no more with respect to this sensible pamphlet, which greatly merits the perusal of the public on the present occasion, than that the author discusses several important points relative to the British colonies, and that his arguments are founded on the fundamental principles of government.

XI. *A Specimen of Persian Poetry; or Odes of Hafez, with an English Translation and Paraphrase. Chiefly from the Specimen Poeseos Persicæ of Baron Revizky, with Historical and Grammatical Illustrations, and a complete Analysis, for the Assistance of those who wish to study the Persian Language. By John Richardson, F. A. S.* 4to. 5s. 3d. Richardson.

CONSIDERING the political and commercial intercourse now subsisting between Great Britain and the East Indies, the study of the Persian language is an object worthy of the public

lic attention; and these who endeavour to facilitate the attainment of it possess a just claim to our approbation. The author of the performance before us seems to be entitled to this tribute in a double capacity, as he has not only bestowed great pains in rendering the acquisition of the Persian tongue more easy to the student, but has also shewn by his own example what progress it is possible to make in that language by dint of application.

The Odes which are here presented to the public, formed, as we are told, part of Mr. Richardson's exercises while he was studying the Persian language about two years ago. They were originally written by Mahommed Shemseddin, commonly called *Hafez*, who lived in the fourteenth century. Besides the original of the Odes in the Persian character, Mr. Richardson gives us a prose translation into English, as literal as the idioms of the languages would admit, together with a poetical paraphrase; he has also subjoined a minute analysis of every word, which must be peculiarly useful to learners in the present scarcity of dictionaries of that language; and illustrated the whole with observations upon the manners of the people where the scene of these Odes are laid, without which they could not be so easily understood.

'The *ghazel* (he observes) is more irregular than the Greek or Latin ode, one verse having often no apparent connexion either with the foregoing or subsequent couplets. Ghazels were often, says Baron Revizky, written or spoken extempore at banquets, or publick festivities, when the poet, after expressing his ideas in one distich, impatient of confinement, roved through the regions of fancy, as wine or a luxurious imagination inspired.

'Before, therefore, a decisive criticism ought to be hazarded on compositions of this kind, regard should be had to the genius of the eastern nations, to local and temporary allusions, to their religion and laws, their manners and customs, their histories and traditions; which, if not properly understood, must involve the whole in obscurity: and it must consequently be equally improper to sit in judgment on the Ghazel, and to try it by the laws of the European ode, as to decide on Shakespeare according to the mechanical system of the French drama, or to condemn a fine Gothick building, because irreconcilable with the principles of Grecian architecture.'

We shall now lay before our readers the prose translation and paraphrase of the first *Ghazel*, or Ode, in the collection.

'Ho! come! O cup-bearer, carry round the wine, and present it!
For love appeared pleasant at first, but difficulties have since hap-
pened.

In hopes of the perfume which at length the zephyr shall dis-
fuse from that forehead,

From

From her waving musky ringlets, how much blood will flow in-
 to *our* hearts.
 Stain the sacred carpet with wine, if the master of the house
 commands thee;
 For a traveller is not ignorant of the ways and manners of houses
 of entertainment.
 For me what room *is there* for pleasure in the bowers of beauty,
 when every moment
 The bell proclaims, "Bind on *your* burdens."
 The darkness of the night and the fear of the waves and whirl-
 pool *are* so dreadful,
 How can they know our situation, the bearers of light burdens.
 on the shore?
 All my voluntary actions have tended finally *to procure* me a bad
 name;
 For how can that secret remain concealed, of which they make
 conversation?
 If thou desirest tranquillity, neglect not this *advice*, O Hafez,
 When thou shalt possess her thou lovest, bid adieu to the world,
 and abandon it.'

The First Ode of H A F E Z paraphrased.

• Fill, fill the cup with sparkling wine,
 Deep let me drink the juice divine,
 To soothe my tortured heart:
 For love, who seemed at first so mild,
 So gently looked, so gaily smil'd,
 Here deep has plunged his dart.
 When, sweeter than the damask rose,
 From Leila's locks the zephyr blows,
 How glows my keen desire!
 I chide the wanton gale's delay,
 I'm jealous of his am'rous play,
 And all my soul's on fire.
 To love the flowing goblet drain,
 With wine the sacred carpet stain,
 If your gay host invites;
 For he, who treads the mazy round
 Of mighty love's enchanted ground,
 Knows all his laws and rites.
 But longer, midst the young and fair,
 With happy mind and easy air,
 Can I delighted roam?
 When, hark! the heart-alarms bell
 Proclaims aloud, with dismal knell,
 Depart, thy hour is come!
 The night now darkens all around,
 Now howl the winds, the waves resound;
 We part to meet no more:
 Our dreadful fate how can they know,
 Whose tranquil hours unruffled flow
 Secure upon the shore?

How

How many tales does slander frame,
 And rumour whisper 'gainst my fame;
 With malice both combine :
 Because I wish to pass my days,
 Despising what each snarler says,
 With friendship, love, and wine.

But, Hafez, if thou wouldst enjoy,
 Ecstatic rapture, soul-felt joy,
 Blest as the powers above,
 Snatch to thy arms the blooming maid,
 Then, on her charming bosom laid,
 Abandon all for love.'

As we conceive the ode in general to be a species of poetry which is extremely difficult to translate with spirit and propriety, we think Mr. Richardson has done great justice to his original, having, without deviating from the sense or sentiment of the author, made a kind of connected whole out of a number of apparently disjointed parts, and thereby reconciled it more to the genius of Europeans, whilst the prose translation being extremely literal, leaves every reader to form a judgment for himself.

To point out in some measure the utility of the Persian, merely in a national point of view, we shall conclude this article with an extract from Mr. Richardson's Preface.

'To enlarge on the innumerable inconveniences to which the East India Company have been often exposed from the too general ignorance of their servants, in the languages of Hindostan, and on the dangerous necessity arising from thence of employing the natives in negociations of the greatest secrecy and importance, would be idle, because lamented by many of the most able writers on India affairs, and confirmed by every gentleman who has returned from those countries. The frauds which accident has discovered in the department of revenue afford strong presumption that many more have been committed undetected; and the treachery of Ponipah, interpreter to general Lawrence, is sufficient, were there no other examples, to set in the strongest light the dangers to which their affairs have been in a variety of circumstances subjected from this cause alone.

'To guard against treachery, therefore, in negotiation and war, and against fraud in revenue and commerce, are surely objects of the first magnitude, but which never will be accomplished till English gentlemen can officiate as their own interpreters; for with people, whose leading principle is circumvention, the greatest severity of punishment will never effectually deter, where the object is important enough to invite to treachery, where the chance of impunity is superior to that of detection, and where successful villainy is no impeachment of character.'

FOREIGN ARTICLES.

XII. *Oeuvres du Comte Algarotti. Traduit de l'Italien. 7 vols. 8vo. Berlin. Concluded.*

THE sixth volume of this collection contains his Letters on Painting and Architecture. They were written at different times, but are all equally conspicuous for taste and judgment, and one of his most valuable productions, though not susceptible of extracts; to connoisseurs they cannot be unknown; and to artists or students of these polite arts we must recommend the perusal of the whole.

The seventh volume opens with his elegant poem, the Congress at Cythera, which has appeared in an English translation. His poetical epistles, seventeen in number, cannot, even in the best prose translation, appear but at a very great disadvantage; yet, even here, they have still poetical merit enough left to justify his reputation as one of the first-rate poets of his age and country.

The first was addressed to his Prussian majesty while prince of Prussia, and opens a most charming perspective on the future glories of his reign, especially on his patronage of sciences and polite arts.

The second paints the same prince after his accession to the throne, under the figure of Apollo, as Augustus has been represented by Horace.

The third was written to the then empress of Russia, Anna, and contains her elogium; with those of Newton and prince Cantemir, the latter of whom had translated Algarotti's Newtonianism into the Russian tongue.

The fourth was presented to Augustus III. king of Poland, together with the edition of the works of Pallavicini, the Dresden poet laureate, which, by the king's order, had, under Algarotti's inspection, been printed at Venice.

The fifth was directed to the doge of Venice, Pietro Grimani. It displays to that prince and to future ages, a most enchanting scene of the happiness then enjoyed by Algarotti in his country retirement.

In the sixth, he celebrates his friend, the famous Metastasio, by several fine imitations from Horace.

The seventh is inscribed to the poet's Phyllis, and gives her a short and very entertaining picture of the fashions at that time prevailing among the fair sex at Paris and at London.

The eighth contains a magnificent elogium of Philosophy, of the good she procures to human life, of Newton, and of England.

The ninth celebrates the merits of Fracastorius, and his poem Syphilis, and rehearses the avarice and boldness of the Europeans, who have discovered a new world, and from thence imported the dreadful disease which is the subject of Fracastorius's poem.

The tenth epistle was written to Eustachius Manfredi, to whom our author inscribed the edition of Francesco Zanotti's Poems, which Algarotti had caused to be printed at Florence, at his own expence; and made their author a present of the whole edition. This was something yet more valuable than the finest piece of poetry; it was an action of uncommon generosity and friendship.

In the eleventh, he paints a young beauty who happens to meet her lover in a solitary grove, in a very natural, picturesque, and sentimental manner.

In the twelfth he utters his complaints of the decay of poetry in Italy, traces its source, and proposes its remedy.

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The thirteenth, inscribed to Voltaire, contains an eulogium of that poet, of the French nation, of Paris, and of several great and well-known French writers; and his regrets of the unfortunate state of Italy.

The fourteenth is dedicated to Mark Foscarini, a Venetian nobleman afterwards raised to the supreme dignity. In this epistle, Venice and Florence are introduced as engaged in a contest concerning the respective merits and superiority of the illustrious men produced by either. Venice prevails; her rival maintains only her advantage of the purity of the Italian idiom; 'an advantage she would also yield to Venice, had *Foscarini* already published his excellent work on *Venetian literature*.'

The fifteenth, to Lesbiz, breathes the tender sentiments of a faithful lover, who, after four years absence, for the first time meets his mistress, adorned by the simple and endearing charms of nature alone, and contrasts her beauty with all the artificial decorations of the Parisian nymphs.

The sixteenth, written from Venice to lord Hyde, the then ambassador at Berlin, is a panegyric on the prerogatives of liberty, of England, of its constitution, &c.

The seventeenth, and last, celebrates the advantages of navigation, of arts and manufactures; displays the different states of France before and after Colbert; and afterwards the fertility of the Venetian dominions, and their productions.

To these poetical epistles a collection of familiar prose letters has been subjoined, in the last of which the precept of Horace, *Sæpe solum veritas*, is exemplified and enforced by the practice of the best writers of several ages and nations. It concludes his works with a reflection too interesting not to be quoted by a critic to a crowd of writers:

'But then some body will say, You, Horace, Racine, Bettinelli, are engaged in a fine business indeed; to hear yourself censured and criticised by a third and a fourth, and for ever to criticise yourselves. This, however, is necessary to prevent the cries of the public. The emendation of works is the purgatory of their authors, says a wit; and we will add, that through this purgatory only they can arrive at permanent reputation and eternal glory.'

After having imperceptibly extended our account of this excellent writer to the fourth extract, we take our affectionate farewell of him, without supposing any apology necessary to the public for the length of our visit. To be continually criticizing the faults of authors is so disagreeable a task, that we may be permitted to dwell with fondness on the productions of an author highly respectable for his taste and knowledge, yet still more endeared by the amiableness of his character and temper.

FOREIGN LITERARY INTELLIGENCE.

23. *Dissertation Critique sur la Vison de Constantin. Par M. l'Abbé de Voisenon, Docteur de la Maison et Société de Sorbonne, Professeur Royal de Théologie, et Censeur Royal.* 12mo. 1 vol. Paris.

THE apparition of the cross, seen by Constantine, while he was marching against Maxentius, has been disputed by a legion of critics and philosophers, and asserted by divines and Christians, as

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a decisive proof in favour of Christianity. One of the strongest antagonists of that vision appears to have been M. du Chauffepied, who was copied by the French encyclopedists; and to M. du Voisnon we may justly give the honour of having proved himself one of its most able defenders.

14. *L'Eleve de la Raison et de la Religion, ou Traité d'Education Physique, Morale, et Didactique. Par un Citoyen. 4 vols. 12mo. Paris.*

The first volume contains the consideration of physical education; the second and third treat of moral education; the fourth contains the consideration of the necessary instructions. To the whole, a supplement has been annexed, concerning the education suitable to the fair sex.

15. *L'Homme du Monde éclairé. Entretiens. Par M. Chaudon. 12mo. Paris.*

A defence of religion, in eighteen familiar conversations, without any ostentation of theological learning.

16. *Jacobi Vanierii Prædium Rusticum. 8vo. Paris.*

This excellent poem of the Jesuit Vaniere certainly deserves the honour it has received of being elegantly reprinted by Barbou, and added to his fine collection of Latin classics.

17. *L'Homme de Lettres & l'Homme du Monde. Par M. de—(Bignicourt.) 12mo. Berlin.*

A variety of thoughts, reflexions, and maxims, collected under different heads; some of them original; many of them instructive for persons of a thoughtful cast of mind; others will not find either much pleasure or instruction in this volume.

18. *Elettricismo Artificiale di Giambatista Beccaria, delle Scuole Pie, al Altezza Reale de Signor Duca di Chablais. 4to. with Plates. Turin.*

The theory of electricity is here traced from its beginning with method and perspicuity, and confirmed and illustrated by a variety of experiments.

19. *L'Art du Peintre, Doreur, Vernisseur; Ouvrage utile aux Artistes et aux Amateurs qui veulent entreprendre de Peindre, Dorer, et Vernir toutes Sortes de Sujets en Batimens, Meubles, Bijoux, Equipages. En trois Parties Par le Sieur Watin, Peintre, Doreur, Vernisseur, Marchand de Couleurs, Dorures, et Vernis. Seconde Edition, revue, corrigée, et considérablement augmentée. 8vo. Paris.*

It is chiefly on account of the great improvements and additions, that we take notice of this new edition of a valuable work. The ingenious author had been censured for having reserved two particular secrets to himself and his family. He has now justified himself with moderation, but with spirit, by representing the purport of his engagements to his readers; his exactness in fulfilling them; his pains and expence in inventing the two secrets in question, and his moral obligation of providing an honest subsistence for a numerous family. We think his justification sensible and satisfactory; and that his work entitles him to the gratitude of artists.

20. *Memoire sur l'Usage où l'on est d'enterrer les Morts dans les Eglises et dans l'Enceinte des Villes. Par M. Muret, Docteur-Medecin-Chirurgien de la Faculté de Medecine de Montpellier. 8vo. Dijon.*

Dr. Muret having been consulted concerning the probability of danger arising from opening graves before the corpses deposited in them

them are entirely consumed, answered with resister strength of argument, supported by facts, against the fatal custom of burying the dead in churches, and even within towns in general. The academy of sciences at Dijon was so much struck by his Memoire, as to cause it to be presented by their secretary to the bishop and the government of that capital, and most earnestly to recommend it to their consideration.

This subject certainly deserves the most serious consideration from every government; but especially from those of large cities crowded with inhabitants.

21. *Vie et Aventures de Pierre Pinson, dit le Chevalier Bero, Cordelier manqué.* 2 vols. 12mo. Paris.

This writer is said to have faithfully related his own actions and adventures. His narrative has an air of simplicity and truth sufficient to render it amusing, and sometimes even interesting; but it is often rather too diffusive.

22. *La Physique des Dames, ou les Quatre Elemens; Ouvrage utile pour disposer à l'Intelligence des Merveilles de la Nature.* Par M. de Rosnay. 12mo. Paris.

This Introduction contains not only general but accurate notions of nature perspicuously explained; with an exposition of the Copernican system, and the divisions of the terrestrial globe.

23. *Traité des Lefons de la Tete, par contre-coup, avec des Experiences propres à en éclairer la Doctrine.* Par M. Méhée de la Touche, Maître ès Arts et en Chirurgie, ancien Chirurgien Major dans les Armées du Roi, et Chirurgien en Chef de differens Hôpitaux François. 12mo. Paris.

This treatise, on one of the most difficult subjects in surgery, appears to be the result of a variety of accurate observations and experiments.

MONTHLY CATALOGUE.

M E D I C A L.

24. *An Examination of Mr. Henry's Strictures on Glaß's Magnesia.* By Thomas Glaß, M. D. 8vo. 6d. Baldwin.

THE great esteem in which Mr. Glaß's magnesia has been held for many years, must render the slightest attack upon its reputation interesting. The learned author of this Examination, therefore, performs an acceptable service, not only to the faculty but to the public in general, in endeavouring by fair argument and just representation to vindicate so useful a medicine from the charge which has been brought against it by Mr. Henry, Apothecary at Manchester, who advertises a calcined magnesia, prepared by himself. As it would be totally inconsistent with the candour and impartiality of Reviewers, to adopt any of the invidious assertions or insinuations thrown out by the parties in this dispute, we shall confine ourselves to such facts and experiments as are essential towards elucidating the subject.

Before we proceed farther, it will be proper to inform our readers of the nature of the charge produced by Mr. Henry against

the magnesia in question. The charge is, that on attempting to dissolve in the vitriolic acid magnesia sold under the name of Mr. Glas, by an agent of the present proprietor, at Manchester, he (Mr. Henry) found the solution very imperfect, and on calcining half the contents of a box, observed that the magnesia contained no inconsiderable quantity of calcareous earth; the pungency of it being very disagreeable in the mouth, and one scruple of it impregnating an ounce of water almost as strongly as so much lime would have done.

The very respectable author whose treatise now lies before us, in opposition to the above allegation, recites an experiment which he made with some of Glas's magnesia, and is thus related.

' Having in my possession part of a box of Glas's magnesia, prepared by the present proprietor before Mr. Henry's Strictures on it, advertised in the public papers to be had gratis, were published—I filled with it, being first powdered, a crucible, and covered it with another smaller crucible inverted. The crucibles after having been joined together, and closed with a lute, so that the magnesia might not contract any impurity from the smoke, flame or ashes of the coals, were placed in a melting furnace, and kept in a strong melting heat for near four hours. On separating the crucibles, that which contained the magnesia did not appear to be half full. Some of this powder, thrown into water, made very acid with oil of vitriol, produced no air bubbles, and therefore was thoroughly calcined. A great number of persons, not at the same, but at different times, have been desired to taste this calcined magnesia, without being told what it was, and being asked, what particular taste it had, each of them declared it to be quite insipid. Now as all the magnesia, sold under the name of the late Mr. Glas, has, as I am assured by the proprietor, been prepared with the same ingredients, and exactly in the very same manner, if it had also been calcined, and treated in the same manner, in all respects, it is hardly possible, that one parcel of it, when calcined, should be quite insipid, and that other parcels of it should have the very pungent and disagreeable taste of lime.'

Another experiment is afterwards related, to invalidate the inference drawn by Mr. Henry from the attempt which he made to dissolve Glas's magnesia in the vitriolic acid.

' To eighteen drops of oil of vitriol, says he, diluted with an ounce of river water, were added, being first reduced to a powder, twelve grains of Glas's magnesia, prepared by the present proprietor. The solution was very imperfect, and deposited a considerable quantity of a white powder. But this very imperfect solution of the magnesia in the vitriolic acid is not a test, as Mr. Henry himself must know, of its having been adulterated with a calcareous earth. For eight drops more of the oil of vitriol, added to the solution, entirely dissolved the magnesia, and there was not the least appearance of a white powder or sediment at the bottom of the glass: To this solution were added half a grain of washed chalk in powder, and three drops of oil of vitriol. The chalk, being saturated with that acid, subsided and formed a white even sediment or powder. Now as so small a quantity of a calcareous earth, added to a solution of magnesia, and saturated with the vitriol.

trilic acid, produced a white precipitate or powder; the absence of a white precipitate or powder in the solution of Glas's magnesia, when it is fully saturated with the vitriolic acid, is an infallible sign and incontestable proof, that this magnesia doth not contain any calcareous earth.

For the purpose of making these experiments, the doctor informs us, that he procured specimens of twenty-one different parcels of Glas's magnesia; eleven of which were sent to him by the person who prepared them, warranted to have been made at different times; the other ten specimens were collected from persons who purchased them for their own private use, at Oxford, London, Bath, and Exeter, since the present proprietor of Glas's magnesia began to supply the public with that medicine.

In the course of this examination, the author affirms, from the experiments which he has made, that Glas's magnesia is nearly a third part specifically lighter than Henry's; and that it is as much superior in purity as it is in lightness. These remarks, we must acknowledge, argue strongly in favour of the superiority of Glas's magnesia, and afford great presumption against the idea of its being debased with calcareous earth.—Let us now proceed to Mr. Henry's Reply.

25. *A Letter to Dr. Glas, containing a Reply to his Examination of Mr. Henry's Strictures on the Magnesia, sold under the Name of the late Mr. Glas. To which are added some Further Testimonies in Support of the Truth of those Strictures.* By Thomas Henry, Apothecary. 8vo. 6d. Johnson.

Mr. Henry, after endeavouring to vindicate the representation he had formerly given, respecting Glas's magnesia, applies himself to the consideration of the arguments and experiments advanced by the learned physician at Exeter. His first remark is on a passage in the examination, which he treats with a degree of pleasantry. We shall lay before our readers both the text and the comment.

“From the strong impregnation of water with Glas's magnesia, in a calcined state, it may be justly concluded, that the more subtilised particles of that absorbent earth, when it has been first purified and refined to a certain degree, and afterwards deprived of its fixed air by calcination, unite with, and are suspended by the particles of water, in the same manner as the more subtilised and finer particles of the calcareous class unite with and are suspended by them. But it doth not follow, that calcined magnesia is calcareous because it partly dissolves in water as the calcined, calcareous earths do.”

Let us try the orthodoxy of this theory by a somewhat similar instance: suppose you purchase a silver tankard, and the first time you drink any liquor impregnated with the vegetable acids out of it, you find yourself affected with the symptoms of the colica pictorum. On adding a few drops of the volatile tincture of sulphur, or of a solution of opium to the acid liquor, you find it to contain lead. The silver-smith is sent for, and with great wrath, charged with this scandalous adulteration, and the proofs positive

adduced. "Pardon me, sir," says he, "appearances are indeed against me; but was you a perfect master of metallurgy you would cease to charge me with a fraud; for though silver in its common state, will not dissolve in the weaker acids, yet I am possessed of a secret method of refining it to such a degree, that it shall obtain the properties of lead, and like it dissolve in the weakest acids. But you must not, from thence, conclude that your tankard has any thing of a saturnine adulteration, because your punch gives you the colic of Poitou, and you have discovered a precipitate in it, of a kind which nothing but lead will form." Now, sir, tell me honestly, would you admit of this plausible apology? Would you not, rather, look upon it as mere evasive chicanery?"

The above passage in the Examination, which, we apprehend, respects only the absolute purity of the magnesia, is here converted by the respondent into an insinuation unfavourable to the quality of that medicine; but as no evidence whatever is produced in support of this charge, nor indeed is any such charge directly made, we cannot, consistently with candour, acquiesce in the justness of this facetious stricture. It would have been more to Mr. Henry's purpose, to have vindicated himself, in a satisfactory manner, for affirming that his magnesia was patronized by the College of Physicians, as, by his own acknowledgment, no such patronage was ever granted.

To this Reply is subjoined the copy of a letter from Dr. Percival, physician at Manchester, and another from Mr. Aikin, surgeon at Warrington, chiefly in favour of Mr. Henry's reputation; for though each of these gentlemen mentions an experiment, Dr. Percival has not related the circumstances with his usual precision, and Mr. Aikin seems not to pretend to much acquaintance with Glas's magnesia.

We now come to the Refutation of Mr. Henry's Strictures by the present proprietor of Glas's magnesia.

26. *A Refutation of Mr. Henry's Strictures on Glas's Magnesia; supported by a Series of Experiments made under the Inspection of many Gentlemen of the Faculty, in the University of Oxford. To which is annexed, A Recommendatory Letter from the late celebrated Dr. Huxham. By the present Proprietor of Glas's Magnesia. 8vo. 6d. W. Davis.*

The author of this Refutation, who, we are informed, paid fifteen hundred pounds to the late Mr. Glas for the property of his method of making magnesia, lays before the public the copy of two affidavits relative to this transaction. The first is the affidavit of Mr. Glas, declaring, that he had fully communicated to the purchaser his method of making magnesia; and the other is, that of the present proprietor affirming, that he has constantly adhered to the method prescribed to him by Mr. Glas for preparing that medicine. These affidavits, we are told, have been published with the view of invalidating an insinuation supposed to be implied in the charge produced by Mr. Henry, that the present proprietor was not thoroughly instructed in Mr. Glas's peculiar art of preparing magnesia alba. We shall

shall present our readers with the experiments related in this refutation, made in the presence of some or all of the four following gentlemen of the faculty, in the university of Oxford; viz: Dr. Smith, Dr. Vivian, Dr. Parsons, and Dr. Wall.

‘ Experiment I. Twelve grains of Glas’s magnesia, reduced to a powder, were added to twenty-six drops of oil of vitriol, diluted in one ounce of snow-water; a slight effervescence ensued, the magnesia was completely dissolved, and the liquor perfectly colourless and transparent in eight minutes.

‘ This experiment corresponds exactly with that made by Dr. Glas.

‘ Exp. II. Twelve grains of Mr. Henry’s magnesia, reduced to a powder, were added to twenty-six drops of oil of vitriol, diluted in one ounce of snow-water; a violent effervescence ensued, and tho’ the magnesia seemed to be dissolved, yet the liquor acquired a yellow tinge, and a sensible precipitation was found at the bottom of the glass the next day.

‘ Exp. III. Six grains of Glas’s magnesia, calcined in the Museum, were added to thirty-two drops of oil of vitriol, diluted with three ounces of snow-water; the liquor without any effervescence became perfectly colourless and transparent in a few minutes, and no precipitation ensued ever afterwards.

‘ Exp. IV. Six grains of Mr. Henry’s calcined magnesia, bought of his agent Mr. Johnson in London, were added to thirty-two drops of oil of vitriol, diluted with three ounces of snow-water. The mixture continued for several minutes opaque and milky: six drops more of the acid were added; but still the mixture continued opaque: after some minutes six drops more were added, and still the solution continued imperfect: then were added six drops more, making in all fifty drops, after which the liquor became transparent; but a precipitation that had been forming in the course of the experiment remained undissolved, and was found on examination, two days afterwards, by the above gentlemen, in the same undissolved state.

‘ Exp. V. To two scruples of Glas’s calcined magnesia were added two ounces of snow-water. The mixture was allowed to stand for some time, then shaken violently, and afterwards filtered. The liquor when filtered was perfectly transparent, and when tasted by the above gentlemen, was found to be free from any causticity or resemblance to the taste of lime-water.

‘ Exp. VI. To two scruples of Mr. Henry’s calcined magnesia were added two ounces of snow-water. The mixture was allowed to stand for some time, then shaken violently, and afterwards filtered. The liquor when filtered was perfectly transparent, and when tasted by the above gentlemen, was found to be free from any causticity or resemblance to the taste of lime-water.—Observe, the inconsiderable taste, to whatever cause it might be owing, of both the waters in the two last experiments, were precisely the same.

‘ Exp. VII. To an equal but small quantity of each of the above filtered waters were added twelve drops of oil of vitriol; no separation ensued, nor any precipitation afterwards in either; but on adding twelve drops of oil of vitriol to a small quantity of lime-water, although no separation appeared immediately, yet next day, the bottom and sides of the glass were covered with fine needle-like crystals.

‘ Exp. VIII. On impregnating some snow-water, that had been filtered from a quantity of Glas’s calcined magnesia, with fixed or

facitious air, no precipitation ensued at the time or ever afterwards.—On impregnating the same water with a like quantity of Mr. Henry's, a perceptible sediment was found at the bottom of the glass the day after the experiment had been performed.

Exp. IX. On impregnating a small quantity of lime-water with fixed or facitious air, a considerable opacity immediately ensued, and next day the bottom of the glass was found covered with precipitated lime.

From a table with which the author of the Refutation presents us, of the specific gravity of Glass's and Henry's magnesia, calcined and uncalcined, and of other calcareous substances, it appears that the specific gravity of Glass's magnesia not calcined, is to that of Henry's not calcined, as 44 to 83; and of Glass's magnesia calcined, to Henry's calcined, as 22 to 62 $\frac{1}{2}$. According to an experiment made by Dr. Glass, the ratio is nearly as 2 to 3. 'How great therefore, says the author before us, is the disproportion between these two kinds of magnesia, in the very criterion which is universally admitted to be the most unquestionable test of their purity!'

In a postscript to this Refutation, we find the copy of a letter from the late celebrated Dr. Huxham at Plymouth to Mr. Glass at Oxford, thanking him for a box of his magnesia, which he had received, and affirming it to be greatly superior in lightness, brightness, smoothness, and goodness, to any he had ever seen from abroad or at home.

We shall conclude our account of these three productions on magnesia with a few observations on the evidence which they contain.

By what fatality it happened that all those parcels of Glass's magnesia on which Mr. Henry made his experiments, betrayed a mixture of calcareous earth, we will not pretend to determine; but such a fact must certainly appear *very extraordinary*, when we are informed, on the authority of Dr. Glass, that out of *twenty-one* parcels of magnesia, sold under the same denomination, and which he procured at different times, from different persons and places, not one discovered the smallest sign of the combination of any calcareous substance. This observation affords ground to presume that the pretended impurity of Glass's magnesia, admitting the fact to be incontestible, so seldom happens, that it cannot affect the general reputation of the medicine. One point, however, seems to be fully ascertained, both by the author of the Examination and Refutation, which is, that with respect to the essential quality of *lightness*, Glass's magnesia is greatly superior to Mr. Henry's. A regard to justice obliges us to add, that when we consider the very respectable characters of the learned gentlemen of the faculty, by or in presence of whom the several experiments in vindication of Glass's magnesia were made, we cannot entertain the smallest doubt of the purity of that medicine.

P O E T R Y.

27. *Poems, by Mr. Jerningham.* 8vo. Robson.

The principal poems of which this publication consists, have already come under our notice, as they have been separately given to the public. We are pleased to see them collected into a volume, in which, not only their existence, which in their former state was precarious, will become durable, but they also appear to greater advantage, by having received various emendations. There are in this collection two poems which have not before been published; one An Epitaph on a very young Lady; the other an elegant compliment to Mr. Mason, which we here present to our readers.

• To Mr. Mason, the day before he published his “English Garden.”

‘ Ye whom the ray of genius warms,
Whom fancy moves, and nature charms,
Dismiss amusement’s idle toy,
Suspend the joys that know to cloy,
To higher pleasure dare aspire,
To-morrow Mason wakes his lyre.

‘ This lyre the weeping Muses said,
Was as it lay on Mona’s head *
Stol’n by an angel in the night
And born to Heav’n’s ethereal height:
Not so—this lyre was lately found,
By Nature in her garden ground,
Interr’d in flowers of rich perfume,
While Flora watch’d the fragrant tomb.

‘ Bright Nature cast a fond survey,
Then brush’d the shading flowers away:
With her own wreath the chords entwin’d,
Then to the bard the shell resign’d,
And he to favour her desire,
To-morrow wakes the long-lost lyre.’

The Nunnery, which formerly stood at the head of our author’s pieces, is now placed at the end of the volume, which consequently concludes with the Epitaph. We hope Mr. Jerningham does not mean to insinuate by this that he is dead to the literary world, which would sustain in him a very considerable loss.

28. *An Heroic Postscript to the Public, occasioned by their favourable Reception of a late Heroic Epistle to Sir William Chambers, Knt. &c. By the Author of that Epistle.* 4to. 1s. Almon.

There is the same harmony of numbers, the same delicacy of satire in this Postscript, as in the Heroic Epistle. But the author has no particular object in view. The strokes of his poetic scourge are given by the way; and the whole is a sort of prelude to some greater work in contemplation.

• Alluding to Caractacus.

• Tis

'Tis but to try his strength that now he sports
 With Chinese gardens, and with Chinese courts ;
 But if that country claim a graver strain,
 If real danger threat fair Freedom's reign,
 If hireling p^ors, in prostitution bold,
 Sell her as cheaply as themselves they sold ;
 Or they, who honour'd by the people's choice,
 Against that people lift their rebel voice,
 And, basely crouching for their paltry pay,
 Vote the best birthright of her sons away,
 Permit a nation's in-born wealth to fly
 In mean, unkingly prodigality ;
 Nor, ere they give, ask how the sums were spent,
 So quickly squander'd, tho' so lately lent —
 If this they dare ; the thunder of his song,
 Rolling in deep-ton'd energy along,
 Shall strike, with truth's dread bolt, each miscreant's name,
 Who, dead to duty, senseless e'en to shame,
 Betray'd his country. Yes, ye faithless crew,
 His muse's vengeance shall your crimes pursue,
 Stretch you on satire's rack, and bid you lie
 Fit garbage for the hell-hound, Infamy.'

29. *A Familiar Epistle to the Author of the Heroic Epistle to Sir William Chambers, and of the Heroic Postscript to the Public.* 4to. 1s. 6d. Wilkie.

This writer thinks it as vain and ridiculous to suppose, that a reformation can be effected, in the political principles of any set of men, by the pen of a satirist, as it would be to boast of commanding the English navy, and directing the motions of a king, by a couplet. If any thing, he says, comes peculiarly within the province of ridicule, it is the vanity and folly of such an attempt. The purport of this piece is to ridicule the author of the *Heroic Epistle*, for the vanity of his pretensions in the *Postscript*. There is as much smartness and humour in this performance, as can be well expected on so barren a subject.

30. *The Patron. A Satire.* 4to. 1s. Flexney.

This poem is written in a desultory manner, and what satire it contains has not much poignancy ; but in some passages, particularly the beginning, the author produces ingenious sentiments. We shall leave the truth of the following line to be ascertained by a future experiment.

' But I know none, and not a muse knows me.'

31. *The Muse in a Frigbt ; or, Britannia's Lamentation : A Rhapsody. Containing a succinct Account of the Rise and Progress of British Liberty, and the Establishment of the Press ; with the Method now taking to destroy it. In which will be displayed, a Number of whole Length Characters, &c.* 4to. 1s. 6d. Bew.

It would be unjust to criticise with rigour a Rhapsody which the author professes to have been produced in a fright. The best we can do, therefore, is to comfort the poor muse, by assuring her that there is no ground for the present Lamentation.

32. *The*

32. *The Apostate Ecclesiastic, a Poem: Being Cadid Animadversions on that rev. Mock-Patriot Parson H***ne.* 4to. 1s. Bew.

How long is the public to be pestered with the stale accusations and recriminations of mock-patriots against each other!

33. *The Estate-Orators; a Town Eclogue.* 4to. 1s. Evans.

The author of this Eclogue burlesques the pompous and bombast advertisements of certain actioneers. The ridicule is well-founded, and frequently exposes the absurdity in a risible light.

34. *The Progress of Gallantry; a poetical Essay. In Three Cantos.* 4to. 1s. 6d. Dodsley.

The three Cantos of this poem describe the attachment of the male to the female sex, in childhood, youth, and a more advanced stage of life. The subject is naturally delineated, and the versification flows easily in a measure of eight syllables.

35. *Hero and Leander, a Poem. From the Greek of Musæus.* 4to. 2s. Ridley.

The original of this poem is generally ascribed to Musæus the Grammarian, and is more conspicuous for the amour which it celebrates, than for the beauties of composition. Though inferior to the classical productions of antiquity, it is, however, not destitute of merit. The version here published is in blank-verse, and is executed in a style of mediocrity.

36. *Corin and Olinda: a Legendary Tale. In Three Parts. By Richard Teede.* 4to. 1s. 6d. Bew.

Poetical compositions which represent virtue in distress, seldom fail to excite sympathy in the readers, and derive a degree of reflected merit from the nature of the subject. Without partiality, however, we may admit this tale to be written in an agreeable strain of simplicity.

37. *Sophronia and Hilario: an Elegy. By Charles Crawford.* 4to. 1s. 6d. Becket.

The first part of this Elegy paints in lively colours the personal accomplishments and connubial happiness of those who are the subject of the poem. The scene soon afterwards changes, when Hilario is cut off by a fatal incident, and Sophronia is plunged in inconsolable affliction. The Elegy is rather descriptive than sentimental, but the whole is marked with a plaintive strain of poetry.

38. *The Advantage of Misfortune. A Poem.* 4to. 1s. Ridley.

This little poem, written in imitation of Parnell's Hermit, is not destitute of merit, although the sentiments it inculcates are exceedingly liable to objection.

39. *An Elegy on the Fears of Death.* 4to. 1s. 6d. Bell.

The moral tendency of this piece is to alarm the sinner, by representing to him some of the awful circumstances of death; and, on the other hand, to reconcile the good man to that formidable

midable event, by presenting to his view some of the happy effects of a religious life.

The two following stanzas, indiscriminately extracted, will give the reader a more adequate idea of the author's poetical talents than any thing we can say upon the subject.

- Time finished ;—an eternity begun
 Man's great Redeemer will from high descend ;
 His bright effulgence shall outshine the sun
 Illumining the world, from end to end.
- Myriads of seraphs will compose his train,
 Sounding their clanging trumps, remote and near ;
 Alternate hallelujahs (rapturous strain !)
 Th' empyrean pierce and rend the welkin's ear.'

This elegy is the production of Dr. Trufler.

P O L I T I C A L.

40. *The Right of the British Legislature to tax the Colonies considered, in a Letter to the right honourable Lord North.* 8vo. 6d. Henderson.

The author of this pamphlet appears against the right of the British legislature to tax the colonies ; and disapproves of the measures lately adopted with respect to Boston, on account of their involving the innocent and guilty in the same fate. His arguments are sometimes of a Methodistical nature, being drawn from the scripture ; and when derived from other considerations, they have not any weight which can entitle them to the attention of those who would examine the subject on the principles of the British constitution.

41. *A Letter to the right rev. Father in God, William Lord Bishop of Chester ; on Occasion of his Sermon preached before the House of Lords, on Monday, January 31, 1774.* By Andrew Henderson. 8vo. 6d. Henderson.

This Letter consists of some animadversions on the following passage in the bishop of Chester's discourse ; viz. " The nobility of Scotland and Ireland, who, upon very different grounds, had seduced their countries into rebellion, had as little reason to be pleased with their successes ; they in a short time lost that consequence, with which they had been flattered, became slaves to their own instruments, and were controlled by the seditious clergy in every operation."

Mr. Henderson insists, that the nobility of Scotland did not seduce their country into rebellion ; that the country in general did neither begin a war from mercenary views, nor become a conquered nation in the event.

D I V I N I T Y.

42. *Some Account of the State of Religion in London : in Four Letters to a Friend in the Country.* 8vo. 1s. 6d. Mathews.

The work of some pious well-meaning person, among the frequenters of the Lock-Chapel, or the Tabernacle.

43. *A Ser-*

43. *A Sermon preached before the Incorporated Society for the Propagation of the Gospel in Foreign Parts, at their Anniversary Meeting in the Parish Church of St. Mary-le-Bow, on Friday, Feb. 18, 1774. By the right rev. Edmund, Lord Bishop of Carlisle.* 4to. 1s. Harrison.

If the Christian dispensation be really calculated for the highest improvement and happiness of mankind, it may be asked, why is it so slowly and so partially promulged?

In the former part of this discourse the learned author suggests some observations, which afford a satisfactory answer to this question. In the latter, he recommends some few precautions to the society and their missionaries in the execution of their benevolent design.

44. *The Duellist, a Bravo to Goa, and a Coward to Man; and therefore, impossible to be "A Man of Honour." Being a Discourse preached in the City, and at the Court-End of the Town. By the rev. William Scott, M. A.* 8vo. 1s. Wilkie.

This discourse consists of extracts from South, Hildrop, and Delany; without any appearance of elegance or taste in the compilation; but is published with a good design.

CONTROVERSIAL.

45. *A Letter to the most reverend the Lord Archbishop of Canterbury, on the present Opposition to any further Reformation.* 8vo. 6d. Johnson.

The author of this letter, who is a zealous advocate for the repeal of subscriptions, insists, 'that the archbishop must in justice be considered as answerable, not only for his personal opposition to the good work of reformation, whether that opposition be open or covert, positive or negative; but answerable also for the effect of his influence.'

We can only say, that if an angel were the archbishop of Canterbury at this crisis, it would not be in his power to satisfy all parties.

NOVELS.

46. *The School for Husbands. Written by a Lady.* 2 vols. 12mo. 6s. Bew.

We are not without suspicion that in anonymous publications, the words *written by a lady* are sometimes made use of to preclude the severity of criticism; but as Reviewers are generally churls and greybeards, this piece of *finesse* very seldom answers the purpose intended.—Whether or not the work before us be really written by a lady, is neither known to us, nor of the least consequence. Had it been destitute of merit, justice to our readers would have prevented our suffering it to pass uncensured; but as it possesses no small share of useful entertainment we cannot deny it that tribute of praise, to which it is justly entitled.

The fable of the piece is admirably well calculated to check the fashionable vice of keeping mistresses, by setting in the strongest light

light many inconveniencies of which that practice is productive.

The distresses of Daffwood, the hero of the piece, owing to his connections with a Miss Bellers, previous to his marriage, are such as render him truly an object of pity; and the striking contrast betwixt the behaviour of his mistress, which causes those distresses, and that of his wife, which aims only at removing them, affords an excellent lesson in favour of conjugal engagements.

It is difficult, without doing injury to this work, to make an extract from it, as any part would appear to disadvantage, unless the reader were acquainted with many minute particulars of the story, which cannot conveniently be enumerated; we shall, therefore, content ourselves with assuring our readers, that our sensibility has been greatly affected in the perusal of this performance, which is calculated to promote the interests of virtue.

47. *The History of Lord Stanton. A Novel. By a Gentleman of the Middle-Temple. Author of the Trial, or History of Charles Horton. 5 vols. 12mo. 15s. Vernor.*

Whatever the malice of disappointed authors may prompt them to alledge, we are always desirous of saying as much in favour of the publications which come under our notice as they deserve. Actuated by this inclination, we declare, that these five volumes are well printed, on good paper, contain a reasonable number of pages, and may afford amusement to many of the subscribers to Circulating Libraries.

48. *The Orphan Swains; or London contagious to the Country. A Novel. By a young Libertine Reformed. 2 vols. 12mo. 6s. Snagg.*

If writing such novels, as the present be the best effect of this young libertine's reformation, he might, for any good his reformation has produced, have remained unreformed still.

As the two volumes do not contain 300 pages, the publisher will be no very great sufferer when the work (as probably it soon will) is conveyed

— in vicum vendentem thus & odores,
Et pipas, & quicquid chartis amicitur ineptis.

49. *The Newspaper Wedding; or an Advertisement for a Husband. A Novel. Founded on Incidents which were in Consequence of an Advertisement that appeared in the Daily Advertiser of July 29, 1772. Including a Number of Original Letters on the Subject of Love and Marriage. 2 vols. 12mo. 6s. Snagg.*

Copies of a great many letters, generally very insipid ones, received, or said to be received, in consequence of the advertisement mentioned in the title. We have taken the trouble to read them through, in order, had we met with one which would have been worthy of our reader's notice, to have transcribed it. Our search has, however, been in vain; and we should be very
sorry

ferry that any other lady, who may think proper to advertise for a husband, should, by publishing the letters she may receive on that account, subject us to a like disagreeable task.

MISCELLANEOUS.

50. *The Lives of Sir Matthew Hale, Knt. Lord Chief Justice of England; Wilmot, Earl of Rochester, and Queen Mary. Written by Bishop Burnet.* 8vo. 4s. boards. Davies.

These biographical pieces and their author are so well known to every man of letters, that it is unnecessary for us to trouble our readers with a particular account of their respective merits. We shall only observe, that this edition is neatly printed in a commodious form.

51. *The Divine Predictions of Daniel and St. John demonstrated, in a Symbolical Theological Dissertation on Cox's Museum. With Notes Critical and Explanatory. And a Dedicatory Epistle to the Bishop of Gloucester.* 4to. 1s. 6d. Wheble.

Some writers have injured revelation by their injudicious comments, by their chimerical interpretations of scriptural prophecies, by their first and secondary senses, their arguments founded on imaginary types and symbols, &c. The author of this production, who is a writer of some humour, pretends, upon the same principles, to discover Cox's Museum in the prophecy of Daniel and the Apocalypse of St. John.

52. *New Reflections on the Errors committed in both Sexes, before and after Marriage. By a young Lady.* 8vo. 1s. Bew.

We here meet with many just observations on the manners of the times; and the reflections which the author draws from them are such as deserve the attention of those who would endeavour to avoid unhappiness in the married state.

53. *A Critical Enquiry into the Legality of Proceedings consequent of the late Gold Act. Reflections on the said Act; Explanations respecting Debasement; and casual Remarks on the Nature, Par Value, and Apportionment of our Gold and Silver Coinage.* 8vo. 1s. Owen.

The writer of this pamphlet inveighs most furiously against the late gold act, and tells us, 'that the natural consequences thereof has given every discerning man a clear and intelligent idea, how much the love of equal justice propagates its divine influence, and revels in the hearts of every rank and degree of the human species, from the grand financier down to the little dirty pedlar who deals in money, and keeps open shop to traffic in coined gold, expressly contrary to law.' In this or a similar manner our author raves through the first pages of his performance, and then proceeds to inform the reader, that '44 $\frac{1}{2}$ guineas cut from a pound of gold, are not equal to a pound of gold in weight, but are considered as of equal value in currency,

rency; that is, from 5760 grains, or a pound weight troy, $22\frac{1}{2}$ grains are first deducted, and the remaining quantity, 5737 $\frac{1}{2}$ grains, is cut into 44 $\frac{1}{2}$ guineas, or 46l. 14s. 6d.' This is the basis upon which our author raises his subsequent calculations.

This deduction of 22 $\frac{1}{2}$ grains upon the pound weight, he pretends is prescribed by the mint indenture, in which it is stated that the master shall coin 44 $\frac{1}{2}$ guineas out of a pound of gold, and be allowed in case of default for remedy $\frac{1}{6}$ of a carat, and the master is to deduct out of each coined guinea, half a grain. Whether our author has not made some mistake in transcribing from the mint account, or how it is to be understood, we know not; yet this we do know, that every guinea coined at the Tower mint weighs, or is intended to weigh, 5 dwts. 9 $\frac{1}{2}$ grains. Now 44 $\frac{1}{2}$ such guineas certainly weigh 5762 $\frac{1}{2}$ grains, which is about 2 grains more than the pound weight. However admit a guinea so coined to weigh only 5 dwts. 9 grains, it is then evident that 44 $\frac{1}{2}$ guineas will fall short of the pound weight by no more than 19 $\frac{1}{2}$ grains, which are not equal to 22 $\frac{1}{2}$ grains, the deduction contended for by this anonymous author, who very ingeniously fixes the weight of a new coined guinea at 5 dwts. 8 $\frac{1}{10}$ grains; and then tells us that 'if in this light (money we suppose he means) the government coin ten thousand pound weight of gold, and from each pound weight deduct 22 $\frac{1}{2}$ grains, there is taken from the whole 38 lb. 7 oz. 10 dwts. 20 grains amounting to 1691 guineas, or 1775l. 11s. the which sum in every 10,000 pound weight coined, is so much proportionally lost to each individual, who sells or pays light gold at 3*l.* 17*s.* 10 $\frac{1}{2}$ *d.* the ounce.' The fallacy of this sort of calculation is, we think, too obvious to need any refutation.

There is something so very curious in our author's mode of forming comparisons, that we cannot omit taking notice of the following, which seems a masterpiece of the kind: page 35, 'A wasted guinea looks like a girl in a morning, who has destroyed the vivid freshness of her natural complexion with paint, or like a fish (a gold fish we suppose is here meant) that has been long out of the stream, a battered beau, or a worn out rumpet.'

As we have taken considerable liberty in reviewing this pamphlet, we beg leave to assure the unknown author, that we are ready to retract the opinion we have formed of it, when he shall be pleased to realize the truth of his own investigation at page 41, where it is said that 'a guinea should weight 5 dwts. 9 grains $\frac{3}{8}$; from which deducting 22 $\frac{1}{2}$ grains, remains 5 dwts. 8 grains $\frac{3}{8}$.'



T H E

CRITICAL REVIEW.

For the Month of May, 1774.

ARTICLE I.

A Political Survey of Britain : being a Series of Reflections on the Situation, Lands, Inhabitants, Revenues, Colonies, and Commerce of this Island. Intended to shew that we have not as yet approached near the Summit of Improvement, but that it will afford Employment to many Generations before they push to their utmost Extent the natural Advantages of Great Britain. By John Campbell, LL. D. 2 Vols. 4to. 2l. 2s. boards. Durham.

AT last hath this respectable veteran in the republic of science determined upon gratifying the expectation of his subscribers and the public; at last hath he ventured to commit to the rude storms of criticism this darling production of his declining years; for which he bespeaks favour with a most engaging diffidence, and amiable confession of errors.—‘It is the favourite labour of his life, and he hopes that indulgence which upon other occasions he hath so frequently and gratefully experienced, will be likewise extended to this, and thereby render the evening of his day serene.’

When we consider the amazing variety of uninteresting topics necessarily comprehended in so general a plan, and the difficulty of uniting in one uniform mass such opposite and discordant materials, we are less surprised at defects than astonished with the talents which enable Dr. Campbell to engage attention through tiresome pages so devious and barren. Scarce had any former writer presumed to sketch so much as the outlines of a design equally laborious and extensive. Our best political compilers are short even in idea of what he has actually accomplished; the concentrating in one point of view every advantage of po-

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licy and industry, of nature and of art, with which Providence has enriched the British empire.

From our author's own words will best appear the extent and difficulty of an undertaking which many readers may conceive to be a weight too heavy for the shoulders of the most herculean individual.

' In the first book, says he, the basis of this work is established. In that an Enquiry hath been made as to the natural advantages from which some countries have been rendered fertile, and their inhabitants prosperous and potent, and into the causes why others have either never risen into such consequence, or have quickly declined. These principles being supported by facts, and from thence recommended to the reader's judgment, the natural prerogatives of these islands have been largely examined, their excellencies pointed out, confirmed by instances perfectly well known, and as occasion offered some new improvements suggested. If in respect to these we had been less explicit or not attentive in bringing proofs for every thing that is advanced, the remaining part of this performance would have been sometimes doubtful, and frequently obscure. But the reader being previously acquainted with these matters will be able to apply them without difficulty, so as to prevent the necessity of repetitions and digressions which might have embarrassed the subsequent subjects of which we treat. In this book all imaginable pains hath been taken to shew that all things essential to the welfare and grandeur of a people, the inhabitants of these islands have in their power; and that if their numbers should be greatly increased, which, considering the extent of our empire, is a thing much to be wished; there are no grounds to apprehend their want either of subsistence or employment. We have been particularly copious in respect to the less known or at least less considered dependencies on these islands, that by making their consequences appear they might be thought worthy of more notice for the future, and this the rather, because the bringing them into a closer connection with our two great islands would prevent the emigration of their inhabitants from necessity, and thereby increase the body of the nation by an accession of active and industrious subjects, which is a point of the highest political importance, and which, from a variety of circumstances, we have reason to think will appear more and more manifest every day.

' This broad foundation being thus laid, we have proceeded to a more minute inquiry into the extent of this country, and to render this more useful and satisfactory, to compare it with the other great states of Europe, in order to shew, that with the advantage of our insular situation, we have just grounds to presume, that by a prudent and steady management we may be able to sustain that wide expanded empire which Providence hath been pleased to bestow. A cursory discussion of the native commodities, the productions which skill and industry have drawn forth, and the means by which all these may be preserved and improved, became our next care. In treating these subjects we have been peculiarly attentive to the numerous helps and instruments that science, supported by public spirit, hath furnished, for promoting the skill and rewarding the toil of our people, so as to render their emoluments equivalent to their pains. The various states of this country in different periods have been brought to the reader's view, and their causes traced

traced through the different modes of government which in those different periods have prevailed. The gradual growth of our present excellent constitution hath been explained, or at least endeavoured to be explained, its beneficial consequences described, and the reasons shewn why we may hope it will continue for ages, and during its continuance be productive of the like good effects. This is chiefly founded in the rendering it evident that the happiness of the people is and must be its primary object, and that while they are true to their own interests, it must from thence remain unshaken and secure. In this difficult undertaking we have directed our course not by any preconceived political system of opinions, but by the evidence afforded us by facts, considering public blessings, and the flourishing state of the community as the essential and incontrovertible marks of a good government, and much more to be relied on than any speculative sentiments whatever.

As a very noble and shining instance of that prosperity which hath attended the full establishment of our free constitution, we have laboured to give a comprehensive, though a succinct account of our possessions, colonies, and settlements in all the different parts of the globe, and to shew how far they have contributed to the grandeur and opulence of the British empire. A subject in itself equally pleasing, entertaining, and instructive, as it proves the influence of commerce and maritime power, by which dominions so extensive and at so great a distance have been acquired and united to us by the ties of mutual interests and a reciprocal communication of benefits, whereas other great empires have been usually founded in violence, and the success of armies from whence they carried in themselves the seeds of their own destruction from the natural repugnance of human nature to a slavish subjection, from which the subjects of Britain wherever seated are free. This naturally leads to the consideration of our foreign commerce, the interior trade of the kingdom, and those different navigations which are, and must ever be, the support of our maritime power, as that is of our empire. These we have carefully endeavoured to render as plain, distinct, and obvious as possible, that it might clearly appear we have not over-rated either the advantages of our insular situation or their effects in securing to us all the benefits that can be derived from the different branches of traffic that human wisdom hath hitherto been able to devise. This is a concise account of what hath been attempted in a political survey of Britain: an attempt in which, on the plan here pursued, we had no guide, though many helps and informations, without which, whatever it may be, it could never have been performed, and for which, where it was in our power, and we were permitted, we have paid our grateful acknowledgments, and must rest all our hopes on the reader's candour, and the consideration of the numerous and great difficulties that necessarily lay in the way of an undertaking of such extent, and which, as might be easily shewn, was both altering and extending while in our hands.

Our author's comparative view of the natural and artificial benefits of different countries, ancient and modern, consequent on the diversity of soil, situation, climate, and constitution, displays a most painful application to books, which, we doubt not, will afford to many readers both profit and entertainment.

For our part, however, we wish to have seen the result of profound study and meditation compressed in a compass more portable to the memory, and more decisive to the judgment.

The learned author sets out with observing, that the great object of true policy is, to render the society as happy as the situation and circumstances of it will allow. The attainment of this end, he remarks, is no very easy task, where many advantages seem to concur; yet is not impossible, even where these are in some measure wanting. These truths he proceeds to illustrate by examples drawn from ancient and modern history; and he first considers the constitution of ancient Egypt, and of China. After delivering a general account of the policy of those people, he takes a view of the political state of Spain, Italy, Switzerland, and the republic of Holland; pointing out the causes of their respective declension or prosperity. The author concludes this chapter with the following reflections.

‘ These descriptive histories, these assemblages of facts, lead us to the experimental knowledge of the principles of sound policy. They shew us, that natural advantages are in themselves of very little consequence, if not improved in a right method, and with assiduous application. Then indeed they come out with irresistible force, and, while thus directed, carry national power, and national happiness, as far as they can be carried. They shew us also, that there are advantages, of very different kinds, which certainly require a difference in direction, and yet not so great as might be imagined; for how dissimilar soever the faces of countries may be, the same, or very near the same principles, may be applied with good effect. They likewise make us sensible, that though natural advantages without a sound policy will do little, yet a wise and steady policy, where there are very few advantages, will avail much, and that, as in the body natural, so in the body politic, a right discipline will work even upon nature, and extract beneficial consequences from real inconveniences. But in all cases relaxations are dangerous, or not to mince the matter, and write below the truth, relaxations are destructive; and all these doctrines come to us with such a weight of evidence, that we cannot avoid seeing and acknowledging their truth.

‘ A government wisely constituted, so as to leave nothing wanting, either to necessary authority, or rational liberty; a succinct system of laws, easily understood, punctually executed, and calculated solely for the public good; regular manners in a nation, founded on solid principles, and directed to the promoting the common weal; an invariable regard to merit; an inflexible justice against crimes detrimental to the society: a genuine public spirit, rendered the characteristic of the people in private and in public transactions; industry made the sole basis of wealth; and service done to the state, the single road to titles and honour; splendour in whatever regards the public; piety, and true devotion, supported by purity of manners, and unostentatious charity, in all that regards religion; and a sober frugality, securing an equal and comfortable subsistence to the bulk of a contented people, is the way to render them peaceable and potent at home, respected
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and beloved abroad, and safe from every danger while they keep out corruption. In such a state power would not be desired or declined; the public income would be regulated by the public interest; the administration would pique themselves on asking little; and the nation, knowing the source of its own felicity, would support the government at the expence of all.

‘There may be, and there certainly are, a kind of arts, (forgive me reader if I write the word at full length) a kind of artifices, by which the state of a nation may be disguised, and its ruin a little protracted; but of these my lord Bacon said truly, that, like strong cordials they may help at a pang, but they increase instead of eradicating the disease. The only rational and solid method of improving and exalting a nation, is to give them right notions of their own interests, and thereby engage them to pursue those interests with vigour: this will excite in them a desire to cultivate their country to the utmost, and to submit, for their own sakes, to such laws as have a visible and a real tendency to this end; this will prompt their rulers to enforce their laws, not only by a strict and severe execution, but by what will do the business more effectually, and with far less difficulty, by their own example. Ambition will not be extinguished, but it will change its views; and men of active spirits, instead of aiming at making themselves great in a declining and impoverished country, which is never desirable, and seldom possible, will exert those spirits in aggrandizing their country, and become great by consequence rather than by choice. There want not the materials in most countries; and certainly they are not wanting in this, to raise as strong, as lasting, and as beautiful, structures as any that we see in history, the true and genuine use of which is to inspire us with suitable inclinations, and, in the first place, to furnish us with lights requisite to exhibit a proper plan.’

The second chapter begins with the proposition, that situation furnishes the greatest facility, or proves the greatest obstacle to the improvement of any country. This the author exemplifies in the case of the Tartars, the interior nations of Africa, the savages of America, the Russians, ancient Arabia, Phœnicia, and Carthage.

The third chapter commences with the remark, that an insular situation is preferable to all others. In support of this assertion, the author delivers a succinct history of ancient Crete and Tyre, which is followed by that of the island and republic of Rhodes. As further instances of the truth of his observation, he afterwards produces Malta, Corfu, the republic of Venice, and other islands. That our readers may be furnished with a specimen of the manner in which the author treats of these subjects, we shall submit to their perusal an extract from the beginning of the chapter last mentioned.

‘An insular situation, amongst those recommended by the ablest and most capable judges, has been represented as preferable to any, as enjoying some benefits inseparably peculiar thereto, and being at the same time free from many inconveniencies to which countries seated on the continent are, from that very situation, necessarily exposed. The soil of islands, more especially if of any great extent

extent is commonly rich and fertile, and the climate rather milder than, under the same parallel of latitude, upon the main land. The sea being the safest and most natural boundary, affords the inhabitants great security in settling, cultivating, and improving their country; and a good government being once established, the inhabitants of an island must, for these reasons, thrive quicker than their neighbours, and, being naturally prone to navigation, supply their wants, export their own commodities, establish an extensive communication with the countries round them, and thereby attain an influence over their neighbours, strengthen themselves at home, augment their riches by trade, and, in consequence of that naval power, of which commerce only is the natural basis, commonly enjoy a greater proportion of freedom, affluence, and grandeur, than can well be attained, or, if attained, be for any length of time preserved, by inhabitants of countries of the same extent on the continent. As these are points of fact, they are best established from history; and the reader, when he carefully reflects on those instances that may and shall be produced from thence, will find himself much better enabled, than by any other method he could have been, to judge of the propriety of the reasons and remarks that will occur in a particular application. Besides, he will also see, and be convinced, that many things which he might have otherwise mistaken for the bold flights of a luxuriant fancy, or the chimerical and delusive inventions of a fertile imagination, are really sober and solid truths, suggested from the writings of men of sound judgment, and which may, at any time, in any like place, be certainly reduced to practice, because the light of experience shews us that they have been actually practised already. A manner of writing in respect to the utility of which we may cite the authority of the celebrated John de Witt, than whom, in things of this nature, a better cannot be mentioned, whether ancient or modern.

The most ancient maritime power, recorded by the Greek historians, is that of Crete; and indeed they could not well go higher, since this is one of the first facts in what ought to be styled credible history. For Minos, king of Crete, son of Jupiter and Europa, observing that the subjects of all the little principalities of Greece, as well as the inhabitants of the islands in the Archipelago, perverted the very use of navigation in committing piracies upon each other, having first reduced the whole island he governed into order, and established so complete a system of laws, that the wisest men have thought them worthy of perpetual memory, he began to assume the dominion of the sea; and having a superior naval force, employed it in suppressing pirates, and establishing a free and open trade, which is the most stable basis of maritime empire. Crete, in the situation that things then were, was the most natural seat of such an empire, enjoying a happy, temperate, or rather warm climate, at the distance of about thirty leagues from Peloponnesus, about the like distance from lesser Asia, and not above fifty leagues from Africa; from whence it is celebrated by Virgil as lying in the middle of the sea. It may be styled considerable in point of size, being about six hundred miles in circumference, and yet not a twentieth part so large as Great Britain: exceedingly fruitful in rich and staple commodities, such as silk, wine, oil, honey, wax, the finest fruits, many valuable gums, and other drugs of price, and not deficient in wool, corn, and other necessaries; abounding, for those early times, with capacious and commodious ports, and inha-

inhabited by a sensible and warlike people. After the death of Minos, they established a republican government, retaining however their old laws, and improving their wealth and power to such a degree, as to acquire their country the epithet of Hecatompolis, from its having no fewer than a hundred well built and populous cities, retaining its liberty, and with it that prerogative, from whence Aristotle styles this island the empress of the sea, upwards of thirteen hundred years; and at length overwhelmed, after a glorious struggle, by the all grasping power of the Romans, who, as Florus truly acknowledges, had no better title, or rather could devise no fairer pretence to make this conquest, than the desire of being possessed of so noble an island; as the only method to secure which, they most barbarously exterminated the far greatest part of its ancient inhabitants.

‘ It may seem not a little strange, that the Cretans being confined within such very narrow bounds, and having in process of time so many powerful princes and states in their neighbourhood, should nevertheless maintain their wealth, their commerce, and their superiority at sea, for such a length of time, and this, notwithstanding the great corruption of their manners, their frequent civil wars, and their interfering too much with the affairs of the continent, which in the end however proved their ruin; but it will appear much more strange, that a people inhabiting an island, which contained fewer square yards than Crete did miles, should still make a greater figure at sea than the people of Crete; should oppose themselves with more firmness than even the great king; as the Greeks styled the monarch of Persia, against the Macedonian conqueror; stop the progress of his arms longer, and render the dispute between them more doubtful than with any of the other nations, whom, in the rapid course of his victories, he subdued. Yet for this we have all the evidence that the nature of so extraordinary a fact can demand, an evidence so clear and irresistible, that, strange as the fact is, the truth of it has never been called in question.

‘ These were the Tyrians, who, after their old city, built upon the coast of Phœnicia, had been sacked and destroyed by Nebuchadnezzar, retired to an island less than two miles distant, and not full three in compass, where they settled themselves, and, in the space of seventy years, so far recovered their former grandeur as to erect a city, which had indeed precisely the same bounds with the island, completely fortified, having a spacious port in the bay, between them and the continent, adorned with elegant buildings many stories in height, the want of earth obliging them to trespass on the air, and enriched with immense magazines of every kind of merchandize that either the eastern or the western world could furnish. They were sometimes governed by judges, afterwards by kings, who paid a kind of tribute or acknowledgment to the Persian monarch, but, after all, were rather respected as allies, than treated as subjects. This was owing to the superiority of their maritime power, and their close connection with the Carthaginians, a colony of their own, and the many services which they rendered to those great kings, and in which also they found their own account. This situation was so agreeable to them, until the conjunction of their interests united them so effectually to the Persians, that, in their quarrel, they stood a siege of no less than seven months against Alexander the Great, whose fortune had been here put to a stand, if his military skill had not suggested to him the means

of depriving them of the great source of their strength, their situation; through the construction of an artificial isthmus, by which, with incredible labour, and with no small loss, after many months arduous endeavour, he rendered himself master of the place; and having slaughtered thousands, crucified thousands, and sold thirty thousand for slaves, his fury at length relenting, he suffered it to be again peopled; and, in the space of twenty years, such was the spirit and industry, such the genius and the resources of this trading people, that it was become again a wealthy and potent city, capable of holding out a much longer siege against one of his successors. In succeeding times, converting even their misfortunes into benefits, they united both the old and the new towns into one city, and, by the addition of some farther works, procured two good havens on the different sides of the isthmus. They met with favour and indulgence from the Romans, who paid a very high respect to all cities eminent for commerce, and distinguished them by the name of *Navarchides*, and continued, through a steady perseverance, in the improvement of those arts, by which they rose; to make a great figure till towards the close of the thirteenth century, when they fell under the dominion of their present masters, the Turks, who completed that destruction with which they were threatened so long before by the prophets; so that there are nothing now remaining of both cities but dust and rubbish, to attest, as they do in the strongest and most convincing manner, all the extraordinary events that are recorded in history for such a series of years, and which sufficiently demonstrate, that industry, commerce, and naval power, are the natural pillars of a lasting, equal, and temperate government; which, though under different forms, they all along possessed, and the loss of which has reduced this island to what it now is, a confused heap of shattered remains of ancient magnificence, without any inhabitants save a few fishermen, whom the convenience of its coasts incline to lodge in these squalid ruins.

In the fourth chapter, Dr. Campbell enters on the survey of Great Britain, which he introduces with some pertinent remarks on the love of our country. After delineating the situation and extent of the British islands, he considers the climate, which, notwithstanding its great variations and vicissitudes, he pronounces upon the whole to be both temperate and wholesome; and he supports this assertion by appealing to numerous instances of the longevity of the inhabitants, the fecundity of the women; the corporal endowments of the people in general, and the many excellent geniuses that have arisen among them; a circumstance which has often been attributed to the influence of climate.

The author afterwards enumerates several advantages resulting from the variable state of our climate, the chief of which is the hardiness of the inhabitants, above those who live in climates that are warmer and more serene. Having treated largely of this subject, he proceeds to consider the nature of the British soil, which he observes is as fruitful as the clime is temperate; producing roots, plants, herbs, fruit and timber-trees,

trees, in great abundance, with esculent animals of various kinds; yet more happy in its capacity of improvement, than in its actual fertility. In prosecuting his enquiries, the author observes, that the geographical distinction of climates ought to be received with caution, as places situated in the same latitude may differ in every other respect. This remark he illustrates by taking a view of the climate of Moscow, with the situation of Stockholm and Copenhagen.

In the fifth chapter, the author displays the peculiar felicity of Great Britain, in a copious distribution of excellent water, while, notwithstanding this advantage, it is little exposed to inundations. Our rains, he observes, are purer, and more impregnated with salts than in other countries, on account of our insular situation. He then mentions the opinions of philosophers respecting the origin of springs, which so much abound in Great Britain, and the various properties of which evince a great variety in our soil; concluding with an account of our medicinal and mineral waters, fountains, meers, and lakes.

In the sixth chapter, the doctor takes a view of the navigable rivers, which he observes are the measure of national grandeur and opulence. He draws a parallel in this respect between four great rivers in France and England, contrasting the Trent, the Tine, the Ouse, and the Thames, with the Loire, the Rhone, the Garonne, and the Seine. He then delivers a concise account of the six great rivers in Spain, with that of such English rivers and ports, as, in point of improvement, navigation, and commerce, may be opposed to them. This subject is succeeded by a like detail of the remainder of the rivers and harbours in the west and south coasts of the island, with those in North Britain, and Ireland. The view which the author has exhibited in this chapter of the French and Spanish rivers, may be considered by some readers as foreign to his subject; but serving as objects of comparison with the British rivers, they are, in our opinion, properly introduced, and this judicious writer never makes any excursion to the continent, in the course of his work, without bringing home some useful observation.

In the seventh chapter our author considers the various advantages arising to the British dominions, from the large extent and peculiar figure of their coasts; on which subject, after treating largely, he takes a view of the principal ports on the east side of South Britain, delivering at the same time their history, with occasional observations on their conveniencies and defects.

The author proceeds to treat in the same manner of the west and south coasts of this part of the island, with the inlets, ports, and harbours in North Britain, pointing out the improvements of which they are capable from their situation. The coasts of Ireland are here likewise surveyed with the same attentive and judicious observation.

In the eighth chapter, Dr. Campbell treats of the several islands surrounding Great Britain, of which he shews the capacity, and points out the expediency of improvement. He first presents us with an account of the Isle of Wight; delivering a succinct history of it from the most ancient times, and describing its climate, soil, and produce. He then exhibits a comparative view of it with respect to some other islands, and proposes the means of its farther improvement. These being of a nature particularly interesting to the public, we shall make no apology for extracting what is said on this head.

Though there are so many raw materials, yet there are but few manufactures in this island. It does not appear, that, except worsted, there is any thing wrought out of their excellent wool, which might be all employed in the slight stuffs and thin cloths that are the supports of the French looms, if a small encouragement were given to those who are expert in these trades to come over and settle in this island. There are a few tanners, and a currier, but the making several sorts of leather is not yet introduced, tho' there is room for it. There is a most valuable and beautiful white sand in Freshwater Isle, near the Needles, upon the estate of David Urry esq. of which considerable quantities are sent annually to Bristol and Liverpool. There was formerly a manufacture of glass at Cowes, but it has been long ago discontinued. The loss of these, and the incapacity of setting up any new manufacture, is chiefly owing to the dearth and defect of firing, more especially of late years. It was this in all probability that obliged the inhabitants to discontinue the baking their own flour into biscuit, and brewing their own malt into beer, for the use of the navy, which was formerly practised here. We have the concurring authority of several eminent writers, that there was a very fine sort of tobacco-pipe clay, called Hayter's clay in this island, but now what is used for making pipes they bring from Pool. But we will pass from these to another manufacture which they have also lost, and not through that defect which has been specified; which manufacture may be certainly and easily retrieved, and, if retrieved, would undoubtedly make way for many more, increase the number of inhabitants, and give a new turn to their endeavours.

The manufacture that I mean is bay salt, which, as I have been informed, was once actually made at Hampstead in this island; and there can be no reason assigned why it should not be made there as well as on the coasts of Brittany. The situation of the island for salt ponds is more favourable. They might be constructed and managed with the utmost facility. The stone properest for flooring and lining these ponds is carried from this island to distant places, and would doubtless answer full as well here. Besides, the salt being produced in these ponds in the summer only, they might be used for keeping sea fish, as is practised and turns to

to profit elsewhere, for at least six months in the year. In consequence of this manufacture there would probably arise a fishery, which would be a further advantage; for though the sea abounds with the best sorts of fish on all sides, no use has been made of this great blessing, but for immediate consumption, by the inhabitants. At all events, the producing bay-salt would create a new branch of exportation; and, by exhibiting the advantages that accrue from industry, happily exerted, and the benefits that may result by a strict attention to the natural prerogatives of the isle, give the people a greater spirit than they have hitherto shewn in making those improvements for which they have such singular and extraordinary conveniencies, and which would turn equally to their private and particular emolument, as inhabitants of Wight, and to the public interest, as at the same time they would not at all lessen the benefits they already derive from their native commodities. But all things must have a beginning, and, in all attempts of this nature, a right beginning is of the utmost consequence; and such, on a mature consideration of all circumstances, this appears to be, which is the sole reason for stating it so much at large, and insisting upon it so copiously.

‘ In regard to navigation and commerce, West Cowes, which is a member of Southampton, is properly speaking the port of the Isle of Wight; having under its jurisdiction the havens of Yarmouth and Newport, as Creeks. Cowes is in this respect very commodious, and a great resort there is thither of ships outward and homeward bound, and in time of war, of foreign ships, as well as our own. For this reason there is a customhouse, and a competent establishment for officers employed in making the proper entries and collecting the duties. This resort however is chiefly owing to its happy situation, in respect to vessels proceeding to or returning from distant parts, and has little to do with the inhabitants of Wight, who, except sending, when markets are favourable, pretty large quantities of corn to Spain and Portugal, cannot boast of much foreign commerce, for which, nevertheless, they are admirably seated, and, if manufactures were once introduced, would very soon grow considerable, and see those towns which are now declining, a sure sign that something is wanting, rise again into credit, and resume their ancient splendor. For Cowes, from the causes before-mentioned, is the best built and most flourishing place, though no borough, in this isle; and surely the same causes would produce the same effects elsewhere. In the coasting trade, according to the best account I could obtain, there may be employed in the whole about fourscore vessels of all sizes.

‘ In order to accelerate all these improvements, of which this beautiful, fruitful, and well-seated country is certainly capable, let me be permitted to give a few further hints, which, though they may pass unregarded for the present, may possibly meet with a better reception from posterity, which is the common fate of such pieces of advice. The whole island is wonderfully pleasant; but if any mineral water could be discovered in the vicinity of some well-situated village, where proper conveniencies were provided for strangers, under such regulations, as to prevent avarice from proving prejudicial to the public interest, it could not fail, wherever these circumstances concurred, of producing numerous advantages. But here something is left to chance. I will mention another case, where there is nothing. There is no place where bathing in the sea could be rendered more commodious than in almost

most every town in the island ; and, considering the many charming prospects, agreeable walks, and delightful rides, that might be contrived, and the facility of having recourse to a medicine, not inferior to sea-water, that is, making short trips at sea, which efficacious exercise, and the salubrious change of air attending it, has been found beneficial even in the most desperate cases ; these circumstances combined, would quickly render this the finest retreat for valetudinary persons in the south of England. In consequence of a concourse of people at regular seasons, many improvements, now not so much as in conception, would, as from the like cause has been experienced in other places, be speedily and certainly made. The circulation of money would by the same means be increased, and industry also of necessity encouraged, over the whole isle. Add to this, that it would afford the most natural support to a new manufacture in stuff or cloth, and strongly conduce to the making it generally known, and bringing it into credit. Besides, it would contribute to stop the humour of going to Montpelier, Lisbon, and Naples, and save vast sums unnecessarily spent in such excursions.

‘ In the middle of the isle an academy might be very commodiously erected, for teaching the modern languages, and all the sciences requisite to qualify youth for the service of the navy. They would here be more retired, and consequently better disposed to follow their studies ; and yet near enough the fleet to complete their education by practical instructions, when so far versed in theory as to understand them thoroughly. Competent salaries to the professors, strict regulations in regard to their granting certificates to their pupils of their capacity, when sent upon actual service, and a due respect paid to those certificates, if supported by proper behaviour, in accelerating the promotion of young seamen thus educated, would produce many good effects, at a small expence to the public. How much such an institution upon a broad foundation is wanted, what mighty advantages have accrued to seamen from their having a just tincture of letters, and what mischiefs flow from deficiencies in this respect, may be learned from the writings of the best judges ; men versed in naval affairs, and who had a sincere and hearty zeal for the honour and prosperity of their country.

Another thing that would contribute exceedingly to render this isle more populous and more considerable, would be the making one of its ports fit for the reception of part of the small-armed vessels that belong to the royal navy, and laying up there the stores, artillery, and other furniture, when not employed. I am aware of some objections that may be made to this ; but instead of stating and answering these, I shall only observe, that none can be urged more strongly against it, than those that were formerly alleged against employing, in the same manner, but with respect to larger vessels, the opposite isle called Portsea. As therefore the superior excellency of the haven of Portsmouth very justly overcame these, and has been productive of many benefits, why may we not, in a proportionable degree, expect that the same would follow here ? There might indeed be some expence in the first fixing these establishments ; but this would be in reality no more than a temporary change in the circulation, and would possibly little, if at all, exceed the additional annual income from custom and excise, which, in the space of a few years, these improvements, by augmenting the number of inhabitants, and enlarging their connections, correspondence, and commerce, would produce.

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‘ Upon this occasion I will take the opportunity of avowing, that I make the less scruple of recommending such expences as these to the public, because the public is certainly and solely to reap all the benefits that shall arise from them, and this in a sensible and honourable way, by taking the proper measures to accomplish the proposed end, and not by accident, or without foresight. There are arts, or more properly tricks, by which the revenue may be raised, by the subject's being allowed to spend, without being enabled to get; whereas sound policy increases the public income, by encouraging private industry, multiplying manufactures, and augmenting the number of people.’

From the Isle of Wight the author proceeds to the Scilly islands, anciently known by the name of the Cassiterides, or the tin isles, and which were places of great trade in remote ages. These islands, he observes, are at present of very little use to Great Britain, yielding scarce any return to the public for the expence of their protection; but by the means he proposes, every habitable island of this cluster might be improved, the number of inhabitants increased, and beneficial industry introduced among them. Directing his course from these islands, the political observer arrives at the ancient Mona, or Anglesey, which he surveys with his usual judgment and attention; after which he passes to those islands that were anciently dependent on Normandy; viz. Guernsey, Alderney, Sark, and Jersey, treating of these in the same manner. Departing thence he delivers an equally copious account of the Island of Man, with the improvements of which it is capable. He then proceeds to the Hebrides, or Western Isles, dependent on North Britain.

We shall suspend the further account of this valuable work till our next Review. In the mean time, we cannot refrain from observing, that Dr. Campbell discovers in this great Political Survey, a most extensive knowledge of the commercial situation of the various parts of the British empire. The improvements which he suggests are founded on the clearest principles of national benefit; and if any of his projects should appear too vast to be adopted, they at least evince the greatness of the author's conceptions respecting the advancement of domestic polity. The subject to which we allude is, the proposal of making a canal between the east and west coasts, in the north of Scotland. In such a work as that now before us, it is much more commendable in the author to propose useful, though arduous schemes for promoting the grandeur and opulence of the nation, than to restrict his suggestions within the narrow limits of a supine and parsimonious œconomy. In general, the means of improvement which he advises are no less practicable than extremely judicious; and the political interest of Great Britain induces

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us to entertain a desire, nor is it unattended with expectation, that many of them, either with the assistance of government, or by the efforts of public spirited individuals, will be carried into execution with success.

[*To be continued.*]

II. *A Philosophical Analysis and Illustration of some of Shakespeare's remarkable Characters.* 8vo. 2s. 6d. boards. Murray.

AS dramatic poetry contains a representation of the sentiments and conduct of mankind in various situations, when carefully copied from nature it affords the most complete and striking picture of the human mind that can possibly be delineated. Here we view the passions lurking in their most secret recesses; we discover by what objects they are stimulated or repressed; we behold their combinations, or mutual conflicts, and trace their progress from the first dawn of emotion to the period of their meridian fervour. Whoever, therefore, would investigate the nature and principles of the heart, cannot accomplish his design with more success than by studying the various characters as they are faithfully exhibited by the eminent masters in the drama. Among these our immortal Shakespeare is the most distinguished for his knowledge of human nature; and the portraits which he has drawn will always continue to be admired for their justness and originality.

The author of the treatise before us professes, that his intention is to make poetry subservient to philosophy, and to employ it in tracing the principles of human conduct. These purposes, in our opinion, he has fulfilled with ingenuity and discernment. With how much judgment he has entered on this arduous undertaking will best appear by selecting a few passages from the Introduction, which abounds with excellent observations on the study and nature of the human mind.

‘The study of human nature has been often and variously recommended. “Know thyself,” was a precept so highly esteemed by the venerable sages of antiquity, that they ascribed it to the Delphian oracle. By reducing it to practice, we learn the dignity of human nature; our emulation is excited by contemplating our divine original: and, by discovering the capacity and extent of our faculties, we become desirous of higher improvement. Nor would the practice of this apophthegm enable us merely to elevate and enlarge our desires, but also, to purify and refine them; to withstand the solicitations of groveling appetites, and subdue their violence: for improvement in virtue consists in duly regulating our inferior appetites, no less than in cultivating the principles of benevolence and magnanimity. Numerous, however, are the desires, and various are the passions that agitate the human heart. Every individual is actuated by feelings peculiar to himself, insensible even

even of their existence; of their precise force and tendency often ignorant. But, to prevent the inroads of vice, and preserve our minds free from the tyranny of lawless passions, vigilance must be exerted where we are weakest and most exposed. We must therefore be attentive to the state and constitution of our own minds; we must discover to what habits we are most addicted, and of what propensities we ought chiefly to beware: we must deliberate with ourselves on what resources we can most assuredly depend, and what motives are best calculated to repel the invader. Now, the study of human nature, accustoming us to turn our attention inwards, and reflect on the various propensities and inclinations of the heart, facilitates self-examination, and renders it habitual.

After mentioning the pleasure which the study of pneumatology is likewise capable of affording, the author proceeds to relate the causes of the slow advancement of our knowledge respecting this subject.

‘Observations made, while the mind is inflamed, are difficult in the execution, incomplete, and erroneous. Eager passions admit no partners, and endure no rivals in their authority. The moment reflection, or any foreign or opposing principle, begins to operate, they are either exceedingly exasperated, agitating the mind, and leaving it no leisure for speculation; or, if they are unable to maintain their ascendant, they become cool and indistinct; their aspect grows dim; and observations made during their decline are imperfect. The passions are swift and evanescent: we cannot arrest their celerity, nor suspend them in the mind during pleasure. You are moved by strong affection: seize the opportunity, let none of its motions escape you, and observe every sentiment it excites. You cannot. While the passion prevails, you have no leisure for speculation; and be assured it hath suffered abatement, if you have time to philosophize.

‘But you proceed by recollection. Still, however, your observations are limited, and your theory partial. To be acquainted with the nature of any passion, we must know by what combination of feelings it is excited; to what temperament it is allied; in what proportion it gathers force and swiftness; what propensities, and what associations of ideas either retard or accelerate its impetuosity; and how it may be opposed, weakened, or suppressed. But, if these circumstances escape the most vigilant and abstracted attention, when the mind is actually agitated, how can they be recollected when the passion is entirely quieted? Moreover, every passion is compounded of inferior and subordinate feelings, essential to its existence, in their own nature nicely and minutely varied, but whose different shades and gradations are difficult to be discerned. To these we must be acutely attentive; to mark how they are combined, blended, or opposed; how they are suddenly extinguished, in a moment renewed, and again extinguished. But these fleet volatile feelings, perceived only when the mind is affected, elude the most dexterous and active memory. Add to this, that an idea of memory is ever fainter and less distinct than an actual perception, especially if the idea to be renewed is of a spiritual nature, a thought, sentiment, or internal sensation.

‘Even allowing the possibility of accurate observation, our theories will continue partial and inadequate. We have only one view of the subject, and know not what aspects it may assume, or what powers it may possess in the constitution of another. No principle
hath

hath been more variously treated, nor hath given rise to a greater number of systems, than that by which we are denominated moral agents, and determine the merit or demerit of human actions. But this can proceed from no other cause than the diversity of our feelings, and the necessity we are under of measuring the dispositions of others by our own. Even this moral principle, though a competent judge of the virtue and propriety of human actions, is apt to mislead us in our enquiries concerning the structure and dispositions of the mind. Desirous of avoiding the rebuke of this severe and vigilant censor, we are ready to extenuate every blameable quality, and magnify what we approve.

The character of which the author first treats is that of Macbeth. Here he observes, that the mind, in different situations and circumstances, undergoes very extraordinary changes; and these he explains by considering the nature of the predominant passion, exemplifying his remarks by the character of Macbeth as delineated by Shakespeare. We shall make no apology for laying before our readers the following passage, where the author gives an ingenious solution of the manner in which a benevolent disposition may be rendered in human.

* Whoever possesses high ideas of the rights of mankind, of the sanctity of friendship, and of the duty we owe to legal authority; whoever with these possesses a heart susceptible of tenderness and of compassion, will have a higher sense of injury and injustice than men of colder complexions, and less strongly impressed with the importance of social duties. Therefore, if a man of uncommon sensibility, adorned with amiable and beneficent dispositions, misled by some pernicious appetite, commits acts of cruelty and oppression, he will be more apt, by reflecting on his own conduct, to conceive the resentment and indignation it excites, than men of a different temper. Reflecting on the compassion and resentment that would have arisen in his own mind, on the view of crimes similar to those he has himself perpetrated, he becomes afraid of the punishment he would himself have inflicted. Thus instigated by his fears, and, imagining himself universally hated, he conceives a sentiment of universal hatred: and, as his fears are exactly proportioned to his feelings and sensibility, so are his hatred and malevolence. In like manner, a man of no sensibility, of little beneficence, and possessing no high idea of social obligation, carried by his avarice or his ambition to commit acts of injustice, and having no lively conceptions, from his own feelings, of the resentment he has excited, will, consequently, be less afraid of mankind, and, of course, less violent in his hatred. It follows, that, in the circumstances of having procured undue possessions by inhuman means, and of desiring to preserve them, men of innate sensibility will be more cruel and sanguinary, than men naturally severe, rugged, and insensible. May not these observations unravel a seeming difficulty in the histories of Sylla, and Augustus, of Nero, and of Herod? Sylla and Augustus, naturally inhuman, having attained the summit of their desires, had no imaginary apprehensions of punishment, and ended their days in peace. Nero and Herod, naturally of soft and amiable dispositions, betrayed by unruly passions, committed acts of cruelty, were conscious of their crimes, dreaded the resentment

ment they deserved, and, in order to avoid it, became infamous and inhuman. By considering Sylla and Augustus in this light, some extraordinary circumstances in their conduct, much celebrated by some modern writers, namely the resignation of the dictatorship by the one, and the apparent clemency of the other, after he arose to the imperial dignity, seem divested of their merit; and, without having recourse to moderate or magnanimous sentiments, may easily be explained, as being perfectly consonant to the general tone of their characters. Sylla resigned the dictatorship, without any dread of suffering punishment for his antecedent cruelties, not because he had extirpated all those he had injured, but because his sensibility and his power of discerning moral excellence being originally languid, he felt no abhorrence of his own ferocity; and therefore, as incapable, as a blind man is of distinguishing colours, of conceiving how any but real sufferers should feel or resent his barbarity, he was incapable of apprehension. Augustus, naturally of an unfeeling temper, committed inhuman actions in pursuing the honours he aspired to, and having established his authority as absolutely and as independently as he wished for, he had no sense of his former inhumanity, had no regret for the past, and no fear of the future. Reasoning on the same principles, we may easily reconcile some appearances of benignity and tender affection in the conduct of Nero and of Herod, to their natural and original dispositions. That, in the early part of their lives, they discovered gentle and benign affections, is unquestioned. But, their subsequent cruelties, and, particularly, those related by ecclesiastical writers, have led men, indignant of their crimes, to pronounce them, in the very structure and constitution of their minds, monstrous and inhuman. Thus, from excessive resentment and indignation, we lessen the enormity of their guilt, charging that ferocity upon nature, which was the effect of their own impetuous and ungoverned passions. Sensibility is in itself amiable, and disposes us to benevolence: but, in corrupted minds, by infusing terror, it produces hatred and inhumanity. So dangerous is the dominion of vice, that being established in the mind, it bends to its baneful purposes even the principles of virtue.

The next character is that of Hamlet, which the author analyses and illustrates at great length; examining the various principles of action that govern this hero in different circumstances, and concluding with a general view of his character. We would present our readers with several passages from the observations on this subject; but as they include many speeches in the tragedy, we shall content ourselves with the following quotation.

‘It is a property of the imagination, when governed by any passion or opinion, to follow the impulse it has received, and to diminish or aggrandize any object not perfectly known to us, according to the judgment we may have formed of it. Under the influence of fear, men, tainted with superstition, people darkness and the night with spectres, and terrify and torment themselves with imaginary danger. If we are threatened with any unusual calamity, the nature and extent of which is unknown to us, governed by our terrors, we render its stature gigantic: but, if ac-

tuated by an intrepid spirit, we brave and undervalue it; approaching to temerity and overweening confidence, we are apt to lessen it beyond its real size. If a man of plausible manners, dextrous in displaying his genius and understanding, secures your esteem, and an opinion of his being endowed with uncommon abilities, you set no limits to his capacity, and, imagining him wiser and more ingenious than he really is, you are almost led to revere him. To explain the cause of these appearances is difficult: yet a conjecture may be hazarded. If we think attentively on any subject, a number of ideas arise in our minds concerning it. These ideas are of qualities and properties that may belong to it, or of the relations it may have to other objects, but of which we have no actual evidence. Yet, if we cannot negatively affirm that they do not belong to it; on the contrary, if they are agreeable to its nature and circumstances, their spontaneous appearance in our minds, as connected with it, affords a presumption that they really exist. Our belief, though not absolutely confirmed, is yet swayed by a plausible probability; and what strengthens it still the more, is a reflection on the narrowness of our powers, and the imperfection of our senses. We reason from analogy, and think it impossible that an object should be so completely known to us, as that we can pronounce with certainty that we are intimately acquainted with the whole of its structure; and that qualities agreeing perfectly with its nature do not reside in it, merely because we do not discern them. As we are naturally prone to action, a state of doubt and suspense is ever accompanied with uneasiness; we bear uncertainty with reluctance; we must be resolved; and if we cannot prove a negative, even a slight probability will influence our belief. Therefore, since ideas of corresponding qualities and relations do arise, and engage the attention of our judging faculty, we seldom hesitate, but ascribe them immediately to the cause or object of our emotion. According to the vivacity of the idea, will be the energy of its impression; and, according to the force of the impression, will be our eagerness to decide. But the vivacity of the idea depends on the strength of the exciting passion; therefore, proportioned to the vehemence of the passions will be our credulity and proneness to be convinced. It is also manifest, that, if any object is naturally difficult to be apprehended, and is so complex or delicate, as to elude the acuteness of our discernment, or the intenseness of our inquiry, we shall be more liable to error in cases of this nature, than in those things that we perceive distinctly. Admiring the man of abilities, we cannot define with accuracy the precise boundaries of his genius; our imagination give him energies additional to those he exhibits; and it is agreeable to our opinion of his endowments, and consonant to our present temper to believe him more eminent than he really is. We are apt to judge in the same manner of the qualities of the heart. To the man who amazes us by some feat of personal bravery, we ascribe every heroic virtue, though he may have never displayed them: and we pronounce liberal, generous, and disinterested, the man who surprises us by some unexpected beneficence. On the same principles, those who excite our indignation by their ungrateful or inhuman conduct, are supposed to have trampled on every moral obligation; and we load them not only with the infamy of the crime they have committed, but with that of the crimes of which we believe them capable. The size and colour, so to express myself, of the imaginary qualities in this manner attributed to any object will

will correspond exactly to the violence of the present emotion, or the obstinacy of our opinion. If our sense of virtue is exceedingly delicate, our indignation and abhorrence of vice will be of proportioned vehemence; and, according to their vehemence will be the atrocity of the indefinite imaginary qualities ascribed to the object of our abhorrence. If those whose conduct we censure or lament were formerly esteemed by us, surprize and sorrow for our disappointment, and indignation at a change so unexpected, will augment the violence of our emotion, and so magnify their offences. Hence friendship, changed by neglect or ingratitude into indifference, grows into a hatred, of all others the most virulent and full of rancour.

That of the melancholy Jaques, in *As You Like It*, is the character afterwards examined. In analysing this portrait also, the author enters into ingenious investigations of the principles of the human mind, from whence he deduces moral inferences of great importance.

In the fourth and last section, the author illustrates the character of Imogen with acuteness of observation. We shall lay before our readers the conclusion of this article, the subject of which is, the Origin of Despair in the human Mind.

* Happiness depends upon the gratification of our desires and passions. The happiness of Titus arose from the indulgence of a beneficent temper: Epaminondas reaped enjoyment from the love of his country. The love of fame was the source of Cæsar's felicity; and the gratification of grovelling appetites gave delight to Vitellius. It has also been observed, that some one passion generally assumes a pre-eminence in the mind, and not only predominates over other appetites and desires; but contends with reason, and is often victorious. In proportion as one passion gains strength, the rest languish and are enfeebled. They are seldom exercised; their gratifications yield transient pleasure; they become of slight importance, are dispirited, and decay. Thus our happiness is attached to one ruling and ardent passion. But our reasonings, concerning future events, are weak and short-sighted. We form schemes of felicity that can never be realized, and cherish affections that can never be gratified. If, therefore, the disappointed passion has been long encouraged, if the gay visions of hope and imagination have long administered to its violence, if it is confirmed by habit in the temper and constitution, if it has superseded the operations of other active principles, and so enervated their strength, its disappointment will be embittered; and sorrow, prevented by no other passion, will prey, unabating, on the desolate abandoned spirit. We may also observe, that none are more liable to afflictions of this sort, than those to whom nature hath given extreme sensibility. Alive to every impression, their feelings are exquisite: they are eager in every pursuit; their imaginations are vigorous, and well adapted to fire them. They live, for a time, in a state of anarchy, exposed to the inroads of every passion; and, though possessed of singular abilities, their conduct will be capricious. Glowing with the warmest affections, open, generous, and candid; yet, prone to inconstancy, they are incapable of lasting

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friendship. At length, by force of repeated indulgence, some one passion becomes habitual, occupies the heart, seizes the understanding, and, impatient of resistance or controul, weakens or extirpates every opposing principle: disappointment ensues: no passion remains to administer comfort: and the original sensibility, which promoted this disposition, will render the mind more susceptible of anguish, and yield it a prey to despondency. We ought, therefore, to beware of limiting our felicity to the gratification of any individual passion. Nature, ever wise and provident, hath endowed us with capacities for various pleasures, and hath opened to us many fountains of happiness: "Let no tyrannous passion, let no rigid doctrine deter thee; drink of the streams, be moderate, and be grateful."

From the whole of this volume it evidently appears, that Mr. Richardson is an accurate observer of the secret springs which direct the emotions of the human heart. The work discovers both philosophical penetration and good taste; and while it lays open the most secret sources of the passions, it also inculcates many useful precepts tending to moderate their excess.

III. *The History of English Poetry, from the Close of the Eleventh to the Commencement of the Eighteenth Century. To which are prefixed, Two Dissertations. I. On the Origin of Romantic Fiction in Europe. II. On the Introduction of Learning into England. Vol. I. By Thomas Warton, B. D. 4to. 11. 1s. boards. Dodsley. [continued.]*

AFTER the two preliminary dissertations, of which we gave an account in our last Review, the learned author proceeds to his curious researches into the annals of English poetry. He divides the history into sections, marking various stages in the progression of poetry, and begins with observing, that the Saxon language spoken in England, is distinguished by three several epochs, in each of which a different dialect prevailed.

'The first of these, says he, is that which the Saxons used, from their entrance into this island, till the irruption of the Danes, for the space of three hundred and thirty years. This has been called the British Saxon: and no monument of it remains, except a small metrical fragment of the genuine Caedmon, inserted in Alfred's version of the Venerable Bede's Ecclesiastical History. The second is the Danish Saxon, which prevailed from the Danish to the Norman invasion; and of which many considerable specimens, both in verse and prose, are still preserved: particularly, two literal versions of the four Gospels, and the spurious Caedmon's beautiful poetical paraphrase of the book of Genesis, and the prophet Daniel. The third may be properly styled the Norman Saxon; which began about the time of the Norman accession, and continued beyond the reign of Henry II.'

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The first specimen of poetry with which our author presents us is extracted from the manuscripts of Digby in the Bodleian library at Oxford. It is a religious, or moral ode, consisting of one hundred and ninety-one stanzas. It is supposed by Hickes to have been written soon after the Conquest; but as it contains few Norman terms, Mr. Warton is inclined to consider it as of higher antiquity. The composition is a regular lyric strophe of four lines, of which the second and fourth rhyme together. Mr. Warton entertains some suspicion, however, that these four lines may be resolved into two Alexandrines; a kind of measure which appears to have been very early invented: and he thinks there is greater reason for such an opinion, as he cannot recollect any strophes of this sort in the elder Runic or Saxon poetry. The following is the stanza produced as a specimen.

' Sende God biforen him man
The while he may to hevene,
For betere is on elmesse biforen
Thanne ben after sevene.'

For many years after the Norman conquest, the English bards appear to have exercised their rude talents only on religious subjects. The earliest love-song which Mr. Warton has been able to discover in our language, is among the Harleian MSS. in the British Museum. He places it before, or about the year 1200; remarking that it is full of alliteration, and has a burthen or chorus.

' Blow northerne wynd, sent
Thou me my suetyng; blow
Northerne wynd, blou, blou, blou.
Ich ot a burde in boure bryht
That fully femly is on fyht,
Mensful maiden of myht,
Feire ant fre to fonde.
In al this wurhliche won,
A burde of blod and of bon,
Never zete y nuste non
Lussomore in Londe. *Blow, &c.*
With lokkes lessliche and longe,
With front ant face feir to fonde
With murthes monie mote heo monge
That brid so breme in boure;
With lossom eie grete and gode,
Weth browen blisfoll undirhode,
He that rest him on the rode
That lessych lyf honoure. *Blow, &c.*
Hire bire limmes liht,
Ase a lantern a nyht,
Hyr bleo blynkyth so bryht.
Si feore heo is ant fyn,
A suetly sūyre heo hath to holde,
With armes shuldre as mon wolde,

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Ant

Ant syngres feyre forte fold ;
 God wolde hue were myn.
 Middel heo hath menkfyl small,
 Hire loveliche chere as cristal ;
 Theyes, legges, fit, and al,
 Ywraught of the best ;
 A lussum ladi lastelefs,
 That sweting is and ever wes ;
 A betere burde never was
 Yheried with the heste,
 Heo ys dere worthe in day,
 Graciouse, stout, and gaye,
 Gentil, joly, so the jay,
 Workliche when she waketh,
 Maiden murgest of mouth
 Bi est, bi west, bi north, bi south,
 That nis ficle me trowth,
 That such murthes maketh.
 Heo is corall of godnesse,
 Heo is rubie of rich fulnesse,
 Heo is cristal of clarnesse,
 Ant baner of bealtie,
 Heo is lilie of largesse,
 Heo is parnenke proneffe,
 Heo is falsecle of fuctnesse,
 Ant ladie of lealtie,
 To lou that lessich ys in londe
 Ytolde as hi as ych understonde, &c.

The following is copied from the same collection, and is supposed by Mr. Warton to be of equal antiquity.

' In a fryhte as y con fare framede
 Y founde a wet feyr fende to fere,
 Heo glystenide ase gold when hit glemed,
 Nes ner gom so gladly on gere,
 Y wolde wyte in world who hire kenede
 This burde bryht, zef hire wil were,
 Heo me bed go my gates, lest hire gremede,
 Ne kept heo non henynge here.

' In the following lines a lover compliments his mistress named Alyfoun.

' Bytween Mershe and Aversle when spray beginneth to springe,
 The lutel fowl bath hyre wyl on hyre lud to synge,
 Ich libbem lonclonginge for semlekest of all thyng.
 He may me blyffe bringe icham in hire baundonn,
 An hendy happe ichabbe yhent ichot from hevene it is me sent.
 From all wymmen mi love is lent and lyht on Alifoun,
 On hers here is fayre ynoh, hire browe bronne, hire eye blake,
 With lossun chere he on me lok with middel smal and welymake,
 Bote he me woll to hire take, &c.

' The following hexastich on a similar subject is the product of the same rude period, although the context is rather more intelligible : but it otherwise deserves a recital, as it presents an early sketch of a favourite and fashionable stanza.

Lenten

Lenten ys come with love to tonne,
With blofmen and with briddes ronne,
That al this blisse bryngeth :
Dayes ezes in this dales
Nores fæete of nightingales,
Vch foul fonge fingeth.

* This specimen will not be improperly succeeded by the following elegant lines, which a cotemporary poet appears to have made in a morning walk from Peterborough on the blessed Virgin : but whose genius seems better adapted to descriptive than religious subjects.

Now skruketh rose and lylic flour,
That whilen ber that fæete-favour
In somer, that fæete tyde ;
Ne is no quene so stark ne flour,
Ne no luedy so bryht in hour
That ded ne shal by glyde :
Whoso wol fleshye lust for-gon and hevene-blyffe abyde
On Jhesu be is thoht anon, that tharled was ys side.

* To which we may add a song, probably written by the same author, on the five joys of the blessed Virgin.

Ase y me rod this eader day,
By grenewode, to seche play ;
Mid herte y thohte al on a May.
Sueteste of al things ;
Lithe, and ich on tell may all of that fæete thinge.

* In the same pastoral vein, a lover, perhaps of the reign of king John, thus addresses his mistress, whom he supposes to be the most beautiful girl, " Bituene Lyncolme and Lyndeseye, Northampton and Lounde."

When the nytenhale singes the wodes waxen grene,
Lef, gras, and blofme, springes in Avril y wene.
Ant love is to myn harte gon with one spere so kene
Niht and day my blood hit drynkes my hart deth me tene.

* Nor are these verses unpleasing, in somewhat the same measure.

My deth y love, my lyf ich hate for a levedy shene,
Heo is brith so daies light, that is on me wel sene.
Al y falewe so doth the lef in somir when hit is grene,
Zef mi thoht helpeth me noht to whom schal I me mene ?
Ich have loved at this yere that y may love na more,
Ich have siked moni sh, lemon, for thin ore,
... my love never the ner and that me reweth fore ;
Sæete lemon, thenck on me ich have loved the fore,
Sæete lemon, I preye the, of love one speeche,
While y lyve in worlde so wyde other nill I seche.

* Another, in the following little poem, enigmatically compares his mistress, whose name seems to be Joan, to various gems and flowers. The writer is happy in his alliteration, and his verses are tolerably harmonious.

Ich hot a burde in a bour, ase beryl so bryght,
Ase saphyr in selver semely on syht,
Ase jaspe the gentil that lemeth with lyht,
Ase gernet in golde and rubye wel ryht,

Ase onycle he is on y holden on hight ;
 Ase diamand the dere in day when he is dyht ;
 He is coral yend' with Cayser and knyght,
 Ase emeraude a morewen this may haveth myht.
 The might of the margaryte haveth this mai mere,
 Ffor charbocele iche hire chafe bi chyn and by chere,
 Hire rede ys as rose that red ys on ryle,
 With lilye white leves lossun he ys,
 The primros he passeth, the penenke of prys,
 With alisatndre thareto ache and anys :
 Coynte as columbine such hire cande ys,
 Glad under gore in gro and in grys .
 Heo is blosme upon bleo brihtest under bis
 With celydone ant fange as thou thi self fys,
 From Weye he is wisist into Wyrhale,
 Hire nome is in a note of the nyhtegale ;
 In a note is hire nome nempneth hit non
 Who so ryht redeth ronne to Johon.'

We are here presented with several other poems from the Harleian collection, in which the stanzas are remarkably constructed. For instance :

' Herkne to my ron, *Of elde al hou yt ges.*
 As ich ou tell con,
 Of a medy mon, *Soth without les.*
 Hihte Maximion,
 Clerc he was ful god, *Nou herkne how it wes.*
 So moni mon undirstood.

' For the same reason, a sort of elegy on our Saviour's crucifixion should not be omitted. It begins thus :

I syke when y singe for forewe that y see
 When wy with wypinge bihold upon the tre,
 Ant se Jhesu the suete
 Is hert blod for-lete,
 For the love of me ;
 Ys woundes waxen wete,
 Thei wepen, still and mete,
 Marie reweth me.

' Nor an alliterative ode on heaven, death, judgement, &c.
 Middel-erd for mon was mad,
 Un-mihti aren is meste mede,
 This hedy hath on honde yhad,
 That hevene hem is haste to hede.
 Ich erde a blisse budel us bade,
 The dreri domesdai to drede, *That he ben derne done.*
 Of sinful saughting sone be be sad,
 That derne doth this derne dede,
 This wrakefall werkes under wede,
 In soule soteleth sone.'

These various sorts of versification, our author justly observes, evidently prove that much poetry had been written, and that the art had been greatly cultivated before this period. He also remarks, that it was customary with the early scribes, when stanzas consisted of short lines, to throw them

together like prose. The following is an example of this practice.

"A wayle whiyt, as whalles bon | a grein in golde that godly shon | a tortle that min hart is on | in tonnes trewe | Hire gladship nes never gon | while y may glewe."

'Sometimes they wrote three or four verses together as one line.

With longynge y am lad | on molde y waxe mad | a maid marreth me,

Y grede y grone un glad | for selden I am sad | that seemly for te see.

Levedi thou rewe me | to routhen thou havest me rad | be bote of that y bad | my lyf is long on the.

'Again,

Most i rydden by rybbes dale | widle women for te wale | ant welde wreck ich wolde :

Founde were the feirest on | that ever was mad of blod ant bon | in boure best with bolde.'

On this subject Mr. Warton further observes, some critics may be inclined to suspect, that the Alexandrine verse was accidentally produced from the practice of transcribers, who filled their pages to the extremity, violating the metrical structure for the sake of saving their vellum. There is, undoubtedly some ground for such a suspicion, when we consider that the Alexandrine verse, and the common stanza of four short lines, may be mutually reduced into each other. The Saxon poem, formerly cited, consisting of one hundred and ninety-one stanzas, is written in stanzas in the Bodleian, and in Alexandrines in the Trinity manuscript at Cambridge. In what form it was originally written is a point impossible to determine; but if any argument can be of force against the conjecture abovementioned, it is the great variety of versification which appears to have been early introduced into English poetry.

In this period, satirical poems on the established and eminent professions, were also frequent; and Mr. Warton observes, that they were not destitute of merit, when written in allegory; but that nothing can be conceived more scurrilous and illiberal than those compositions when the subject of them was merely invective. What follows is the beginning of a satirical ballad on the clergy, copied from a MS. in the British Museum.

'Hyrd-men hatieth ant vch mones hyne
For ever uch a paroshe heo polketh in pyne
Ant clastreth wyf heore celle :
Nou wol vch fol clerik that is fayly
Wend to the byshop ant bugge bayly,
Nys no wyt in is nolle.'

The

The most ancient English metrical romance which Mr. Warton has discovered, is *The Geste of King Horn*, which contains intrinsic evidence of its being written after the origin of the crusades. Our author relates the substance of the fable, and produces some specimens of the composition. He has found that the story occurs in very old French poems, among the MSS. in the British Museum; from whence he infers it to be a translation; a circumstance which he incidentally mentions as a confirmation of what he afterwards treats of at greater length; viz. that most of our metrical romances are translated from the French. The story of this romance is thus related by our author.

‘Mury, king of the Saracens, lands in the kingdom of Suddene, where he kills the king named Allof. The queen, Godylt, escapes; but Mury seizes on her son Horne, a beautiful youth aged fifteen years, and puts him into a galley, with two of his play-fellows, Achulph and Fykenild: the vessel being driven on the coast of the kingdom of Westnesse, the young prince is found by Aylmar king of that country, brought to court, and delivered to Athelbrus his steward, to be educated in hawking, harping, tilting, and other courtly accomplishments. Here the princess Rymenild falls in love with him, declares her passion, and is betrothed. Horne, in consequence of this engagement, leaves the princess for seven years; to demonstrate, according to the ritual of chivalry, that by seeking and accomplishing dangerous enterprises he deserved her affection. He proves a most valorous and invincible knight: and at the end of seven years, having killed king Mury, recovered his father’s kingdom, and achieved many signal exploits, recovers the princess Rymenild from the hands of his treacherous knight and companion Fykenild; carries her in triumph to his own country, and there reigns with her in great splendor and prosperity.’

Of this poem Mr. Warton presents us with the beginning, and another passage, where prince Horne appears at the court of the king of Westnesse. We produce the latter as a specimen.

‘The kyng com into hall, among his knyghtes alle,
Forth he cleped Athelbrus, his stewarde, him seyde thus:
“Steward tal thou here my fundling for to lere,
Of some mystere of woode and of ryvere,
And toggen othe harpe with is nayles sharpe,
And teche at the listes that thou ever wistes,
Byfore me to kerven, and of my course to serven,
Ant his feren devyse without other surmise;
Horne-childe, thou understond, teche him of harpe and songe.”
Athelbrus gon lere Horne and hyse feren;
Horne mid herte laghte al that mon hym taghte,
Within court and withoute, and overall abonte,
Lovede men Horne-child, and most him loved Ymenild
The kinges owne dothter, for he was in hire thohte.
Hire loved him in hire mod, for he was faire and eke gode,
And that tyne ne dorste at worde and myd hem speke ner a worde,
Ne

Ne in the halle, amonge the knyhtes alle,
Hyre forewe and hire payne nolde never sayne,
Bi daye ne bi nyhte for here speke ne myhte,
With Horne that was so feir and fre, tho hue ne myhte with him
be;

In herte hue had care and wo, and thus hire bihote hire tho :
Hue sende hyre sonde Athelbrus to honde,
That he come here to, and also child Horne do,
In to hire boure, for hue bigon to loure,
And the sond sayde, that seke was the mayde,
And bed hym quyke for hue nis non blyke.
The stewarde was in huerte wo, for he wist whit he shulde do,
That Rymenyld bysohte gret wonder him thohte ;
About Horne he yinge to boure forte bringe,
He thohte en his mode hit nes for none gode ;
He toke with him another, Atulph Horne's brother,
" Athulph, quoth he, rhyt anon thou shalt with me to boure gon,
To speke with Rymenyld stille, and to wyte hire wille,
Thou art Horne's yliche, thou shalt hire by fuyke,
Sore me adrede that hire wil Horne mys rede."
Athelbrus and Athulf tho to hire boure both ygo,
Upon Athulf childe Rymenilde con vox wilde,
Huc wende Horne it were, that hue hadde there ;
Huc setten adown stille, and syden hire wille,
In her armes tweye Athulf she con leye,
" Horne, quoth heo, wellong I have lovede thee strong,
Thou shalt thy truth plyht in myne honde with ryht,
Me to spouse welde and iche the loverde to helde."
" So stille so hit were, Achulf seide in her ere,
Ne tel thou no more speche may y the byseche
Thi tale—thou linne, for Horne his nout his ynnre, &c."

We cannot omit subjoining the judicious observations our author makes on this subject.

" It is the force of the story in these pieces that chiefly engages our attention. The minstrels had no idea of conducting and describing a delicate situation. The general manners were gross, and the arts of writing unknown. Yet this simplicity sometimes pleases more than the most artificial touches. In the mean time, the pictures of antient manners presented by these early writers, strongly interest the imagination : especially as having the same uncommon merit with the pictures of manners in Homer, that of being founded in truth and reality, and actually painted from the life. To talk of the grossness and absurdity of such manners is little to the purpose ; the poet is only concerned in the justness and faithfulness of the representation."

The second section of the work commences with the state of English poetry about the year 1200, or rather later. From this period, Mr. Warton observes, it will appear to have made no very rapid improvement. He remarks, that as we proceed, however, we shall find the language divesting itself considerably of its ancient barbarism and obscurity. The first poem which the historian produces after this epoch, is a satirical song, or ballad, written by a partizan of Simon de Montfort, earl

earl of Leicester, a powerful baron, after the battle of Lewes, which was fought in the year 1264, in the reign of Henry III. and proved very fatal to the interest of the king. The poem is as follows; and Mr. Warton thinks it probable, that these popular rhymes had no small influence in animating those of Leicester's party, and increasing their number. This conjecture is far from being ill-founded, when we consider how much attention was paid to the compositions of the bards in those times.

‘ Sitteth alle stille, ant herkeneth to me :
The kyng of Alemaigne, bi mi leaute,
Thritti thoufent pound askede he
For te make the pees in the countre,
And so fo he dude more.

Richard, thah thou be ever tricchard,
Tricthen shall thou never more.

‘ Richard of Alemaigne, whil that he was a kying,
He spende al is trefour opon swyvyng,
Haveth he nout of Walingford oferlyng,
Let him habbe, afe he brew, bale to dryng,
Maugre Wyndefore.

Richard, thah thou, &c.’

‘ The kyng of Alemaigne wende do ful wel,
He faifede the mulne for a castel,
With hare sharpe swerdes he grounde the stel,
He wende that the fayles were mangonel
To help Wyndefore.

Richard, thah thou, &c.

‘ The kyng of Alemaigne gederede ys oft,
Makede hym a castel of a mulne post,
Wende with is prude, ant is muckele boft,
Brohte from Almayne mony fori goft
To store Wyndefore.

Richard, thah thou, &c.

‘ By god that is aboven ous he dude muche synne,
That let passen over see the erl of Warynne:
He hath robbed Engelonde, the mores, ant the fenne,
The gold, ant the selver, and y-boren henne,
For love of Wyndefore.

Richard, thah thou, &c.

‘ Syre Simonde de Mountfort hath fuore bi ys chyn,
Hevede he nou here the erle of Waryn,
Shuld he never more come to is yn,
Ne with shelde, ne with spere, ne with other gyn,
To help of Wyndefore :

Richard, thah thou, &c.

‘ Syre Simond de Montfort hath swore bi ys fot,
Hevede he nou here Sire Hue of de Bigot,
Al he shulde grante hen twelfemonth scot
Shulde he never more with his sot pot,
To help Wyndefore.

Richard thah thou, &c.’

Our

Our author has not neglected to mention that Henry III. retained in his court a poet with a certain salary, whose name was Henry de Avranches; he is called *Master Henry the Versifier*: which appellation, Mr. Warton says, perhaps, implies a different character from the royal *Minstrel*, or *Joculator*. In the year 1249, the king's treasurers are ordered to pay this *Master Henry* one hundred shillings, which was probably a year's stipend. The same order is repeated in the year 1251. To this anecdote Mr. Warton adds another, of a similar kind; which is, that in the thirty-sixth year of the same king, forty shillings, and one pipe of wine were given to Richard the king's harper, and one pipe of wine to Beatrice his wife. But, says our author, why this gratuity of a pipe of wine should also be made to the wife, as well as to the husband, who, from his profession was a genial character, appears problematical according to our present ideas.

The first poet whose name is mentioned in this history, occurs in the reign of Edward I. and is Robert of Gloucester, a monk of that abbey. A poem of considerable length, composed by this bard about the year 1280, has descended to posterity. It is a rhyming chronicle of England, from Brutus to the reign of Edward I. totally destitute, as Mr. Warton observes, of art or imagination.

Towards the end of the same reign, and in the year 1303, another poet is mentioned in these annals, named Robert Mannyng, but more commonly designed Robert de Brunne, a Gilbertine monk in the monastery of Brunne, or Bourne, near Depyng, in Lincolnshire. Mr. Warton observes that he was merely a translator. He translated into English metre, or rather paraphrased, a French book, written by Groisthead bishop of Lincoln, entitled, *Manul Peche*, or *Manuel de Peche*; the Manual of Sins. The subject of it is the Decalogue, and the seven deadly sins, illustrated with many legendary stories. The same Robert de Brunne also wrote a metrical chronicle of England; the former part of which, from Æneas to the death of Cadwallader, is translated from an old French poet, called Maister Wace, or Gasse, who copied Geoffry of Monmouth, in a poem entitled, *Roman de Rois d'Angleterre*. The second part of this Chronicle, beginning from Cadwallader, and ending with Edward I. is chiefly translated from the second part of a French metrical chronicle, written by Peter Langtoft, an Augustine canon of the monastery of Bridlington, Yorkshire.

We shall present our readers with an extract, where Vortigern king of the Britons is represented meeting the beautiful princess Rouwen, daughter of Hengist, the Rosamond (says Mr.

Mr. Warton) of the Saxon ages, at a feast of Wassaile: It is, as our author observes, a curious picture of the gallantry of the times.

‘ Hengeſt that day did his might,
That alle were glad, king and knight,
And as thei were beſt in glading,
And wele cop ſchotin knight and king,
Of chambir Rouewen ſo gent,
Be fore the king in halle ſcho went.
A coupe with wyne ſche had in hand,
And hir hatire was wele farand.
Be fore the king on kne ſett,
And on hir langage ſcho him grett:

“ Lauerid king, Waſſaile,” ſeid ſche.
The king aſked, what ſuld be.
On that langage the king ne couthe.
A knight ther langage lerid in youthe.
Breg hiht that knight born Bretoun,
That lerid the langage of Seſſoun.
This Breg was the latimer.
What ſcho ſaid told Vortager.
“ Sir, Breg ſeid, Rowen you gretis,
And king callis and lord you letis.
This es ther cuſtom and ther geſt,
Whan thei are atte the ale or feſt.
Ilk man that lous quare him think,
Salle ſay Woſſeille, and to him drink.
He that bidis ſalle ſay, Waſſaile,
The tother ſalle ſay again, Drinkhaille.
That ſais Woſſeille drinkis of the cop,
Kiſſand his ſelaw he gives it up.
Drinkheille, he ſais, and drinke ther of,
Kiſſand him in bourd and ſkof.”
The king ſaid, as the knight gan ken,
Drinkheille, ſmiland on Rouewen.
Rouwen drank as hire liſt,
And gave the king, ſine him kiſt.
There was the firſt waſſaile in dede,
And that firſt of fame gede.
Of that waſſaile men told grete tale,
And waſſaile whan thei were at ale.
And drinkeille to tham that drank,
Thus was waſſaile tane to thank.

‘ Fele ſithes that maidin ying,
Waſſailed and kiſt the king.
Of bodi ſche was right avenant,
Of fair colour, with ſwete ſemblaunt.
Hir hatire ſulle wele it ſemed,
Mervelik the king ſche quemid.
Oute of meſſure was he glad,
For of that maidin he wer alle mad,
Drunkenes the ſeend wrought,
Of that paen was al his thoght.
A meſchaunche that time him led.
He aſked that paen for to wed.

Hengiſt

Hengist wild not draw a lite,
 Bot graunted him alle so tite.
 And Hors his brother consentid sone.
 Her frendis said, it were to done.
 Thei asked the king to gife hir Kent,
 In douary to take of rent.
 O pon that maidin his hert so cast,
 That thei askid the king made fast.
 I wene the king toke her that day,
 And wedded hire on paiens lay.
 Of prest was ther no benison
 No mes songen, no orison.
 In seifine he had her that night.
 Of Kent he gave Hengist the right.
 The cresse that time, that Kent alle held,
 Sir Goragon, that had the scheld,
 Of that gift no thing ne wist
 To he was caste oute with Hengist.

Mr. Warton justly observes, that it was a great impediment to the cultivation of the English language in those early periods, that the best authors chose to write in French. He considers it, however, as a fortunate circumstance, that persons who perhaps were unable to aspire to the rank of original writers, found in those French pieces subjects for translation, by the performance of which they contributed to improve their native tongue.

The last poem produced in this section of the work is an Elegy on king Edward I. who died in the year 1307. This being the earliest elegiac composition that occurs in the annals of English poetry, we will lay it before our readers.

• Alle that beoth of huert trewe
 A stounde herkneth to my songe,
 Of duel that Deth has dihte us newe.
 That maketh me seke and forewe amonge;
 Of a knyht that wes so stronge
 Of whom god hath done ys wille;
 Methuncheth that Deth has don'us wronge
 That he so sone shall ligge stille.
 Al Engiand ahte forte knowe:
 Of whom that song ys that ysyng,
 Of Edward kynge that ys so bolde,
 Gent all this world is nome con springe;
 Trewest mon of all thinge,
 Ant in werre wart and wise;
 For hym we ahte our honden wrynge,
 Of christendome he bare the pris.
 Before that oure kynge was ded
 He speke as mon that was in care
 " Clerkes, knyhts, barrons, he sed
 Ycharge ou by oure sware
 That ye be to Englonde trewe,
 Y deze y ne may lyven na more;
 Helpeth mi sone, ant crowneth him newe,
 For he is nest to buen y-core.

Ich

Iche biqueth myn herte aryht,
 That hit be write at mi devys,
 Over the sea that Huc be diht,
 With fourscore knyghtes al of pris,
 In werre that buen war aut wys,
 Agein the hethene for te fyhte,
 To wyinne the croize that lowe lys,
 Myself ycholde gef thet y myhte."

Kyng of Fraunce! thou hevedest sunne,
 That thou the counsaill woldest fonde,
 To latte the wille of kyng Edward,
 To wende to the holi londe;
 Thet our kyng hede take on honde,
 All Engeland to zeme and wyffe,
 To wendon in to the holy londe
 To wynnen us heveriche blisse.

The messager to the pope com
 And sevede that our kyng was dede,
 Ys owne honde the lettre he nom,
 Ywis his herte wes ful gret:
 The pope himself the lettre redde,
 And spec a word of gret honour.
 "Alas! he seid, is Edward ded?
 Of christendome he ber the flour!"

The pope is to chaumbre wende
 For dole ne mihite he speke na more
 Ant astur cardinales he sende
 That muche couthen of Cristes lore,
 Both the lasse ant eke the more
 Bed hem both red ant syng:
 Great deol me myhte se thore,
 Many mon is honde wrynge.

The pope of Peyters stod at is masse
 With ful gret solempnete,
 Ther me con the soule blisse:
 "Kyng Edward, honoured thou be:
 God love thi sone come after the,
 Bring to ende that thou hast bygonne,
 The holy crois ymade of tre
 So fain thou woldest hit have ywonne.

Jerusalem, thou hast ilore
 The floure of al chivalrie,
 Now kyng Edward liveth na more,
 Alas, that he yet shulde deye!
 He wolde ha rered up ful heyge
 Our baners that bueth broht to grounde:
 Wel longe we may clepe and crie,
 Er we such a kyng have yfounde!"

Now is Edward of Carnarvan,
 Kyng of Engelon al aplyht;
 God lete hem ner be worle man
 Then his fader ne lasse of myht,
 To holden is pore man to ryht
 And understende good counsaill,
 All Engeland for to wyffe and delyt
 Of gode knyghtes darn hym nouf fall.

Thak

Thah mi tonge were mad of stel
 Ant min herte yzote of bras
 The godness myht y never telle
 That with kyng Edward was.
 Kyng as thou art cleped conquerour
 In vch battaile thou heedest prys,
 Gode bringe thi soule to the honeur
 That ever was and ever ys.

We must again suspend the prosecution of this entertaining work till the next opportunity.

[To be concluded in our next.]

IV. *Letters written by the late Right Honourable Philip Dormer Stanhope, Earl of Chesterfield, to his Son, Philip Stanhope, Esq. late Envoy Extraordinary at the Court of Dresden: Together with several other Pieces on various Subjects. Published by Mrs. Eugenia Stanhope, from the Originals now in her Possession. Two Vols. 4to. 2l. 2s. boards. Doddsley. [Concluded.]*

WE resume with pleasure the task of bringing our readers more intimately acquainted with this polished nobleman. In the epistolary manner he excels, Fluency, purity, and a happy facility of language, are peculiarly his talent. From circumstances it appears that many of Chesterfield's letters were dispatched without revision, yet are they perfectly correct, without the stiffness which accompanies most publications of this nature. Even the Letters of Sir William Temple bear marks of official accuracy; and as for those of Pope, Swift, Bolingbroke, and other wits of the last age, they seem written more for the public than the persons to whom they are addressed. They are not the familiar chaste language of private conversation, but the studied expressions of regular compositions. In this respect, lord Chesterfield has rescued his country from the just reproach of foreigners—That the English excelled in the productions of genius and learning, but could not write letters. It is, probably, from a defect in education that the English have seldom manifested excellence in this most essential accomplishment of a gentleman and man of business. Youth are confined too long to the formal compositions of the schools, and introduced too late to the pleasures of conversation. The noble writer before us gives the example that an elegant letter is nothing more than a polite discourse on paper, where the first thoughts are expressed in the easiest language; and we will venture to say, that no mere scholar and book worm ever yet made a figure in letter writing.

VOL. XXXVII. May, 1774.

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The following letter is not only a proof of lord Chesterfield's talents in familiar writing, but valuable also for the matter it contains.

London, Feb. 11th, O. S. 1751.

My dear friend,

When you go to the play, which I hope you do often, for it is a very instructive amusement, you must certainly have observed the very different effects which the several parts have upon you, according as they are well or ill acted. The very best tragedy of Corneille's, if well spoken and acted, interests, engages, agitates, and affects your passions. Love, terror, and pity, alternately possess you. But, if ill spoken and acted, it would only excite your indignation or your laughter. Why? It is still Corneille's; it is the same sense, the same matter, whether well or ill acted. It is then merely the manner of speaking and acting that makes this great difference in the effects. Apply this to yourself, and conclude from it, that if you would either please in a private company, or persuade in a public assembly; air, looks, gestures, graces, enunciation, proper accents, just emphasis, and tuneful cadences, are all as necessary as the matter itself. Let awkward, ungraceful, inelegant, and dull fellows, say what they will in behalf of their solid matter, and strong reasonings; and let them despise all those graces and ornaments, which engages the senses and captivate the heart; they will find (though they will possibly wonder why) that their rough unpolished matter, and their unadorned, coarse, but strong arguments, will neither please nor persuade; but, on the contrary, will tire out attention, and excite disgust. We are so made, we love to be pleased, better than to be informed; information is, in a certain degree, mortifying, as it implies our previous ignorance; it must be sweetened to be palatable.

To bring this directly to you; know that no man can make a figure in this country, but by parliament. Your fate depends upon your success there as a speaker; and, take my word for it, that success turns much more upon manner than matter. Mr. Pitt, and Mr. Murray, the solicitor-general, uncle to lord Stormont, are, beyond comparison, the best speakers; why? only because they are the best orators. They alone can inflame or quiet the house; they alone are so attended to, in that numerous and noisy assembly, that you might hear a pin fall while either of them is speaking. Is it that their matter is better, or their arguments stronger, than other people's? Does the house expect extraordinary informations from them? Not in the least; but the house expects pleasure from them, and therefore attends; finds it, and therefore approves. Mr. Pitt, particularly, has very little parliamentary knowledge; his matter is generally flimsy, and his arguments often weak: but his eloquence is superior, his action graceful, his enunciation just and harmonious; his periods are well turned, and every word he makes use of is the very best, and the most expressive, that can be used in that place. This, and not his matter, made him pay-master, in spite of both king and ministers. From this, draw the obvious conclusion. The same thing holds full as true in conversation; where even trifles, elegantly expressed, well looked, and accompanied with graceful action, will ever please, beyond all the home-spun, unadorned sense in the world. Reflect, on one side, how you feel, within yourself, while you are forced to suffer the tedious, muddy, and ill-turned narration of some
awk.

awkward fellow, even though the fact may be interesting; and on the other hand, with what pleasure you attend to the relation of a much less interesting matter, when elegantly expressed, genteely turned, and gracefully delivered. By attending carefully to all these agréments in your daily conversation, they will become habitual to you, before you come into parliament; and you will have nothing then to do, but to raise them a little when you come there. I would wish you to be so attentive to this object, that I would not have you speak to your footman, but in the very best words that the subject admits of, be the language which it will. Think of your words, and of their arrangement, before you speak; chuse the most elegant, and place them in the best order. Consult your own ear, to avoid cacophony; and what is very near as bad, monotony. Think also of your gesture and looks, when you are speaking even upon the most trifling subjects. The same things, differently expressed, looked, and delivered, cease to be the same things. The most passionate lover in the world cannot make a stronger declaration of love, than the Bourgeois gentilhomme does in this happy form of words, "*Mourir d'amour me font belle Marquise vos beaux yeux.*" I defy any body to say more; and yet I would advise no body to say that; and I would recommend to you, rather to smother and conceal your passion intirely, than to reveal it in these words. Seriously, this holds in every thing, as well as in that ludicrous instance. The French, to do them justice, attend very minutely to the purity, the correctness, and the elegance of their style, in conversation, and in their letters. *Bien narrer* is an object of their study; and though they sometimes carry it to affectation, they never sink into inelegancy, which is much the worst extreme of the two. Observe them, and form your French style upon theirs; for elegance in one language will reproduce itself in all. I knew a young man, who, being just elected a member of parliament, was laughed at for being discovered, through the key-hole of his chamber-door, speaking to himself in the glass, and forming his looks and gestures. I could not join in that laugh; but, on the contrary, thought him much wiser than those who laughed at him; for he knew the importance of those little graces in a public assembly, and they did not. Your little person, (which I am told by the way is not ill turned) whether in a laced coat, or a blanket, is specifically the same; but yet, I believe, you chuse to wear the former; and you are in the right, for the sake of pleasing more. The worst bred man in Europe, if a lady let fall her fan, would certainly take it up and give it her: the best bred man in Europe could do no more. The difference however would be considerable; the latter would please by doing it gracefully; the former would be laughed at for doing it awkwardly. I repeat it, and repeat it again, and shall never cease repeating it to you; air, manners, graces, style, elegance, and all those ornaments, must now be the only objects of your attention; it is now, or never, that you must acquire them. Postpone, therefore, all other considerations; make them now your serious study: you have not one moment to lose. The solid and the ornamental united, are undoubtedly best; but were I reduced to make an option, I should without hesitation chuse the latter.

* I hope you assiduously frequent Marcel, and carry graces from him; nobody had more to spare than he had formerly. Have you

• At that time the most celebrated dancing-master at Paris.

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learned

earned to carve? for it is ridiculous not to carve well. A man who tells you gravely that he cannot carve, may as well tell you that he cannot blow his nose; it is both as necessary, and as easy.

Make my compliments to lord Huntingdon, whom I love and honour extremely, as I dare say you do; I will write to him soon, though I believe he has hardly time to read a letter; and my letters to those I love are, as you know by experience, not very short ones: this is one proof of it, and this would have been longer, if the paper had been so. Good night then, my dear child.

This instructive correspondence with his son, which continued for the course of thirty years, is closed with some letters of the earl to Mrs. Stanhope, and her children. How well his lordship could, at a very advanced period of life, accommodate his style and manners to the capacity of children, appears from the following letter to Charles and Philip Stanhope, then at school.

Bath, Oct. 27, 1771.

'I received, a few days ago, two the best written letters that ever I saw in my life; the one signed Charles Stanhope, the other Philip Stanhope. As for you, Charles, I did not wonder at it; for you will take pains, and are a lover of letters: but you, idle rogue, you Phil, how came you to write so well, that one can almost say of you two, *et cantare pares et respondere parati*? Charles will explain this Latin to you.

I am told, Phil, that you have got a nick-name at school, from your intimacy with master Strangeways; and that they call you master *Strangerways*; for, to be sure, you are a strange boy. Is this true?

'Tell me what you would have me bring you both from hence, and I will bring it you, when I come to town. In the mean time, God bless you both!
Chesterfield.'

To the letters are subjoined, some account of the seven United Provinces; Maxims, by the Earl of Chesterfield; Political Maxims of the Cardinal de Retz, with Lord Chesterfield's Remarks; Considerations on the Repeal of the Limitation relative to Foreigners, in the Act of Settlement; Axioms in Trade; a Humorous Petition to the King; with some other pieces of less consequence, and, indeed, of no other consequence than that they are remains of the earl of Chesterfield.

As the Maxims contain, in a very compressed form, the substance of his lordship's instructions to Mr. Stanhope as a man of business, of the world, and a courtier, we shall quote them for the benefit of readers who may not have access to the Letters.

'A proper secrecy is the only mystery of able men; mystery is the only secrecy of weak and cunning ones.

'A man who tells nothing, or who tells all, will equally have nothing told him.

'If a fool knows a secret, he tells it because he is a fool: if a knave knows one, he tells it wherever it is his interest to tell it.

But

But women, and young men, are very apt to tell what secrets they know, from the vanity of having been trusted. Trust none of these, whenever you can help it.

‘ Inattention to the present business, be it what it will ; the doing one thing, and thinking at the same time of another, or the attempting to do two things at once ; are the never-failing signs of a little, frivolous mind.

‘ A man who cannot command his temper, his attention, and his countenance, should not think of being a man of business. The weakest man in the world can avail himself of the passion of the wisest. The inattentive man cannot know the business, and consequently cannot do it. And he who cannot command his countenance, may even as well tell his thoughts as show them.

‘ Distrust all those who love you extremely upon a very slight acquaintance, and without any visible reason. Be upon your guard, too, against those, who confess, as their weaknesses, all the cardinal virtues.

‘ In your friendships, and in your enmities, let your confidence, and your hostilities have certain bounds : make not the former dangerous, nor the latter irreconcilable. There are strange vicissitudes in business !

‘ Smooth your way to the head, through the heart. The way of reason is a good one ; but it is commonly something longer, and perhaps not so sure.

‘ Spirit is now a very fashionable word ; to act with spirit, to speak with spirit, means only, to act rashly, and to talk indiscreetly. An able man shows his spirit, by gentle words and resolute actions : he is neither hot nor timid.

‘ When a man of sense happens to be in that disagreeable situation, in which he is obliged to ask himself, more than once, What shall I do ? He will answer himself, Nothing. When his reason points out to him no good way, or at least no one way less bad than another, he will stop short, and wait for light. A little, busy mind runs on at all events, must be doing ; and, like a blind horse, fears no dangers, because he sees none. Il faut savoir s’ennuyer.

‘ Patience is a most necessary qualification for business : many a man would rather you heard his story, than granted his request. One must seem to hear the unreasonable demands of the petulant, unmoved, and the tedious details of the dull, untired. That is the least price that a man must pay for a high station.

‘ It is always right to detect a fraud, and to perceive a folly ; but it is often very wrong to expose either. A man of business should always have his eyes open ; but must often seem to have them shut.

‘ In courts, nobody should be below your management and attention : the links that form the court-chain are innumerable and inconceivable. You must hear with patience the dull grievances of a gentleman usher, or a page of the back-stairs ; who, very probably, lies with some near relation of the favourite maid, of the favourite mistress, of the favourite minister, or perhaps of the king himself ; and who, consequently, may do you more dark and indirect good, or harm, than the first man of quality.

‘ One good patron at court may be sufficient, provided you have no personal enemies ; and, in order to have none, you must sacrifice (as the Indians do to the devil) most of your passions, and much of your time, to the numberless evil beings that infest it : in order to prevent and avert the mischiefs they can do you.

' A young man, be his merit what it will, can never raise himself; but must, like the ivy round the oak, twine himself round some man of great power and interest. You must belong to a minister some time, before any body will belong to you. And an inviolable fidelity to that minister, even in his disgrace, will be meritorious, and recommend you to the next. Ministers love a personal, much more than a party attachment.

' As kings are begotten and born like other men, it is to be presumed they are of the human species; and, perhaps, had they the same education, they might prove like other men. But, flattered from their cradles, their hearts are corrupted, and their heads are turned, so that they seem to be a species by themselves. No king ever said to himself, *Homo sum, nihil humani a me alienum puto.*

' Flattery cannot be too strong for them; drunk with it from their infancy, like old drinkers, they require drams.

' They prefer a personal attachment to a public service, and reward it better. They are vain and weak enough to look upon it as a free-will offering to their merit, and not as a burnt sacrifice to their power.

' If you would be a favourite of your king, address yourself to his weaknesses. An application to his reason will seldom prove very successful.

' In courts, bashfulness and timidity are as prejudicial on one hand, as impudence and rashness are on the other. A steady assurance, and a cool intrepidity, with an exterior modesty, are the true and necessary medium.

' Never apply for what you see very little probability of obtaining; for you will, by asking improper and unattainable things, accustom the ministers to refuse you so often, that they will find it easy to refuse you the properest, and most reasonable ones. It is a common, but a most mistaken rule at court, to ask for every thing in order to get something: you do get something by it, it is true; but that something is, refusals and ridicule.

' There is a court jargon, a chit-chat, a small talk, which turns singly upon trifles; and which, in a great many words, says little or nothing. It stands fools in stead of what they cannot say, and men of sense instead of what they should not say. It is the proper language of levées, drawing-rooms, and antichambers; it is necessary to know it.

' Whatever a man is at court, he must be genteel and well-bred; that cloak covers as many follies, as that of charity does sins. I knew a man of great quality, and in a great station at court, considered and respected, whose highest character was, that he was humbly proud, and genteel dull.

' It is hard to say, which is the greatest fool; he who tells the whole truth, or he who tells no truth at all. Character is as necessary in business as in trade. No man can deceive often in either.

' At court, people embrace without acquaintance, serve one another without friendship, and injure one another without hatred. Interest, not sentiment, is the growth of that soil.

' A difference of opinion, though in the merest trifles, alienates little minds, especially of high rank. It is full as easy to commend as to blame a great man's cook, or his taylor: it is shorter too; and the objects are no more worth disputing about, than the people are worth disputing with. It is impossible to inform, but very easy to displease them.

' A cheer-

* A cheerful, easy countenance and behaviour, are very useful at court: they make fools think you a good-natured man; and they make designing men think you an undesigning one.

* There are some occasions in which a man must tell half his secret, in order to conceal the rest; but there is seldom one in which a man should tell it all. Great skill is necessary to know how far to go, and where to stop.

* Ceremony is necessary in courts, as the outwork and defence of manners.

* Flattery, though a base coin, is the necessary pocket-money at court; where, by custom and consent, it has obtained such a currency, that it is no longer a fraudulent, but a legal payment.

* If a minister refuses you a reasonable request, and either slight or injures you; if you have not the power to gratify your resentment, have the wisdom to conceal and dissemble it. Seeming good-humour on your part may prevent rancour on his, and, perhaps, bring things right again: but if you have the power to hurt, hint modestly, that if provoked, you may, possibly, have the will too. Fear, when real, and well founded, is, perhaps, a more prevailing motive at courts than love.

* At court, many more people can hurt, than can help you; please the former, but engage the latter.

* Awkwardness is a more real disadvantage than it is generally thought to be; it often occasions ridicule, it always lessens dignity.

* A man's own good-breeding is his best security against other people's ill manners.

* Good-breeding carries along with it a dignity, that is respected by the most petulant. Ill-breeding invites and authorizes the familiarity of the most timid. No man ever said a pert thing to the duke of Marlborough. No man ever said a civil one (though many a flattering one) to sir Robert Walpole.

* When the old clipped money was called in for a new coinage in king William's time; to prevent the like for the future, they stamped on the edges of the crown pieces, these words, *Et Decus et Tutamen*. That is exactly the case of good-breeding.

* Knowledge may give weight, but accomplishments only give lustre; and many more people see than weigh.

* Most arts require long study and application; but the most useful art of all, that of pleasing, requires only the desire.

* It is to be presumed, that a man of common sense, who does not desire to please, desires nothing at all; since he must know that he cannot obtain any thing without it.

* A skilful negotiator will most carefully distinguish between the little and the great objects of his business, and will be as frank and open in the former, as he will be secret and pertinacious in the latter.

* He will, by his manners and address, endeavour, at least, to make his public adversaries his personal friends. He will flatter and engage the man, while he counterworks the minister; and he will never alienate people's minds from him, by wrangling for points, either absolutely unattainable, or not worth attaining. He will make even a merit of giving up, what he could not or would not carry, and sell a trifle for a thousand times its value.

* A foreign minister, who is concerned in great affairs, must necessarily have spies in his pay; but he must not too easily credit their informations, which are never exactly true, often very false. His best spies will always be those whom he does not pay, but

whom he has engaged in his service by his dexterity and address, and who think themselves nothing less than spies.

‘ There is a certain jargon, which, in French, I should call un *perflage d'affaires*, that a foreign minister ought to be perfectly master of, and may use very advantageously at great entertainments, in mixed companies, and in all occasions where he must speak, and should say nothing. Well turned and well spoken, it seems to mean something, though in truth it means nothing. It is a kind of political badinage, which prevents or removes a thousand difficulties, to which a foreign minister is exposed in mixed conversations.

‘ If ever the *Volto Sciolto*, and the *Pensieri Stretti* are necessary, they are so in these affairs. A grave, dark, reserved, and mysterious air, has *fenum in cornu*. An even, easy, unembarrassed one invites confidence, and leaves no room for guesses and conjectures.

‘ Both simulation and dissimulation are absolutely necessary for a foreign minister; and yet they must stop short of falsehood and perfidy: that middle point is the difficult one: there ability consists. He must often seem pleased, when he is vexed; and grave, when he is pleased; but he must never say either: that would be falsehood, an indelible stain to character.

‘ A foreign minister should be a most exact economist; an expence proportioned to his appointments and fortune is necessary: but, on the other hand, debt is inevitable ruin to him. It sinks him into disgrace at the court where he resides, and into the most servile and abject dependence on the court that sent him. As he cannot resent ill usage, he is sure to have enough of it.

‘ The duc de Sully observes very justly in his *Memoirs*, that nothing contributed more to his rise, than that prudent oeconomy which he had observed from his youth; and by which he had always a sum of money before hand, in case of emergencies.

‘ It is very difficult to fix the particular point of oeconomy; the best error of the two, is on the parsimonious side. That may be corrected, the other cannot.

‘ The reputation of generosity is to be purchased pretty cheap; it does not depend so much upon a man's general expence, as it does upon his giving handsomely where it is proper to give at all. A man, for instance, who should give a servant four shillings, would pass for covetous, while he who gave him a crown, would be reckoned generous: so that the difference of those two opposite characters, turns upon one shilling. A man's character, in that particular, depends a great deal upon the report of his own servants; a mere trifle above common wages makes their report favourable.

‘ Take care always to form your establishment so much within your income, as to leave a sufficient fund for unexpected contingencies, and a prudent liberality. There is hardly a year, in any man's life, in which a small sum of ready money may not be employed to great advantage*.

‘ Upon the back of the original is written, in Mr. Stanhope's hand, “ Excellent Maxims, but more calculated for the meridian of France or Spain, than of England.”

V. Cases in the Acute Rheumatism and the Gout; with cursory Remarks, and the Method of Treatment. By Thomas Dawson, M.D. 8vo. 2s. Johnson.

THESE Cases, which appear to be faithfully related, contain an account of several cures performed, or great benefit received from the use of the tinct. guaiac. vol. taken in the quantity of half an ounce, made into a draught with common water, in the acute rheumatism and gout. We shall lay before our readers the first case, and part of the author's remarks upon it.

‘ Mary Wright, of Stoke-Newington, of a sanguineous, and healthy complexion, aged 19, was, from catching cold, on the 14th of August 1772, suddenly seized with a pungent, throbbing pain in her left ankle, which quickly afterwards became red, and swelled. She, herself, and her neighbours, attributed this at first to a strain; for the removal of which, liniments, &c. were applied, but without effect. Her pain sensibly encreased by the warmth of the bed; and, on the third day from the attack, she became manifestly feverish; observing, at the same time, that her fever, her sweats, as well as the acuteness of the pains, were greatly augmented during the night. The anguish, before this time confined to her ankle only, was now become universal. The joints of her legs and arms were remarkably swelled and enflamed; and her fever, thirst, and restlessness, seemed daily to encrease. Upon which she called for assistance; and, as well as I could guess, both from its taste and its effects, (always occasioning a sense of coldness at her stomach) a single saline mixture, with the addition of nitre, was all that had been directed for her.

‘ I was sent for on the 27th, a fortnight from the commencement of the complaint, and found her as above described. Her tongue was white, but moist, her pulse quick, but rather weak. She was withal very costive. There was no delirium; nor had there been the least tendency to it at any time.

‘ I ordered her to be bled immediately, and directed half an ounce of tinct. guaiac. vol. in two ounces and a half of common water, to be taken at night, and repeated early in the morning. Both the draughts were taken without any difficulty; and in the evening of the 28th, I found her sitting up; her pains and fever having entirely vanished. The blood was extremely sily and viscid.

‘ The medicine gave her a few motions, and produced a critical discharge, both by perspiration and urine.

‘ Nothing

‘ Nothing seemed further necessary, nor was any thing further done, than barely directing a little elix. paregor. to allay the ruffle, and to prevent the looseness going too far. I neither followed it with the bark, nor directed the cold bath: one or other of which I have usually directed, and sometimes both, to prevent a return of the disorder.

‘ Happily for the patient, she stood in need of neither, but hath continued perfectly well ever since.’

‘ — *Remarks.* We have here a patient, who had been grievously afflicted for a full fortnight, bled after an attentive inspection of the case in the evening of one day, when this particular medicine was administered soon afterwards, and repeated in the morning; and in the evening of the same day, totally freed from all fever, and every attendant complaint: her health restored without any further measures being used or any return of her disorder. Does this warrant us to do the same, at all times, and in every stage of the disease, without any consideration of circumstances? No, surely! This would be a most hasty and imperfect conclusion indeed, and might lead to very dangerous errors in practice. A fortnight had elapsed before the above measures were taken for her relief: nature had, all this time, been at work in her own mysterious laboratory. A fever was visibly her instrument. She had not been disturbed in her operations either by bleeding, by clysters, or purgatives. A saline or nitrous mixture, such it appeared to me, was all that had been given. A great co-tiveness prevailed, and the fever, though more inert, yet still retained a degree of activity, as is usual before it takes its departure. Nature also, it is very probable, had been discharging some of the offending matter through the inflamed and tumefied joints, by an insensible, whilst the intervening sweats were doing the same, by a more sensible perspiration. The morbid matter seemed fully prepared, by a due concoction, to pass through the innumerable and invisible outlets, which cover the surface of the body, as well as down the great excretory canal, through the urinary passages, and the orifice of the vein. All this assistance being given at once, in the seasonable moment, when nature was struggling in this last finishing operation, the crisis became perfect and complete.

‘ The time when this was done, is so material a circumstance, that it can by no means be overlooked, if we would pursue a similar treatment. Had the same measures been directed on the second, third, or fourth day from the commencement of the disorder, it is probable, that they would have been attended with no such fortunate event, but perhaps quite the contrary. The state of the case then, would have been

been no longer the same, and therefore the expected issue, might have been very different, though the prescribed methods were the same. We might have been doing harm instead of good, and obstructing nature too much, in her wise and kind endeavours to serve us. Both the fever and the costiveness might have been wanted here, for the present, to forward and execute her intentions, and to ripen the matter for a more speedy and effectual termination.

From the various Cases which Dr. Dawson has produced, the efficacy of the medicine which he recommends appears in a very favourable light; but he candidly refrains from determining how early in the disease it may be most successfully administered. This method of giving the tincture of guaiacum in so large a dose was introduced, as the author informs us, by Dr. Munkley, in Guy's Hospital. The ascertainment of the particular stage of the rheumatism when it may be most advantageously exhibited, in the prescribed dose, is an object which merits the further trials of the faculty; and should the inquiry be prosecuted with as much attention and judgment as are discovered by this author, it is probable that the point would be soon determined with some degree of precision.

VI. *An Essay on the most effectual Means of preserving the Health of Seamen in the Royal Navy. And a Dissertation on Fevers and Infection. Together with Observations on the Jail Distemper, and the proper Methods of preventing and stopping its Infection.* By James Lind, M. D. 8vo. 6s. Wilson and Nicol.

THIS volume consists chiefly of treatises formerly published by the author at different times, and now much enlarged, with the additional advantage of a more methodical arrangement. In the Essay on preserving the Health of Seamen, we find a chapter relating the means of obtaining fresh water at sea, wherein the author lays claim to the important discovery of freshening sea-water by distillation. If Dr. Lind's title to this discovery be indisputable, it is really extraordinary to meet with the following passage in a certificate granted by Dr. Lind and other gentlemen, to Dr. Irving, in favour of the method introduced by him.

'We further declare to the best of our judgment, that this method is founded upon principles in distillation, new and hitherto not practised, and which we believe will afford great advantages to that art in general, as well as fully answer the end proposed of supplying ships with a sufficient quantity of sweet and wholesome water.'

In

In the chapter on the Jail Distemper, the author makes a particular application to this disease, of what he had formerly related concerning febrile infection. We here find some facts, however, respecting which we cannot concur in opinion with this ingenious and intelligent physician. Passing over his theory of this disease, which is in many cases doubtful, we shall confine ourselves to the two different modes of practice which he recommends in the method of cure.

The first is, fumigating the apartments and cells of infected places with tobacco.

‘ When the prisoners can be removed, the infection will most effectually be extinguished by their removal to another prison, and after thoroughly cleaning the infected out, to fumigate it with the smoke of tobacco. All smuggled tobacco, that is seized, is directed by law to be burnt; and instead of burning it, as at present in the open air, a grant might be obtained from government of a constant supply of condemned tobacco from the Custom-House to be burnt in the Savoy, Newgate, and other prisons, under the inspection of the proper revenue officers. Large fires of tobacco, when closely confined, with proper conduct, would totally destroy the infection, but it does not appear that burning of tobacco in the open yards or courts of prisons, would be of the least benefit; it should rather be burnt in the cells, and most damp unventilated places.’

We know not on what authority Dr. Lind advises this practice, but it is certain from repeated experience, that the fumes of tobacco availed neither in the plague which has raged at different times in Italy, nor among the Turks, who constantly use it; nor in the murrain of cattle, in which case it was practised in Sweden, nor, in short, so far as we know, in any instance where infection has prevailed.

Another method of practice in which we also cannot help differing from our author is, that of extinguishing infection by means of fire.

‘ I am perfectly convinced, from long experience, that no infection whatever can resist the force of a close confined fire, or the heat of an oven; a degree of heat, even less than that which bakes bread, is sufficient to extinguish it, and will, at the same time, neither injure substances of linen or woollen. Strong fumigations with charcoal and sulphur, long and closely confined, will also destroy the infection wherever it is lodged, if the infected substances be well opened and exposed to them.

‘ By thus cutting off all communication between the sick and the healthy, fumigating the apartments and cells with tobacco, and purifying all tainted cloaths, either by exposing
them

them to the heat of an oven, or the steams of brimstone and charcoal, the most violent infection will effectually be subdued; an object of the utmost consequence in all crowded jails, and which humanity must recommend to the attention of those in direction over them.

This method was found to be of the greatest prejudice in several places abroad, as well as in London. We shall mention only Messina, Marfeilles, and Genoa.

The like effect is mentioned by Dr. Mead, on the burning of the cloaths of persons who had been infected with the small-pox, which carried the contagion to some hundred yards in the air, so as to infect others.

With respect to the baking of cloaths in an oven, we humbly conceive it to be absolutely impracticable. For the cloaths on the outside could not fail to be burnt, while the rest would not be sufficiently heated to render the contagious particles volatile; so that this method would rather fix the virus, by drying it in the mucus of the cloaths, which would immediately become active on receiving any moisture.

The other treatises here published have formerly met with approbation, and are yet further entitled to it in the improved state in which they now appear.

VII. *The Chains of Slavery. A Work wherein the clandestine and villainous Attempts of Princes to ruin Liberty are pointed out, and the dreadful Scenes of Despotism disclosed. To which is prefixed an Address to the Electors of Great Britain, in Order to draw their timely Attention to the Choice of proper Representatives in the next Parliament.* 4to. 12s. sewed. Becket.

MAN in a state of nature, and entirely independent, must certainly have enjoyed a small portion of happiness. Although exempt from the artificial wants which civilization has produced, his gratifications must have been so few, and his existence on many accounts so precarious, that he could not but wish to change his situation. Societies must therefore have been early formed, and civilization has followed, although by unequal steps; but the ambition of some having stimulated them to acquire dominion over others, the *many* soon became subjected to the caprice of a *few*, in consequence of which, as avarice, pride, or other passions have prevailed, tyranny and oppression have taken place; when these have been carried to an extravagant length, the sufferers, by uniting in their own defence, have frequently brought them under proper limitations, and government has been through necessity carried on by means more conformable to the dictates of reason and justice.

tice. A struggle for power on each side has of consequence generally subsisted, and according to the share obtained by the different parties, regulations and refinements have been adopted; whence the art of government has become more complex, and the liberties of mankind have often been attacked under various specious pretences, when it could not be done openly. These arts will, probably, always be put in practice, and to point them out to mankind is an useful, and therefore laudable attempt.

This task the intelligent author of the *Chains of Slavery* has executed in a manner that will reflect credit on his abilities. He seems to have set the president Montesquieu before him as a pattern for the manner of treating his subject, and has diligently sought for examples in both ancient and modern history, of the arts by which princes have undermined public liberty; and, not confining his researches to these, has shown how far other causes, some of them intended, perhaps, to promote liberty, have proved detrimental to it.

The liberties of a nation are surrounded by dangers; the engines of slavery are constantly, though often secretly, endeavouring to destroy them. Every good citizen, therefore, watches for their preservation, and will gladly peruse maxims drawn from the experience of ages, by which he may be enabled to guard against the encroachments of tyranny.

But we proceed to particulars. —

A people who are oppressed by their rulers, are apt to launch out against them in invectives and abuse. This may certainly injure the cause it is intended to serve, not to mention that the ill humours produced by the treatment they suffer vent themselves thus to no effect. ‘When administration,’ says our author, is censured, the charges against it ought constantly to be supported by incontrovertible facts; if the subjects in a just cause make any inconsiderate step, it suffices to ruin their affairs. The prince, who at first trembled under the lash of the malcontents, while they confined themselves within the bounds of prudence, triumphs as soon as they go beyond; he complains in his turn, he prosecutes those who have handled the pen, and leaving the public grievances for his private injuries, he oftentimes succeeds in making the people lose sight of the principal object; thus the friends of liberty, who by cautious proceedings might have been victorious, lose, by a single act of imprudence the fruit of their past efforts.

‘Of this truth we have a convincing proof before us. While the author of the *North Briton* contented himself with censuring the government, with disclosing the secret views of the
favour-

favourite, with pursuing and prosecuting him closely, he kept the ministry in perpetual alarm, and made them tremble under the lash of his spirited writings. But when he disgraced his pen by employing it in grossly aspersing the character of a certain prince, instead of attacking arbitrary power, he furnished his enemies with weapons to his own destruction.'

Amongst the great variety of popular writings which have lately appeared in this kingdom, many of the ministerial arts, which are enumerated in the volume before us, have been occasionally detected. We have here information of others; some, which by distant and imperceptible steps, advance slowly towards despotism, and some which support it by flagrant acts of injustice; part of these may serve as beacons to warn men of approaching danger, while the rest may convince them to how wretched a condition those nations have been reduced who have been deprived of liberty.

But in some places the author appears to have been carried too far by his enthusiastic love of liberty, and has ranked as tyrannical acts, what had a real tendency to promote the public freedom. Of this we shall have occasion to quote one or two instances. 'To secure their power', our author justly remarks, 'princes multiply offices and dignities, but when once secured, to enlarge its boundaries they reduce the number of them.'

'Not content with being at the head of affairs, they are anxious to dispose of every thing; having filled with their creatures the high places of government, they proceed to invest in themselves all offices which share authority, or to suppress them; ever fixing their eyes on those on whom high trusts have been conferred, they wait only for an opportunity to dispossess them. When an opportunity offers not itself, they start it; they raise enemies to the high offices of the state, to charge them with negligence or misdemeanour; if they find any guilty, they utter loud complaints against these bad servants, and suppress the functions of their office, under pretence of reforming abuses.'

'To those they cannot convict of any misdemeanour, they give many causes of disgust; they make them feel the weight of authority, and artfully provoke them to furnish reasons for being dismissed, or to resign a place they can hold no longer; but great care is taken to leave these places vacant, or to grant them as commissions under pleasure only.'

'But to veil their designs, and not to discontent every one, princes substitute for offices of trust, places without authority, dignities which flatter avarice or pride, without feeding ambition,

bition, and thus secure the concerned party. Those they cannot pay with realities, they pay with promises.

‘ When the prince cannot seize all offices and dignities which share authority, and vest them in the crown, he associates himself at the head of orders, corporations, tribunals; and soon usurps all their power.

‘ At other times instead of suppressing offices, he lets them become extinct.

‘ At length, to remain the sole master of the state, he boasts of being the father of his people, and wholly engaged with the care of promoting public happiness, he takes upon himself the management of affairs, orders his subjects to address directly his person, takes cognizance of every thing, examines every thing, and disposes of every thing. The simple multitude then beholds with admiration his air of benevolence, his attendance to public affairs, his zeal for their well-being, they expect their felicity therefrom, but perceive not that the prince conceals his ambitious designs under this outside of goodness, and seeks only to render himself independent.’

We have proofs added to support the preceding arguments; such as Edward I. uniting the jurisdiction of the dignity of an earl, which was hereditary, to that of the office of sheriff, which was during pleasure; his suppressing the office of high justice, which he considered as formidable to the crown itself, &c. but we were surprized to find amongst these proofs the following. ‘ In order to divest wholly the inquisition of Portugal of its authority, Joseph de Braganza placed himself at the head of it.’

The inquisition was ever too much an object of terror to the people, for them to lament his decreasing the power of its governors, and however the inquisitors might deem it a tyrannical exertion of power, their mismanagement of their usurped authority over men’s minds caused it to be the highest justice to deprive them of power. We are confident our author is, on this head, of the same opinion with ourselves; many parts of his work breathes such a liberal spirit, as convinces us, that he detests priestcraft and religious imposition.

Now we are on the subject of religion, we shall quote a chapter written wholly on that subject, the sentiments in which every unprejudiced reader will allow to be just.

‘ Every religion countenances despotism, but none so much as the Christian.

‘ Instead of being connected with the political system, the Christian religion is universal in its principle; it has nothing exclusive, nothing more peculiar to any country, than to another;

other; it embraces equally all mankind in its charity, takes away the bar which separates nations, and unites all Christians in a fraternity,—such is the true spirit of the gospel.

‘Liberty depends on the love of the *Patria*; but the reign of Christians is not of this world; their *Patria* is in heaven, and to them earth is a place of pilgrimage only. How then can a people, longing but for things above, be concerned for things below?

‘All human institutions are grounded on human passions, and supported by them only; the love of liberty is united to that of well-being, to that of temporal enjoyments, but the Christian doctrine inspires us with an aversion for those enjoyments, and is continually combating our terrestrial inclinations. Wholly engrossed by another life, men are but little concerned about this.

‘To maintain themselves free, the people must have an eye ever upon government; they must watch all its motions, oppose all its illegal attempts, and curb its audacity. How can men, whom religion prohibits being suspicious, be thus watchful? How can they put a stop to the secret practices of the enemies to liberty? how detect them? how even suppose that such men exist? Without suspicion, without cunning, without wrath, without resentment, a true Christian is at the discretion of the first who forms an attempt upon him.

‘The spirit of the gospel is a spirit of lenity, of charity, of peace; its disciples are full of patience, and love for their enemies. When struck on one cheek, they must offer the other; when stripped of their gown, they must give their cloak besides; when forced to march a league, they must march two; when persecuted, they must bless their persecutors; they are not allowed even to protect their own lives. Dragged to the altar of death, they have tears only to oppose to their tyrant. Ever resigned, they suffer in silence, they melt into compassion for their enemies, and pray for their executioner. Patience, tears, prayers, blessings, are their only arms, and whatever is attempted against them, they never disgrace themselves with revenge; they groan, and humble themselves under the hand which strikes them. How then would they take up arms against the disturbers of public peace? how combat the usurpers of their own rights? how repel by force the enemies of liberty? how spill their blood for the sake of their country? To so many dispositions contrary to those of a good patriot, add the express command of obeying the supreme powers, good or bad, as being established by God.’

The supreme authority in a state is certainly lodged in those who have arms in their hands. Most princes, sensible of the

truth of this maxim, have taken the precaution of disarming their subjects; the next step to which has been the establishing of standing armies, and inspiring them with contempt for the rest of the community. We are much of our author's opinion, that quartering soldiers in barracks is highly instrumental in promoting the last mentioned purpose. 'To lodge the military in barracks is at once to divest them of that little humanity which they pick up by conversing with the honest part of the world, to corrupt them the more by their abandoned intercourse, and to qualify them for a military government.'

The schemes of oppression mentioned in this work are very numerous, and indeed the writer seems to have exhausted the subject; but however necessary it may be to acquire a knowledge of them, the study excites but gloomy reflections. We turn from it to the Address of the Electors of Great Britain, prefixed to this work, an address at once spirited and sensible, the length of which alone prevents us from inserting it in our Review. Yet as a specimen, not indeed of the writer's rhetorical talents, which are exercised in the declamatory part, but of his judgment, we shall conclude this article with an extract from his address, heartily wishing that his advice may not be given in vain.

'Reject boldly all who attempt to buy your votes; they are but mercenary suitors, who covet only to enlarge their fortune at the expence of their honour, and the interest of their country.

'Reject all who have any place at court, any employment in the disposal of the great officers of the crown, any commission which the king can improve by men thus dependent, and of which the senate is chiefly composed at present, how can you hope to be represented with fidelity?

'Reject all who earnestly mendicate your voice; there is no good to be expected from that quarter. If they had nothing at heart but the honour of serving the public, do you imagine, that they would submit to act such a disgraceful part? those humiliating intrigues are the transactions of vice, not of virtue. Merit, indeed, is fond of honourable distinctions, yet, satisfied with proving worthy to them, it never debases itself to beg them, but waits till they are offered.

'Reject men of pompous titles, among them there is little knowledge and less virtue; nay, what have they of nobility but the name, the luxuries, and the vices of it?

'Reject the insolent opulent, In this class are not to be found the few virtues which are left to stock the nation.

'Reject

‘ Reject young men ; no confidence is to be placed in them. Wholly given up to pleasure, in this age of degeneracy, dissipation, amusements, and debauchery, are their only occupation, and to support the expensive gaieties of the capital, they are ever ready to act with zeal in the interests of a minister. But supposing them not corrupt ; they are but little acquainted with the national interest ; besides, naturally incapable of a long-continued attention, they are impatient of restraint ; they would have nothing to do but to give their votes, and cannot attend to what they call the dry business of the house, and fulfil the duties of a good senator.

‘ Select for your representatives men distinguished by their ability, integrity, and love for their country ; men versed in the national affairs ; men, whom an independent fortune secures from the temptations of poverty, and a disdain of ruinous pagantry from the allurements of ambition ; men, who have not been corrupted by the smiles of a court ; men, whose venerable mature age crowns a spotless life ; men, who have appeared zealous for the public cause, and have had in view only the welfare of their country, and the observance of the laws.

‘ Confine not your choice to the candidates who offer themselves ; invite men worthy of that trust ; wise men who desire to be your representatives, but cannot dispute that honour with the rich without merit, who labour by bribes to force it out of your hands. Do it in such a manner, that for the pleasure of serving their country, they shall have no occasion to dread the ruin of their fortune, and scorn even to eat or drink at prostituted tables.’

VIII. *The History of the Revolutions of Denmark. With an Account of the Present State of that Kingdom and People.* By John Andrews, LL.D. 2 vols. 8vo. 121. Nourse.

A Desire of presenting the public with an historical account of Denmark, at a time when the events in that kingdom attracted the general attention of Europe, was the author's professed motive for engaging in this History ; a work which stands in need of no temporary circumstances to render it acceptable, and deserves to be considered, though not as a copious, yet as an elegant history of that country. The author has judiciously avoided the detail of uninteresting transactions, and restricted his narration chiefly to those that are important. At the same time, however, the reader is gratified with much more than the account of mere Revolutions ; for we here find a compendious history of Denmark from the earliest period of its authentic annals to the present age,

No kingdom could boast of more warlike achievements, or more extensive dominions, in former times, than Denmark. During the ninth and tenth centuries it was the terror of all the northern parts of Europe; and England in particular felt the power of its invincible arms. Denmark, like the once flourishing Spanish monarchy, retains little of its former grandeur; but its internal prosperity, as happened to the latter, has not degenerated with its magnificence. In commerce, industry, and wholesome legislation, it has improved, not diminished, since the reduction of its ancient sway.

The History begins at the time of Canute, surnamed the Great, who reigned some time before and after the conclusion of the tenth century; a prince, whose martial and political character the author justly represents in a favourable light. At different periods, sometimes in successive reigns, these annals exhibit other Danish monarchs not inferior to their illustrious predecessor. Among them is queen Margaret, a princess who flourished in the fourteenth century, and who may vie in her political capacity with our great Elizabeth. We shall lay before our readers an extract from the history of this female sovereign.

‘ That transaction which has rendered her name most famous, is the celebrated treaty of perpetual union, agreed upon between the three nations at Calmar. Margaret, whose capacious mind was ever intent on great designs, projected this conjunction between them, as the most certain measure to insure their future peace and grandeur. Had the foundation on which she erected this vast edifice remained unshaken, her intentions would have been completely answered, and she would have had the glory of founding an empire which, in all probability, would have given laws to all the North. The regulations she framed for this purpose, tended to preserve to each of the three nations their divers laws, and independency of each other in such a manner that, while they were under the obedience and direction of one single sovereign, still no kind of innovation was to have been made in the systems of their respective governments; and the chief consequence of their union under one head, would have been the safety and prosperity of the whole.

‘ This was certainly a noble and extensive plan; but as ambition had chiefly prompted Margaret to this great undertaking, when she had been so fortunate as to carry it into execution, she could not restrain the desire of ruling without controul, and extended her authority much beyond its legal bounds. As she was, however, endowed with uncommon prudence,

dence, she carried the exercise of her power no farther than she was conscious of her ability to maintain it. She was careful, at the same time, to procure herself a number of abettors and well-wishers, by her munificence and liberality to those on whom she thought she could place a well-grounded reliance. As she knew the Norwegians and the Danes, these last in particular, were her surest friends and adherents, she loaded them with every mark of confidence and favour. In this respect she forgot her usual discretion, and was far too open and unguarded in her preference of them to the Swedes; whose jealousy was highly excited on this account, the more, indeed, as the queen, in the fulness of her power, did not scruple to infringe some of the most essential articles of the union entered into at Calmar, by investing a great number of the Danish nobility with places of trust and profit in Sweden. This was so direct and manifest a violation of that treaty, that the Swedish nobles assembled in a body, and laid a formal complaint of this infraction before the queen. But Margaret, whose policy went hand in hand with her ambition, had taken no measures but what she knew herself in a condition to enforce against all opposition. Though she was conscious her behaviour was not justifiable, yet the loftiness of her spirit disdained to enter into any expostulation with the Swedish nobility. She met the deputation with an intrepidity and a resolution that surprised and silenced them. She told them sneeringly, to be as watchful over their rights and privileges, as she intended to be over the places in her possession. The truth was, she had gradually, under various plausible pretences, made herself mistress of almost all the fortresses and strong holds in Sweden: and was, therefore, but little concerned at the discontents expressed by the nobility.

But beside the power which was lodged in her hands by these means, she had also been careful to raise herself a no less effectual support by her generosity to the clergy. She lived in an age when their concurrence was indispensably needed by all princes who meant to acquire and preserve authority. The influence of the clergy, in the kingdom of Sweden, was prodigiously extensive, through the immense riches and prerogatives annexed to their dignity, which eclipsed all other orders in the realm, and was a severe and heavy check even on the crown itself. A person of Margaret's keen penetration, could not, therefore, but be fully aware of the necessity of living upon good terms with so numerous and so powerful a body of men. She caressed them accordingly, in a most extraordinary manner. She increased their revenues; she promoted them to places of the greatest importance; she took them into her

strictest intimacy. She treated them, in short, with every mark of the utmost confidence and predilection.

Her intentions were amply fulfilled by this conduct. The clergy attached themselves closely to her. They seconded all her views, and remained firmly united to her interests; which, indeed, were their own. Emboldened by the weight which their adherence threw into the scale of the crown, she studied the extension of the royal prerogative with so much success, that no sovereign in either of the three kingdoms of Denmark, Norway, and Sweden, had ever enjoyed so great a share of absolute supremacy.

It ought, at the same time to be confessed, that, notwithstanding the ambitious and aspiring disposition of Margaret, she made the power she was so eager to possess, subservient to the good of her people. She rectified numberless abuses; she enacted excellent laws in favour of the commercial and industrious classes; she encouraged the trade between Denmark and its neighbours, the hanse towns especially, by such wise and judicious regulations, that many of them subsist to this day. She introduced a regularity in the administration of justice unknown till her time. She obliged all orders of men to submit to the decisions of her courts of judicature; and was particularly careful to protect the lower ranks from the oppression and ill usage of the great. On these chiefly the weight of her power fell; and they of course made the loudest complaints; as, by resuming the castles and fortresses of which they had possessed themselves, during the civil disturbances, she deprived them of the means of becoming more considerable than was consistent with the general welfare of the community. Certain it is the nobility had availed itself of the public calamities, to attain to a degree of power utterly incompatible with the condition of subjects. It was not, therefore, surprising, that Margaret should labour to diminish an influence, which, while it existed, rendered her situation precarious and dependent on the pleasure of that body of men.

To sum up the character of this celebrated queen, she rose to a throne through her superior abilities. She governed with a spirit and wisdom that equalled her reputation to that of the greatest princes we read of in history. She united three warlike nations, hitherto sworn enemies to each other. She brought them to an obedience to her person, which the most powerful of their respective monarchs had never been able to compass. She ruled them all three with uninterrupted authority. She lived respected by all her subjects, and dreaded by all her neighbours; and died in the midst of honours and felicities; leaving behind her a name so truly and so un-

commonly

commonly glorious, that the unanimous consent of the European nations has dignified her with the illustrious appellation of Semiramis of the North.'

The author has drawn the character of Christian II. in just and striking colours.

Christian II. succeeded his father John. He was a prince of a passionate and ferocious temper : full of pride and haughtiness ; of a suspicious and dark disposition ; implacable in his enmity, and carrying his resentment to the most dreadful extremities. Inheriting the pretensions of his family to the crown of Sweden, he prepared to assert them with that violence and impetuosity which characterised all his actions. He wanted neither courage nor skill in the management of affairs, and his vigilance and activity were indefatigable. But his ambition had nothing of that heroism that so often throws a lustre on the most unjust undertakings. It was accompanied with an austerity and unfeelingness that shewed him prompted by the mere lust of power and thirst of revenge.'

This prince is almost the only Danish monarch that ever became obnoxious to his own subjects ; and the fate he incurred affords an instance of the great spirit of liberty which formerly prevailed in that kingdom. He was solemnly deposed by an unanimous decree of the states.

The grandeur of Denmark suffered a great revolution in the reign of Christian IV. who, after an unsuccessful war, was forced to cede to Sweden the large provinces of Halland, Jemterland, and Herdalen, with the important island of Gothland. This prince, however, compensated for his misfortunes in war, by the most vigilant attention to the domestic prosperity of his country, and he is justly regarded as one of the most excellent princes that have filled the Danish throne. We are persuaded that we shall gratify our readers by presenting them with the historian's elegant revival of the character of this monarch.

To sum up the character of this celebrated prince, it may be said, that though far from indebted to any peculiar smiles of fortune, yet he was one of the most deserving potentates in his time. His whole reign, which was the longest in the Danish history, offers an almost uninterrupted chain of important transactions. Many were the undertakings he projected and patronized for the prosperity of his country : many were the councils and determinations he engaged in for the honour of his crown : whatever could conduce to these purposes was ever uppermost in his mind. Notwithstanding his reign was marked with many unprosperous events, yet his character stood the test of ill fortune, and always shone superiour to

adversity ; unmoved and steadfast in the pursuits of what he thought was proper and worthy of him, he behaved to the last with invincible spirit and vigour, and died with the reputation annexed to those who fill their station with dignity.

‘ Denmark, for a long time, flourished remarkably under his administration ; and though he might, on the whole, be accounted rather unfortunate in his enterprizes abroad, yet his people were equitable enough to distinguish between the propriety of the plans he entered upon, and the ill success that might attend them ; well knowing that whenever he failed, it was seldom for want of having acted with the judgment and precaution sufficient to have deserved better fortune.

‘ In consequence of the good opinion his subjects universally entertained of him, he never found them backward in concurring with, and forwarding all his designs to the utmost of their power. His demands from the states were respectfully complied with ; and not only the taxes imposed by the public authority were cheerfully paid, but whenever any sudden exigence arose, he was always sure of instantly meeting with the most cordial and ready supplies from every rank and condition ; each town and corporation shewing the utmost alacrity, and advancing for his service as considerable sums as they were able to raise.

‘ As a return for these continual proofs of loyalty and affection, no Danish monarch ever strove with more zeal to deserve them. Bounded by the laws in the extent and execution of his power, he never aimed at rescinding any which he deemed beneficial to the community ; and his influence, tho’ great, was never employed for any purposes of oppression. The only use he made of the ascendancy he possessed over the minds of his people, was to induce the prosecution of such measures as tended, in his opinion, to promote their interest or their glory. No sovereign ever did more to animate his subjects by the force of his own example. He cheerfully bore an ample share of every burden in common with them, and was ever forward in exposing his person to all manner of toils and dangers.

‘ By persevering invariably in this conduct he acquired a name which is held in the highest veneration by the Danes, who seem unanimously inclined to prefer him to any of his successors, as uniting, in a much more conspicuous degree, the virtues of a good king with the qualifications of a hero. He remains, in short, the favourite object of their remembrance ; and is mentioned as a prince whose example is highly worthy of imitation by such of his rank as wish to merit the unfeigned attachment of their subjects.’

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In our next Review, we shall conclude the account of this work, which, besides the history, contains a full, distinct, and judicious representation of the political state of Denmark.

IX. *An Inquiry into the Practice of Imprisonment for Debt, and a Refutation of Mr. James Stephen's Doctrine. To which is added, A Hint for Relief of both Creditor and Debtor.* 8vo. 1s. Towers.

THE diligent author of this pamphlet has taken a deal of pains to refute the positions advanced by Mr. James Stephen in his late pamphlet relative to the practice of imprisoning debtors, viz. that the said practice is contrary to common law, Magna Charta, and statute law. That he has succeeded, appears evidently by the authorities produced in support of his opinion.

Having had occasion to look very far back into the history of this country, he has gone still further, and considered the formation of society, in which he thinks that 'people unite more from the accident of living in the same family than from any notion of advantage, convenience, or order. This gives the head jurisdiction right over his family; and the authority which was the result of his manhood, is still continued in the advance of life by affection and respect.

'In process of time, when many families reside near one another, the head of one family, either from wisdom or force, will become superior to the others; and from hence will proceed a natural authority, which must be supported by the same spirit which acquired it, and thus we shall find commonwealths as well as regalities originate.'

We are not wholly of our author's opinion on this head. The wants and different tempers of men must, in the early ages of the world, have occasioned injustice and animosity; the resource of the weak and the peaceable consisted in their union against the few who disturbed their tranquillity; and societies, in our opinion, originated in this manner. But we shall wave the further prosecution of this argument, and proceed to the matter more particularly in question.

In order to prove that the forty-ninth article of Magna Charta, when applied to the Saxon government, cannot refer to cases of imprisonment for debt, he points out the state of merchandize in the time of our Saxon ancestors, by which it appears probable, that such contracts as debts could then scarcely exist. 'Merchandize was at that time in an infantine state, yet not wholly unencouraged, as appears by the laws of Athelstan, "That if a merchant so thrived, that he had passed

passed thrice over the broad sea, by his own craft, he was thenceforth a thane right worthy." By which it appears, that those only were considered as merchants, who hazarded themselves in distant voyages with the produce of their country, and returned with what their country stood in need of, which most undoubtedly is the true idea of merchandize.'

By the bye, if that only be the true idea of merchandize, that merchants should themselves carry their merchandize to other countries, and exchange them for different commodities; it may with equal propriety be asserted that the only true idea of monarchical government is, that kings should personally execute justice throughout their dominions. Surely a government is not the less monarchical, because justice (or the law) is executed by deputies appointed by the king; nor is our idea of merchandize less true, because merchants transact their business by deputies or agents, who act in their name, and by their appointment.

After considering the very imperfect state of commerce in England immediately after the Conquest, our author mentions that 'the first trace of private debts is found in the fifteenth article of the Constitutions of Clarendon, instituted at a great council, the 10th of Henry II. where it is declared, that pleas concerning debts, which are owing upon simple promise, or without promise, shall be within the justice (or court) of our lord the king. Here there plainly appears a foundation for the jurisdiction of the King's-Bench in pleas of debt. However, so little was private credit in use, that among the eleven articles of inquiry given to the commissioners, appointed to examine into the abuses of sheriffs and their officers in 1170, we do not find either of these articles refer to any abuse in arresting debtors; and surely, if the sheriffs and their officers exceeded their authority, and oppressed the people in almost every other, it would have been next to a miracle if they had never exceeded their lawful bounds in this instance.

'The next reign affords no matter to elucidate this subject, nor doth the reign of king John furnish us with any materials till the æra of Magna Charta at Runnymede; a glorious achievement, purchased with much blood and treasure, and highly worthy of the heroes through whose efforts it was obtained.

'Thus then it appears by tracing the various jurisdictions, by considering the several codes of laws, and by inquiring into the state of commerce at that period, that the 49th article of Magna Charta (which I will readily join with Mr. Stephen in dignifying with the title of "The boast and glory of our excellent constitution," could not, did not, nor ever was in-

tended to extend to imprisonment for private debt; credit being most clearly subsequent and not antecedent, to the period of obtaining this charter.'

Perhaps our author's warmth in defence of his own side of the question here carries him too far. That the 49th article of Magna Charta, viz. 'No freeman shall be taken or imprisoned, or be disseised of his free tenement, or liberty, or free customs, or outlawed, or banished, or any way destroyed, nor will we pass upon him, or commit him to prison, unless by the legal judgment of his peers, or by the law of the land,' did not extend to imprisonment for private debts, we believe; but that it could not, because credit was not antecedent to the period of obtaining this charter, is by no means evident, since, according to this writer's own testimony, private credit did exist so long prior to that period as the 10th of Henry II.

Mr. Stephen having denied that any of the laws of England had authorised imprisonment for debt, the writer of the present pamphlet proceeds to prove the contrary of this to be the case; and this he does very evidently. Speaking of the statute of Acton Burnell, 11 Edw. I. (which empowers the mayor of London, York, or Bristol to cause the moveables of a debtor to be sold as far as the debt amounts, and to pay the money arising from the sale to the creditor), Mr. Stephen has declared that this is 'the only legal practice to recover debts', adding that 'it is worthy of notice that the *body* is not in the last mentioned.' This is, however, so far from being the truth, that the act proceeds thus: "If the debtor have no moveables whereupon the debt may be levied, then shall his *body* be taken, where it may be found, and kept in prison until that he hath made agreement or his friends for him.

"And if he have not wherewith that he may sustain himself in prison, the creditor shall find him *bread and water*, to the end he die not for want of sustenance; the expence of which the debtor shall *repay*, together with his debt, before he be discharged from prison."

Other instances are also here pointed out which prove the practice of imprisonment for debt to be legal, particularly as Mr. Stephen has urged that he hoped none would 'dare to quote any authority of law, but what is consistent with the great charter, in defence of their iniquitous practices of confining poor insolvent debtors, unless they can shew subsequent authority to the petition of right.' Our author produces the following passage from the Habeas Corpus Act; an act procured for the especial purpose of securing the liberty of the subject, and subsequent to the petition of right, "Provided always

always that nothing in this act shall extend to discharge out of prison any person charged in debt, or other action, or with process in any civil cause; but that after he shall be discharged of his imprisonment for such his criminal offence, he shall be kept in custody, according to law, for such other suit," which fully evinces that imprisonment for debt is not contrary to statute law.

Although our author has taken so much pains to disprove Mr. Stephen's assertions, he is still so far a friend to universal liberty, as to wish that some other mode for recovering debts could be contrived, rather than that of confining debtors in a prison. He proposes for this purpose that 'the bankrupt-laws be extended to men whose principal debts are only twenty pounds, and let the courts of conscience be authorized to proceed on all debts under twenty pounds.' But although this might obviate in some measure the evil complained of, it would perhaps be a great encouragement to knavery and extravagance amongst some whom the dread of a prison keeps within bounds. Something is certainly wanted still more efficacious, in order to alleviate the misfortune of deserving men, who may, through no fault of their own, become insolvent, while the rigour of imprisonment is no more than what those who have been wantonly extravagant deserve.

X. Select Letters on the Trade and Government of America; and the Principles of Law and Polity, applied to the American Colonies. Written by Governor Bernard at Boston, in the Years 1763, 4, 5, 6, 7, and 8. Now first published: To which are added, the Petition of the Assembly of the Massachusetts-Bay against the Governor, his Answer thereto, and the Order of the King in Council thereon. 8vo. 2s. Payne.

THE political affairs of our American colonies are at present so much embroiled, and the minds of the colonists so much prejudiced, that these Letters will probably meet with a less candid reception on the other side of the water than is their due. If (as there seems no reason to doubt of it) the letters now published are genuine copies of those written by governor Bernard, that gentleman was really much less an enemy to the cause of the Americans than has been represented, and the publication of them will of course be of advantage to his reputation.

The first and second Letters, dated in 1763, are written with an intention to excuse some indulgences, to which the people at Boston were accustomed, viz. one in the neglect of the molasses act, and another in the permission for Lisbon lemons, and

and wines in small quantities to be imported as ship's stores. 'I have always understood, says the governor, that this was well known in England, and allowed as being no object of trade, or, if it was, no ways injurious to that of Great Britain. As for lemons, in this climate they are not only necessary to the comfort of life, but to health also; and a prohibition of them would be a great mortification to those who have been accustomed to the use of them. For my own part, I reckon them among the necessities of life, and believe they contribute much to the good health I enjoy here.' If the concluding reason had been omitted, it would, in our opinion, have been of no detriment to the cause, as it was natural for the lords commissioners to believe that the good governor's relish for wines and Lisbon lemons had some share in exciting him to excuse the importation of those articles.

In 1764, Governor Bernard sent over a copy of a petition of the council and the house of representatives of Massachusetts Bay to the house of commons of Great Britain, relative to the orders given for the strict execution of the molasses act, and some other regulations. He pleaded the cause of the petitioners in his letter at that time with some earnestness, and, we are willing to believe, with a desire to serve them, exclusive of any private interest in the business.

In June 1764. He sent over copies of his system of law and polity applied to the American colonies, which met with no favourable reception here. From this piece it appears, that governor Bernard was of opinion, that, 'the parliament of Great Britain, as well from its rights of sovereignty, as from occasional exigences, has a right to make laws for, and impose taxes upon its subjects in its external dominions, although they are not represented in such parliament. But—taxes imposed upon the external dominions ought to be applied to the use of the people from whom they are raised.'

'A representation of the American colonies in the imperial legislature is not necessary to establish the authority of the parliament over the colonies. But it may be expedient for quieting disputes concerning such authority, and preventing a separation in future times.

'There is no government in America at present whose powers are properly balanced; there not being in any of them a real and distinct third legislative power, mediating between the king and the people, which is the peculiar excellence of the British constitution. The want of such a third legislative power adds weight to the popular, and lightens the royal scale, so as to destroy the balance between the royal and popular powers. Although America is not now (and probably will

will not be for many years to come) ripe enough for an hereditary nobility; yet it is now capable of a nobility for life. A nobility appointed by the king for life, and made independent, would probably give strength and stability to the American governments, as effectually as an hereditary nobility does to that of Great Britain. The reformation of the American governments should not be controlled by the present boundaries of the colonies, as they were mostly settled upon partial, occasional, and accidental considerations, without any regard to a whole. To settle the American governments to the greatest possible advantage, it will be necessary to reduce the number of them, in some places to unite and consolidate; in others to separate and transfer; and in general to divide by natural boundaries instead of imaginary lines.'

Whether or not the creating a nobility in America would be serviceable to the peace of the community, admits of much doubt: we are of opinion that it would operate very little.

Concerning the petition of the assembly of Massachusetts Bay, there are in it marks of partiality in judging of the governor's proceedings, for proofs of which we must refer to his answer annexed, by which it appears, that those of his acts which gave the complainants most cause for dissatisfaction were in obedience to the express orders he received from England.

XI. The Advantages of an Alliance with the Great Mogul: By John Morrison, Esq. General and Commander in Chief of the Great Mogul's Forces; Ambassador Extraordinary and Plenipotentiary to his Majesty George III. King of Great Britain, France, and Ireland, &c. 8vo. 1s. 6d. Cadell.

IN the present situation of national affairs, the subjects treated of in the publication before us, appear highly deserving of the most serious consideration; more especially as repeated experience must bring it home to every man's conviction, how impossible it is that the trade of the East India Company should hold out much longer under the present encreasing complication of disorders. A declining commerce, an empty treasury, with almost uninterrupted war and devastation, cannot fail soon to precipitate their downfall, which would prove an event more pernicious than even the destruction of the South Sea Company formerly did to this nation.

After some very sensible preliminary observations, Mr. Morrison proceeds, in a concise, perspicuous manner, to give the great lines of the mogul's history, with a general view of the state of the empire of Hindostan, from Aurungzebe to the present

sent times. He then lays before us his own motives for engaging in this very uncommon and interesting embassy, together with his correspondence on this subject with the governors and commanders in chief at Bengal; through the whole of which we perceive a very honourable conduct, with an uncommon degree of perseverance in his endeavours to accomplish a very important and a very laudable object.

Having introduced the reader to the knowledge of the present state of Hindostan, which appeared necessary to illustrate the nature and advantages of the proposed alliance, he proceeds to state the proposals which he is empowered by his credentials to offer from the mogul to his Britannic majesty, as comprehended in the four following articles, which in the sequel he more amply enlarges upon.

‘ 1st, Shah Allum proposes immediately to invest his Britannic majesty, his heirs and successors, with the absolute sovereignty of the kingdom of Bengal, and the provinces of Behar and Orissa.

‘ 2dly, He proposes also eventually to invest his majesty with the sovereignty of part of the Decan, and the Concan, which will unite in one great compact body, the British settlements in Hindostan.

‘ 3dly, He will give the English East India Company permission to establish factories in any part of his empire, which, when tranquillity is restored in consequence of the proposed treaty, must not only promote a vast consumption of British commodities in Hindostan, but also supply the caravans from Candahar, Cachemire, Tibet, and other places in Persia and Tartary, with woollen cloths, and other European articles, which are well adapted for those northern latitudes.

‘ 4thly, Shah Allum, in return, wishes only for the friendship of the king of Great Britain, and a certain number of British officers to discipline and command his troops, with a proper supply from the Company of all kinds of military stores, in lieu of the arrears of his revenue as settled by the treaty of 1765.’

These advantages appear certainly very great; and the fourth article, in consideration of which the mogul is to grant the preceding ones, seems to be the very circumstance which secures the durability of the whole; because the mogul’s army being, according to this plan, under the command of British officers, must effectually guard against any danger that might be apprehended from a change of sentiments in the present or any succeeding emperor.

The facts in general upon which Mr. Morrifon proceeds, appear to be exceedingly well founded, and his conclusions sufficiently warranted from what experience has already taught us; whilst his propositions not only have utility, expediency, and even necessity to recommend them, but are supported by every idea of humanity and justice; as war, extravagance, and distress must, in all probability, soon give way to peace, economy, and an extensive and beneficial trade.

There are many judicious reflections interspersed through the whole, but none more striking than those which he offers in relation

lation to the impossibility of restoring the trade of the Company's provinces, by the late or indeed any regulations they can possibly make, unless tranquillity is established throughout the whole empire.

The trade of every country, he observes, can flourish only in proportion to the situation of those states which surround it. The riches and commerce of one nation derives its principal supplies from the riches and commerce of its neighbours; and no people can ever carry their trade and industry very far, where the adjacent districts are the scenes of barbarism, plunder, and carnage.

Bengal, Behar, and Orissa are possessed of no mines: their former riches therefore flowed entirely from their trade with the surrounding and more distant provinces of the empire: it was this trade which enabled Bengal alone before the Persian invasion to remit to the emperor's treasury a tribute of 100 lacks, besides the immense sums the Soubas and Dewans reserved for themselves; and to the loss of this trade, together with the other never-failing attendants upon anarchy and war, is it owing that the revenues are now hastening fast to a total decline.

It is evident, therefore, that even the profoundest peace, and the most salutary regulations in the Company's provinces alone, never can recover that wealth and that trade which they have lost, unless the same tranquillity is extended to every corner of the empire: for should Great Britain still look on with an eye of indifference, whilst Hyder Ali is destroying a number of little states on the Malabar coast, whilst the Mahrattors and Abdallah are either laying waste or threatening with desolation the provinces to the north and west, all external commerce but that to Europe must totally cease; and the trade being then confined entirely to internal barter, so far from offering a probability of advantage to the Company, must throw the balance so much against her, as evidently to make it in a little while too ruinous to support.

After stating then in a summary way the great decrease of the Company's revenue from the year 1766, with the enormous increase, at the same time, of their expences, he urges the expediency of the parliament and the company going hand in hand to take effectual steps to ward off the impending blow; and then from the premises he draws the following conclusions.

1st, That the English East India Company cannot exist under the present system of government.

2dly, That the establishment of a general tranquillity only can restore the commerce of Hindostan, and give permanency to the British trade.

3dly, That a great alliance is the only possible measure that can accomplish this important end.

4thly, That no alliance can promise any lasting advantage, or give a real legality to our proceedings, excepting that with the Great Mogul.

To insert all that is worthy of attention in this publication, would greatly exceed our limits; we therefore recommend the perusal of it to every man who interests himself in the welfare of his country.

FOREIGN LITERARY INTELLIGENCE.

12. *Traité sur l'Equitation, avec une Traduction du Traité de la Cavallerie de Xenophon. Par M. Du Paty de Clam, Membre de l'Académie des Sciences de Bordeaux.* 12mo. Paris.

According to this writer, the art of horsemanship is still in its infancy, since hitherto it has been entirely left to vulgar practice, or vague and arbitrary systems, and consequently never yet marched by the light of science. This defect he attempts to reform, by joining the labours of the closet to his exercises on horseback, and by calling physics, mathematics, and anatomy to the direction and assistance of both man and horse; in his own practice at least. Thus, says he, equitation occupies me in my cabinet; it is become a science for me; when by some accident I am precluded from its practice, I can yet make new discoveries in its theory; and though the route I keep shocks the prejudices of equestrians, I shall always pursue it with constancy.

We cannot, indeed, disapprove of his zeal and enthusiasm for that noble art. In spite of accidents and weather it will provide him with constant and delightful employment; precluding the inroads of the spleen, and the listlessness incident to an indolent or a sedentary life. His ardour may also contribute something towards the improvement of the head and heart of riders, and to the preservation of their horses.

13. *Le petit Cabinet de l'Histoire Naturelle, ou Manuel du Naturaliste. Ouvrage utile aux Voyageurs & à ceux qui visitent les Cabinets d'Histoire Naturelle & de Curiosités.* 8vo. Paris.

A concise, perspicuous, and useful description of animals, vegetables, and minerals, with their properties and use: to which an alphabetical index of their French and Latin names, and a geographical account of their various native countries and places are subjoined, in order to enable curious travellers to know the productions of distant climes.

14. *Gnomonique mise à la portée de tout le Monde, ou Méthode simple et aisée pour tracer des Cadres solaires.* Par Joseph Blaise Garnier. A Marseille. 8vo.

Except a few pages of discourse, containing general principles, the whole of this volume consists of tables and calculations.

15. *Anacréon, Sappho, Bion et Moschus: Traduction nouvelle ne Prose, suivie de la veillée des Fêtes de Vénus et d'un Choix de Pièces de différents Auteurs.* Par M. M. C. 8vo. (with plates). Paris.

These translations appear to be faithful and elegant; the collection judicious; and the edition is decorated with plates invented by the celebrated Mr. Eisen.

16. *Tableau Chronologique des Ouvrages et des principales Découvertes d'Anatomie et de Chirurgie, par Ordre des Matières, pour servir de Table et de Supplément à l'Histoire de ces deux Sciences, avec un Index de tous les Auteurs qui y ont été cités.* Par M. Portal, Lecteur du Roi et Professeur de Médecine au Collège Royal de France, &c. 2 vols: 8vo. Paris.

Mr. Portal has published an History of Anatomy and Surgery, in five volumes: by his plan he had been induced frequently to join, in the same extract, accounts of discoveries that bore no relation

lation to each other, merely because they had been made by the same author. Thus that very useful and interesting work, was, as he acknowledges himself, become the history of anatomists, rather than that of anatomy.

In order to remedy this inconveniency, and supply the other deficiencies of that work, he has here presented his readers with very minute and accurate chronological tables of anatomical discoveries, digested under their respective heads; together with complete indexes, and the supplements necessary to the whole.

17. *Lettres Nouvelles ou nouvellement recouvrées, de la Marquise de Sévigné, et de la Marquise de Simiane sa petite Fille. Pour servir de Suite aux différentes Editions des Lettres de la Marquise de Sévigné.* Paris.

The Letters of madame de Sévigné are generally known, and have always been admired as a model of epistolary composition. We may therefore content ourselves with observing, that this present collection bears the marks of authenticity.

18. *Traité des Maladies Chirurgicales et des Operations qui leur conviennent. Ouvrage posthume de M. J. L. Petit, de l'Académie Royale des Sciences, &c. mis au jour par M. Lesne, Ancien Prévôt du Collège, &c. 3 vols. 8vo. (with 90 figures).*

Mr. Petit is admitted to have been one of the ablest surgeons of his age; and this work of so great a practitioner has been published and enriched by its editor, with a well written and instructive introduction.

19. *Précis des Recherches faites en France depuis l'Année 1730, pour la Détermination des Longitudes en Mer par la Mesure artificielle du Temps. Par M. le Roi, Horloger du Roi. 4to. Paris.*
 20. *Eclaircissements sur l'Invention, la Théorie, la Construction, et les Epreuves des nouvelles Machines proposées en France, pour la Détermination des Longitudes en Mer par la Mesure du Temps, servant de suite à l'Essai sur l'Horlogerie et au Traité des Horloges Marines, et de Réponse au Précis, &c. Par M. Ferdinand Berthoud, Horloger Mécanicien du Roi et de la Marine. 4to. Paris.*

From this dispute of two great competitors, whose moderation will insure them a general esteem, artists may probably derive new lights, and society some advantage.

21. *Avis à mes Concitoyens, ou Essai sur la Fievre Milliaire, suivi de plusieurs Observations intéressantes sur la même Maladie. Par M. Gastellier, Médecin à Montargis. 12mo. Paris.*

Giving an explicit account of the diagnostics, prognostics, and method of cure in a very fatal disease.

22. *Dictionnaire des Voyages, contenant ce qu'il y a de plus remarquable, de plus utile, et de mieux avéré, dans les pays où les Voyageurs ont pénétré, touchant leur Situation, leur Etendue, leurs Limites, leur Climat, leur Terroir, leur Productions, leur principales Villes, &c. Avec leurs Mœurs & les Usages des Habitans, leur Religion, leur Gouvernement, les Arts, leurs Sciences, & leur Commerce, &c. &c. vol. I.—IV. A—G. 12mo. Paris.*

The most interesting observations made in a great variety of voyages and travels in Asia, Africa, and America, appear in this work, collected, compared, and alphabetically digested under their several heads.

23. *Fables Orientales, Poésies diverses, &c. Par M. Brét.* 3 vols. 12mo. Deux Ponts & Paris.

The first volume contains fifty-two fables, most of them borrowed from the Persian poet Saadi, whose life is prefixed to them; and an ingenious poem, 'Essai d'une Poétique à la Mode.' The second consists of a comedy in five acts, in verse, 'Le Protecteur Bourgeois, ou la Confiance trahie,' and two moral and dramatic tales. The third volume presents us with many sensible and judicious reflections on literature, on the manners, the conduct, and the situation of men of learning.

24. *La Parisiade, ou Paris dans les Gaules, en 2. parties. Par M. d'Aucourt, Fermier general.* 2 vols. 8vo. (with Plates.) Paris.

According to some old traditions, or to the authorities of etymologists and antiquaries equally respectable, the city of Paris was founded by the famous Trojan prince Paris; and on this foundation M. d'Aucourt has raised an interesting and very elegant poetical novel, in twelve books, in which he rehearses the adventures of the Trojan hero, in Gaul, and gives a very lively picture of the manners of the French.

MONTHLY CATALOGUE.

P O L I T I C A L.

25. *Principles of Trade.* 4to. 2s. Brotherton.

IN this pamphlet are contained some very sensible observations on bounties, coin, and paper credit. The author argues for bounties, especially on corn; is a great friend to paper credit, but does not give us sufficient reasons for an opinion he starts relative to coin, that the unit or standard ought to be in the scarcer metal. We are surprised that a sensible man should indulge in such an affectation of misspelling so many words, *ah, comedit, fal, stil, solow*; and this extends to the absurdity of using words in one meaning, which have, when rightly spelt, a signification entirely different, as *needles for needles*.

26. *Letter to Governor Pownall, on the high Price of Bread.* 8vo. 1s. Pridden.

A catchpenny of twenty-two pages, loosely printed, which contains not twenty-two lines of information.

27. *An Address to the Artists and Manufacturers of Great Britain, by W. Kenrick, LL. D.* 4to. 2s. Domville.

The great purport of this well-written pamphlet is to persuade artists, and the authors of mechanic inventions, to agree in an application to parliament for an exclusive right to such inventions. The author's reasoning is acute, and some of his observations convincing. He has, however, one remark which deserves reprehension: 'Of the petty premiums presented by the Societies for the Encouragement of Arts and Manufactures,

supported by popular subscription, I shall say but little, as indeed but little is to be said. Instituted on public spirited principles, but perverted by private cabals, the laudable purposes of their institution have been seldom attained.—Is there any society, meeting, or popular assembly in the world, where cabals will not arise? Though in some instances premiums may have been perverted, yet in a far greater number they are justly and judiciously adjudged.

CON T R O V E R S I A L.

28. *Arcana: or the Principles of the late Petitioners to Parliament for Relief in the Matter of Subscription. In VIII. Letters to a Friend. 8vo. 2s. Dilly.*

This writer treats of the following subjects; Candor in Controversy Uniformity in Religion, The Right of private Judgment, Civil Magistracy, Innovation, Orthodoxy, Persecution, and Sophistry.

He intitles his Letters the Principles of the Petitioners; because they contain what he takes to be the real sentiments of the petitioners.

He also styles them Arcana; 'not, as he expresses himself, because the gentlemen concerned in petitioning have kept them so; but because people seem not to have taken sufficient care to understand what they have published, and therefore plead for and against they know not what.'

In this publication he does not attempt to give us an accurate explanation of the principles of the petitioners; but only some cursory remarks in favour of religious liberty, moderation and candor in controversy, the impossibility of compelling all mankind to embrace the same religious opinions, the absurdity and iniquity of persecution, &c.

From these Letters the author appears to be a person of liberal sentiments and extensive reading.

29. *An Attempt to State in a short, plain, and impartial Manner, the principal Arguments, which have been used in the Controversy betwixt the Church of England and Protestant Dissenters. 4to. 1s. Dilly.*

The chief objections, which have been made by Protestant dissenters to the church of England, relate to the following points: viz. baptism, confirmation, kneeling at the sacrament, Athanasius's creed, burial office, episcopacy, canonical obedience, and the twentieth article.

The author of this pamphlet states the objections, and subjoins an abridgment of the answers, which have been given by some of our principal controversial writers, in favour of the church of England.

30. *An Answer to a Pamphlet, Entitled, Considerations on the Propriety of requiring a Subscription to Articles of Faith.* 8vo. 1s. Rivington.

This pamphlet, if we are not deceived by a similarity of style and manner, is written by the president of Corpus Christi College, Oxford*. In the controversy relating to subscriptions, we have had some former publications by the same hand. Our readers therefore are not unacquainted either with his religious notions, or his *controversial talents*.

31. *Sentiments for Free Devotion, addressed to the Dissenters, especially to the Dissenting Advocates for Liturgies.* 12mo. 1s. Buckland.

The author of this tract is an advocate for free devotion, or extempore prayer. But his arguments are easily obviated. For instance; 'it is not to be supposed, he says, that a man prays, because he has a book before him, and follows the minister.'—Granted. But several reasons may be given, why a man, who has a book before him, is more likely to mind his devotion, and pray with sincerity and fervor, than one who is only a hearer of the minister.

The author alledges, that forms of prayer suppress every aspiring thought which may arise, and check the very spirit and life of devotion.—This is his principal argument. In answer to which it may be observed, that established forms may be expressed with the utmost propriety and pathos; and will infallibly prevent all rambling, ludicrous, nonsensical, and impertinent effusions.

32. *Queries relating to the Book of Common Prayer, &c. with proposed Amendments. Addressed to those in Authority, and submitted to their Consideration.* 8vo. 1s. Wilkie.

Several parts of our Liturgy certainly want emendation. Improperities of various kinds have been pointed out by different writers. The author of this tract submits a great number of queries, concerning points which he thinks exceptionable in our Common Prayer Book and ecclesiastical discipline, to the consideration of those, who have it in their power to promote a farther reformation. His questions are of considerable importance, and proposed with the greatest modesty, and deference to the judgment of his superiors.

33. *The Justice and Utility of Penal Laws for the Direction of Conscience, examined; in Reference to the Dissenters late Application to Parliament: addressed to a Member of the House of Commons.* 8vo. 2s. Dilly.

In the former part of this tract the author endeavours to show, that penal laws for the direction of conscience, in the business of religion, are inconsistent with the personal rights of men, the nature of moral obligation, the common principles of so-

* A circumstance, which seems to countenance this opinion, is a reference or two to the president's former publications.

ciety, the end and design of all just government, the intention of legal punishments, the nature and spirit of the Christian religion, and that subjection which we owe to God, and the dictates of our own reason and conscience.

In the latter part, he examines the use of those fines and penalties, to which Protestant nonconformists are still exposed in this kingdom; and then proceeds to answer all objections, which may be urged against that liberty of conscience, for which he is an advocate.

There is great acuteness and spirit in this pamphlet.

D I V I N I T Y.

34. *A Dissertation on the Distinct Powers of Reason and Revelation. By the hon. and rev. Spencer Cowper, D. D. Dean of Durham.* 8vo. 6d. Brown.

The author very justly observes, that reason takes the lead of revelation; for we have no way of judging of revelation but by reason. But he goes on and says, 'When once the certainty of a revelation's coming from God is *undeniably* established, the matter, which it contains, however *new*, however *wonderful*, is no point of its consideration.'—This principle would lead us into a thousand absurdities. For admitting that revelation comes from God, we must employ our reason more particularly in considering and examining its contents; otherwise we shall never know what is there revealed; we shall be apt to adopt groundless and visionary notions, instead of the real and genuine doctrines of revelation. Reason therefore should be as much employed in explaining scripture, as in establishing its divine authority.

Agreeably to the foregoing principle, our author says. 'The scriptures, in the distinct offices assigned of Redeemer and Sanctifier, point out a distinction of persons from the Supreme God; so that each must be a *distinct intelligence*. This, he adds, is the mystery of the Holy Trinity; a mystery not to be explained: not the subject of a finite understanding; but only to be confessed as a divine truth, with that humility and confidence, which all truths, coming from the God of Truth, command from his creatures.'

A Roman Catholic may say just the same thing of transubstantiation: 'It is a mystery, and not to be explained.' The business of reason is to search the scriptures, and enquire *whether these things are so*, or only founded on mistake. Dr. Cowper seems to have been one of those writers, who have laid it down as a maxim in Christianity, that we should captivate our understanding to the obedience of faith.

35. *Institutes of Natural and Revealed Religion. Vol. III. Containing a View of the Doctrines of Revelation. By Joseph Priestley, LL. D. F. R. S.* 12mo. 2s. 6d. sewed. Johnson.

In this volume the author treats of the doctrines of revelation concerning the attributes of God, the various duties required of man,

man, the positive institutions of Judaism and Christianity, the government of Christian churches, the future expectations of mankind; and, in an appendix, of other intelligent beings besides man, and of abstinence from blood.

In speaking of the punishments of the wicked in a future state, he says, the expressions of scripture are general, and leave us to expect some very terrible, but unknown suffering, and of very long, but uncertain duration. He is of opinion, that the doctrine of an intermediate state has no foundation in scripture; and therefore he embraces the sentiments of the learned author of a celebrated treatise *On the State of the Dead*.

That the Jews shall return to their own country, about the time of the commencement of the Millenium; that they shall possess it many years in peace, and be a very flourishing nation, seems, he thinks, to be most distinctly foretold in many prophecies of the Old Testament.—Perhaps it is not so distinctly foretold, as this writer apprehends.

He looks upon the common notion concerning the fall of angels as incredible; and the use of Satan and *diabolos* in the language of scripture, as a mere personification. In the question relative to the lawfulness of eating blood, he states the arguments on both sides; but seems to think, that the prohibition given to Noah was obligatory on all his posterity.

These are points, on which rational and learned men may be allowed to entertain different opinions, without any reflection on their character.

36. *A Sermon preached at the Opening of the Chapel in Essex-House, Essex-Street, in the Strand, on Sunday, April 17, 1774. By Theophilus Lindsey, M. A. 8vo. 6d. Johnson.*

Mr. Lindsey's text is this passage in Eph. iv. 3. *Endeavouring to keep the unity of the Spirit in the bond of peace.* In discounting on these words he shews, that *the unity of the spirit* is the kind affection, good order, and attention to mutual edification, which ought to subsist among those who profess the doctrine of Christ; that to compel men to an outward religious profession, when there is no inward approbation and willingness, is to violate the most sacred rites of conscience, and to break that bond of peace, by which alone rational beings, of capacities and attainments infinitely diversified, and independent of one another in religious matters, can live in unity together; that articles of faith, calculated to restrain all future generations of men, and societies of Christians, from a free and impartial enquiry into the meaning of scripture, are tyrannical impositions; that uniformity of opinion in speculative points of religion is not to be expected; that, while a friendly, benevolent temper is cherished and maintained, the different sects of Christians, far from being a hurt or discredit to religion, are of singular service, by exciting a spirit of inquiry into the grounds of their common faith and their dissent from one another.

These and other similar principles are calmly and dispassionately inculcated and recommended in this discourse.

P O E T R Y.

37. *Faringdon Hill. A Poem. In Two Books. 2s. 6d. Wilkie.*

Poetical descriptions of local scenes owe, in general, the greater part of their beauties to pleasing allusions, adventitious circumstances, and agreeable episodes. The author of this poem has chiefly trusted for embellishment to the natural richness of his subject, which he places in the most advantageous point of view. The prospect he delineates consists of a part of Oxfordshire, Gloucestershire, and Wiltshire. The versification is smooth and flowing, and, on the whole, we may admit that the motto which the author has chosen is not inapplicable :

Fies nobilium tu quoque montium.

38. *Retaliation : A Poem. By Dr. Goldsmith. Including Epitaphs on the most distinguished Wits of this Metropolis. A New Edition. With Explanatory Notes, Observations, &c. 4to. 1s. 6d. Kearsly.*

This poem, we are told, was produced in consequence of the ingenious author being called on to retaliate for some raillery thrown out against him, at a club of beaux esprits to which he belonged. It begins with the following exordium :

Of old, when Scarron his companions invited,
Each guest brought his dish, and the feast was united :
If our landlord supplies us with beef, and with fish,
Let each guest bring himself, and he brings the best dish :
Our Dean shall be venison, just fresh from the plains ;
Our Burke shall be tongue, with a garnish of brains ;
Our Will. shall be wild fowl, of excellent flavour,
And Dick with his pepper, shall heighten their flavour :
Our Cumberland's sweet-bread, its place shall obtain,
And Douglass's pudding, substantial and plain :
Our Garrick's a sallad, for in him we see
Oil, vinegar, sugar, and saltness agree :
To make out the dinner, full certain I am,
That Ridge is anchovy, and Reynolds is lamb ;
That Hickey's a capon, and, by the same rule,
Magnanimous Goldsmith, a gooseberry fool :
At a dinner so various, at such a repast,
Who'd not be a glutton, and stick to the last :
Here, waiter, more wine, let me sit while I'm able,
Till all my companions sink under the table ;
Then with chaos and blunders encircling my head,
Let me ponder, and tell what I think of the dead.

The members of the club are characterised in a poetical strain of panegyric or delicate satire, in which good humour, and a facetious turn of thought are equally conspicuous. However frivolous the occasion and nature of this jeu d'esprit may be, it is a production which will reflect no discredit on the genius of the author.

39. *Mirth.*

39. *Mirth, a Poem in Answer to Warton's Pleasures of Melancholy.* By a Gentleman of Cambridge. 4to. 1s. 6d. Johnson.

This poem, which is written in blank verse, is too serious to suit its title. That sort of measure in burlesque poems is, it is true, well adapted to mirthful subjects, but in serious style it is too majestic. The author, probably, will not join in opinion with us, but we appeal to our readers; and cannot be thought to take an unfair advantage, when we make an extract from his own performance in confirmation of our remark. Instead of the cheerful numbers in which many of our poets have caroled their jocund lays, hear those with which our author tries to divert us; for certainly he does intend to divert us, as it would be ridiculous to pretend that verses written in avowed opposition to gravity, and in praise of mirth and high glee, should tend to make us grave.

• Hail! fairest light! Thou too shalt share my song.
Child of Omnipotence! first-born, and best!
Who, when first dawn'd this goodly frame of things,
Obedient at the word divine, sprang forth;
Emblazing mid' the vasty firmament,
(Till then a gloomy undistinguish'd void)
Thy empyrean day; O! Light all hail!
Whether, or mantled in dark clouds obscure,
Thou yet dost gracious shed a softer day,
Or gorgeous flaming up the cope of heav'n,
Thou whirl'st thy beamy car, with spokes of fire,
Streaming, like meteors, thro' the buxom air;
Welcome thy genial splendor; ever hail!
Tir'd with the dark dull night, and death-like sleep,
How oft, uprising with the earliest morn,
(Thy ruddy child with locks of dewy hair,
And whom the vig'lant cock due-crowing wakes)
I climb the steepy cliff, and anxious court
Thy lov'd approach; or when the matron Eve,
All veiled in russet robe, walks forth; how oft
I bid adieu thy gradual-sinking orb,
With ray faint-streaming thro' the woods embrown'd,
Or glittering on some steeple's spire. Nor yet
More ardent and more sad the love-lorn youth
Beholds, with tremulous gaze, his parting fair,
(When seal'd the last fond kiss, as now away
She turns her eye deep-darting love) than I,
Intent to catch thy last soft-shooting beam.

At the same time that we think our author's manner ill-suited to his subject, we allow that his poetry is not void of merit; he has, indeed, some feeble and some awkward expressions.

• Where Gothic piles, in sullen pomp do chill—
is of the number of the former; and amongst the latter may be ranked,

• Sparkling her eye, and *elevate* her mien—
Where *elevate* is used as a participle.

In

In spite of its blemishes, if this be, as it is pretended, a first essay, we shall probably find entertainment hereafter in others from the same hand.

40. *A Poem on the Times.* By Miss Fell, of Newcastle. 4to. 1s. Wilkie.

The subject of this poem may be said to be *O tempora! O Mores!* In point of sentiment, and smoothness of cadence, miss Fell deserves great encomiums; but we wish that she had been more attentive to her rhymes.

41. *Poems by a Youth.* 4to. 2s. Hoggins.

These poems contain the blemishes, without the merit, of the preceding production. The meditation in Westminster-Abbey is neither verse nor prose. We would advise this youth to meditate on any thing rather than poetry; as his genius seems not to lie in a talent for metrical composition.

42. *Love, Friendship, and Charity; a Poem.* Written by a Gentleman, for his Amusement. 4to. 1s. 6d. Shropshire.

This gentleman obligingly informs us, that he wrote this poem for his amusement, but what were his motives for publishing, we are at a loss to guess: if he had in view the amusement of his readers, being of the number, we thank him for his intension.

Perhaps Mr. J. T. [our author signs the Dedication to E. B. G. esq. with those initials,] may not be much disappointed at our finding his poem extremely dull, he seeming to distrust his poetical abilities, as appears by the following passage.

‘ If the critics should proclaim
That my muse has lost her aim,
To unbridle her I’m able,
And put her once more in the stable.’

Truly we think the gentleman cannot do better than to shut her up in the stable, from which, as he hints, he took her out. Yet we cannot commend his prudence in taking a muse from such a place, where her education certainly was none of the politest. But plain and intelligible as his meaning is in this passage, we find he can, when he pleases, express himself in a more elevated style, and even soar so *sublimely* that our weak eyes are unable to trace him. This, indeed, happens only when an elevated subject bears him up. Hear what he says relative to his muse, when the high-soaring Phaeton occurs to his thoughts.

‘ Whether Melpomene or Clio,
Or any other you or I know,
If I do not guide her well,
The fate which Phaeton befell
Must harmonize my destin’d knell.’ }

Harmonize my destin’d knell! There, reader, is elevation and sentiment.—But he proceeds.

‘ The gallant Phaet met this ill,
For attempting to fulfill
Difficulties past his skill.’ }

And

And yet with this example before his eyes, our author has attempted to write poetry: we heartily wish, for our sake as well as for his own, he had attended to that excellent precept of Horace,

Tu nihil invita dices faciesve Minerva.

43. *Poems.* 8vo. 2s. Snagg.

Mercy on us what a poet have we here! Dryden and Pope were mere children compared to him—such strength and sublimity of thought—such fire, and boldness of expression!—Pindar, Homer, all must yield the palm of merit to this truly great and original writer. —Our readers will, doubtless, assent to our opinion, when they have perused the following extracts from the poem on the Portsmouth Review.

‘ Now our great king, prepares his friends to meet,
And hastes to head his mighty thund’ring fleet:
E’er Sol’s bright rays had streak’d the Eastern skies,
By glory fir’d, did this new sun arise;
Attending lords see all prepar’d with care,
Six fiery steeds are harness’d to the car;
Proud of their load, their flaming eye-balls roll,
Their driver’s strength can scarce their rage controul.
Forth from his palace comes the stately king!
(His praise, untir’d, I could for ever sing—)
He mounts his chariot—in an instant flies
The farewell shouts re-echo thro’ the skies;’

‘ The king descends, and views this awful scene
With sapient brow, and countenance serene;
Forward and aft along the deck he walks,
Admires the sight, and with his nobles talks.’

‘ Again the king on board the *Barfleur* dines,
Then in his yacht sails proudly thro’ the lines;
He steers towards the fair St. Helen’s shore;
The guns still keeping one incessant roar:
At night to Portsmouth harbour bends his way,
And landing rests ’till wakes another day.—
Soon as Aurora gleams along the main
Forth comes the king with all his smiling train,
Th’ ord’nance views, the magazines explores,
Inspects minutely all the warlike stores.’—

‘ Fierce from the ramparts of the noisy town
A *feu de joye* comes rumbling, ratt’ling down,
From guns and musquets flaming flashes pour,
With dread explosive, banging, bellowing, roar.’

Bravo! Encore! Encore!—

Before we dismiss this *elegant* collection, we shall give a specimen of its author’s blank verse; it is taken from his description of winter.

———The howling wind
Hurl’d from the bitter North, in rushing eddies
Whirls aloft the air, and whistles round the dome,
Portending sudden fall of dashing waters.’—

———AH

‘ ——— All night
The tempest rages horrible!—the tott’ring
Tenement rocks on its base, fore-pres’d by
Gushing winds, and sheets of heavy fluid;
The clatt’ring tiles, and chimneys headlong fall,
And doors and shrieking windows bang about.’

‘ ——— Fences and banks
Broke down, and cattle drown’d, float slowly
O’er the delug’d plain, a waste of waters.’

‘ Now let the swain (whose youthful nerves, brac’d
By the stringent air new strength acquires,) quit
With disdain the warm abode; with joy elate
To skim the slipp’ry pool, on skeit, firm fix’d,
Rolling in oblique curves, amusive;
And ruddy health will smile upon his cheek.’

44. *Theatrical Portraits, Epigrammatically delineated; wherein the Merit and Demerit of most of our Stage Heroes and Heroines are excellently painted by some of the best Masters. Inscribed to the Performers of both Theatres.* 4to. 1s. 6d. Bew.

When portraits are drawn with the view of displaying wit and humour, it may well be supposed that the painter is not very scrupulous in preserving the features of the original. This remark is frequently verified in the portraits before us. But if they are not always delineated with justice, they have, for the most part, an epigrammatic turn of thought to recommend them.

D R A M A T I C.

45. *The Parthian Exile, a Tragedy. As performed several Times at Coventry, &c. By G. Downing.* 8vo. 1s. 6d. Robinson.

A number of sounding periods, couched in blank verse, is not the principal requisite in a tragedy; but it is the chief merit of the *Parthian Exile*. That fine glow of sentiment which animates the favourite heroes of tragedy, and that fascinating softness which endears its heroines, are here sought in vain. The thoughts are generally overstrained, the plot and catastrophe little interesting, and the style frequently turgid. What an awkward metaphor is the following:

‘ My love can now no longer keep due bounds,
But overflows its banks, to bathe thy wrongs.’

If we remember right, we have seen a farce, written by Mr. Downing, which had much more merit than the present tragedy. Probably in the comic walk he might not be unsuccessful.

46. *The Inflexible Captive; a Tragedy. By Miss Haonah More.* 2d Edit. 8vo. 1s. 6d. Cadell.

The subject of this piece is the behaviour of Regulus at his return from Carthage to Rome. As there are no intricacies in the plot, the tragedy is little more than the story of that hero’s sacrificing himself to the interest of his country, thrown into dialogic. The language seldom falls below the dignity of the

the subject, and the rigid virtue of Regulus (that virtue which seems to have bordered on frenzy) is so well pourtrayed as to command our admiration, however extravagant it appears. Yet this admiration is far less grateful than the compassion which we feel for those who seem sensible of the misery they endure. The stoical resolution which makes men despise and disregard their misery, strikes us indeed with astonishment, but is not sufficiently natural to excite our pity.

MISCELLANEOUS.

47. *A new and easy Method of finding the Longitude at Sea, with like Accuracy that the Latitude is found. Adapted to general Use.* By T. Kean. 8vo. 1s. 6d. Nourse.

The various methods proposed for finding the longitude at sea, have hitherto proved ineffectual; even those which seemed to promise well by being perfectly true in theory, were nevertheless, when applied to practice, generally found to be defective. Dr. Halley proposed to find the longitude by the variation chart, and it was certainly a very ingenious device; but this scheme became imperfect when the variation lines run either due east or west, or nearly so. Others again have attempted the same thing by the variation of the sun's declination; but here a very small error in the computed declination will make a considerable difference in the required longitude; so that this method is not to be depended upon. The moon's culminating, suggested by some as a means for determining the longitude, cannot be used with safety; for in this method also, a small defect in the time of the moon's culminating, will produce a great error in the difference of longitude. We might proceed to enumerate many other schemes for finding the longitude at sea, such as the eclipses of Jupiter's satellites, the eclipses of the moon, occultation of the fixed stars by the moon, &c. but even these methods have not always been attended with desired success. The performance now before us (Mr. Kean's plan) is a new method, and appears to be rational, useful, and easy, as it may be understood and put in practice by every mariner who is capable of taking an observation, and working the rule of three by logarithms. We are therefore of opinion, that the production of this ingenious author, should it not claim a parliamentary reward, will prove of the greatest service to sea-faring men in general.

48. *The British Mariner's Assistant: containing Forty Tables adapted to the several Purposes of Trigonometry and Navigation. To which are prefixed, an Essay on Logarithms, and Navigation Epitomized, &c.* By Benjamin Donn. 8vo. 6s. Law.

In this volume Mr. Donn has given most of the tables now used in navigation, disposed in a very neat, compact, and orderly man-

manner, having contrived them so as to possess as little room as they will admit of.

These tables are mostly selected from various other books, with some few improvements and some new ones; the chief of which are these, viz. the traverse table is enlarged; a new table is given for finding the latitude by the north-star; a table for finding the time of high-water on new principles; and tables of the new, full, and quarter moons for several years to come: the last of these, however, which contains the lunations as calculated to hours, we cannot commend as accurate, the times being generally wrong upwards of half an hour, by which means they are not given to the nearest hour, and sometimes, indeed, we found the error to be several hours; however, they will answer the common purposes of navigation.

The author has prefixed to these tables, A short Essay on Logarithmical Arithmetic. A Compendium of Plane Trigonometry, in one page. A Compendium of Spherical Trigonometry, in two pages. Navigation Epitomized; containing a few of the chief theorems. A short Description of the Tables, with some Uses of many of them. Also a Short Compendium of Astronomy, &c.

Although we think the work before us a very useful set of tables for nautical purposes, and that our author appears to have merit in the contriving and adapting of such things; yet he is deficient in the arrangement of his subject, nor are his definitions always proper.

49. *A New Introduction to the Knowledge and Use of Maps; rendered easy and familiar to any Capacity. To which is added, an Appendix, containing Remarks on Dr. Solander and Mr. Banks's Voyage to the Southern Hemisphere. And also some late Discoveries near the North Pole; with Observations Astronomical, Philosophical, and Geographical.* 12mo. £s. Crowder.

Some time ago we recommended a former edition of this work to those who were desirous of obtaining a competent degree of knowledge in geography and the use of maps, without the help of a teacher. In this new edition, which is the third, there are added several very curious and useful improvements, together with an Appendix, containing an extract of a voyage towards the south pole, made by commodore Byron, captain Cook, and others. This entertaining account concludes with the following description of the harvest moon, as it appears near the north pole. 'This full moon may be seen near their horizon, continually to shine for more than two whole days and nights together; the sun at this time will just peep above the horizon, and there continue shining for more than two whole days and nights successively; after which he withdraws himself, and takes a long farewell for six months, never appearing in those regions during that time, which occasions so great a darkness.

and that the stars are seen spangling the canopy of heaven at their noon day.'

50. *An Essay on the Clergy; their Studies, Recreations, Decline of Influence, &c. &c. By the rev. W. J. Temple, LL.B. 8vo. 1s. 6d. Dilly.*

The author mentions some of the benefits derived to mankind from revelation, shews the utility of the clerical character, proposes a plan of study to the younger clergy, and points out the views with which they ought to engage in their sacred function. He considers the style and manner in which the clergy should address their congregations in the pulpit, the causes which have contributed to lessen the influence of religion and its ministers, and the external appearance and "recreations" becoming the character of a clergyman. He gives some reasons why it seems the duty of the instructors of the people to interest themselves in the public welfare; and, lastly, endeavours to evince the propriety and necessity of a subscription to articles of faith.

In the course of this Essay the learned and worthy author has suggested many useful and important observations; but he seems to have dispatched some of his subjects without precision, or any depth of investigation.

51. *The Friend; or, Essays Instructional and Entertaining for Youth of both Sexes; on the most important Subjects; exemplified with Stories from real Life. 12mo. 2s. sewed. Snagg.*

This publication consists of twenty-eight short essays; the subjects of which are, Friendship, Benevolence, Choice of Company, Reputation, Self-knowledge, Humanity, Gaming, the Importance of Time, &c. We have seen many of these pieces before. The first is copied from a little tract on Friendship, by the Marchioness de Lambert. Perhaps the whole is a collection from the works of preceding writers. In point of morality it is unexceptionable.

52. *A Plain and Complete Grammar of the Hebrew Language, with and without Points. By Anselm Bayly, LL.D. 8vo. 2s. Ridley.*

Almost every different grammarian proposes different modes of pronouncing the Hebrew letters. We own ourselves partial to that of the late Dr. Gregory Sharpe, as it is extremely easy, and supported by the analogy of alphabets.

Dr. Bayly, in two or three instances, makes the Hebrew more guttural and rough. For example; he pronounces ך [c] like gn , and ך like gh . 'The sound of the latter, he says, is natural to a lion, or any wild beast, when he breathes forth his indignation and wrath at being disturbed.' As it is impossible to determine, how this letter was pronounced by the ancient Jews, we rather choose to follow those grammarians, who pronounce

nounce it like *z* or *bc*, than imitate the growling of a lion, or the braying of an ass.

With regard to the Masoretic points, the author says, 'we ought not to be *unthankful* for their *help*, or despise them.' Yet in the same page he tells us, they '*add*, or rather *create* the *difficulties* and labour of learning Hebrew.' We will, therefore, venture to affirm, that there is no 'ingratitude' in rejecting them.

It is remarkable, that there are no traces of the Masoretic vowels, in the Greek alphabet; though that alphabet is evidently taken from the Samaritan or the Hebrew. This is a strong presumptive evidence, that the points are a modern invention.—In reality they are an incumbrance upon the language, for which we have reason to be thankful.

Dr. Bayly informs us, with respect to his grammatical rules and observations, that 'he has collected what he could from every preceding master.' On this account his performance cannot fail of being very serviceable to young students, in learning the first principles of the Hebrew tongue.

53. *The Grammarian's Vade-Mecum, or Pocket Companion; containing the general Terms of Grammar in the French and English Languages, disposed in Alphabetical Order. Designed as an Assistance to the Memory of young Beginners.* 12mo. 1s. Brown.

This little manual may be (as the title-page promises) an assistance to the memory of young beginners.

54. *A Tour to Spa, through the Austrian Netherlands.* 12mo. 2s. Richardson and Urquhart.

55. *Excursion into Normandy and Brittany.* 12mo. 2s. Richardson and Urquhart.

We do not remember to have seen more trifling journals than these, which are evidently by the same author, and probably the same tour split into two journals.—For instance,

CHOUSY. A good house on the right, that commands a pleasing view up and down the river. From hence you see the town and steeple at

BLOIS. Fine view from the new ramparts; from whence you see the town, bridge, Loire, and Chambord, in a wood, a very gay little church, white and grey.

ST. HENRY'S. Some pictures.'

Who would suppose a man could be led to print such pages of inanity—The two tours contain very little more than information of this nature.—Nothing of arts, manufactures, commerce, or agriculture, for which some books of travels are valuable; no judicious and meaning criticisms on works in the fine arts; no information of prices, travelling, manners, or customs, which are useful in others; in a word, here is nothing you can want, but every thing that you would not desire.



THE CRITICAL REVIEW.

For the Month of *June*, 1774.

ARTICLE I.

A New System, or, an Analysis of Antient Mythology: Wherein an Attempt is made to divest Tradition of Fable; and to reduce the Truth to its original Purity. By Jacob Bryant. 2 Vols. 4to. 2l. 4s. boards. Elmly. [Concluded.]

THE learned author of this work, in a dissertation upon the Helladian writers, points out the causes of that obscurity, in which the history and mythology of Greece is involved.

The first inhabitants of the country, called afterwards Hellas, were, he says, the sons of Javan; who seem to have degenerated very early, and to have become truly barbarous. Hence the best historians of Greece confess, that their ancestors were not the first inhabitants; but that it was before their arrival in the possession of a people whom they style *βαρβάρους*, barbarians. The Helladians were colonies of another family; and introduced themselves somewhat later. They were of the race which Mr. Bryant terms Amonian, and came from Egypt and Syria; but originally from Babylonia. They came under various titles, all taken from the religion, which they professed.

As soon as the Amonians were settled, and incorporated with the natives, a long interval of darkness ensued. The very union produced a new language: at least the ancient Amonian became by degrees so modified and changed, that the terms of science and worship were no longer understood. Hence the titles of their gods were misapplied; and the whole of their theology grew more and more corrupted; so that very

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few traces of the original were to be discovered. In short, almost every term was misconstrued and abused.' . . .

They mistook, as our author proceeds to observe, temples for deities, places for persons, titles for names; and in consequence of these mistakes, they multiplied their deities and heroes. They changed every foreign term to something similar in their own language; to something similar in sound, however remote in meaning, being led solely by the ear.

'The same term in different languages conveyed different and opposite ideas: and as they attended only to the meaning in their own tongue, they were constantly mistaken. Bozrah, a citadel, they changed to *Βουζα*, a skin. Out of Ar, the capital of Moab, they formed Areopolis, the city of Mars. The river Jaboc they expressed to Bacchus. They did not know, that Diu in the East signified an island: and therefore out of Diu-Socotra in the Red Sea, they formed the island Dioscorides; and from Diu-Ador, or Adorus, they made an island Diodorus. The same island Socotra they sometimes denominated the island of Socrates. The place of fountains, Ai-Ain, they attributed to Ajax, and called it *Αϊαντῶ ἀκροτηριον*, in the same sea. The ancient frontier town of Egypt, Rhinocolura, they derived from *ρις, ρινος*, a nose: and supposed that some people's noses were here cut off. Pannonia they derived from the Latin *pannus*, cloth. So Nilus was from *νη ἵλυς*. Gadeira quasi *γῆς δειρα*. Necus in Egypt and Ethiopia, signified a king: but such kings they have turned to *νεκῶας*: and the city of Necho, or royal city, to *Νικοπολις*, and *Νεκροπολις*. Lysimachus, in his Egyptian history, changed the name of Jerusalem to *Ἱεροσυλα*; and supposed, that the city was so called, because the Israelites, in their march to Canaan, used to plunder temples, and steal sacred things.' Vide Joseph. cont. Ap. l. i. sub fin.

Our author, having taken notice of many other derivations of the same nature in Plato, Heraclides Ponticus and other Greek writers, proposes some very judicious rules and observations, in respect to etymological enquiries: among which are the following:

'We must never deduce the etymology of an Egyptian, or Oriental term from the Greek language. Eustathius well observes, *Εἰ βαρβαρον το ονομα, ου χρῆ ζῆσειν Ἑλληνικην ετυμολογίαν αὐτῷ*.' "If the term be foreign, it is idle to have recourse to Greece for a solution."

'We should recur to the Doric manner of expression, as being nearest to the original.

* Eust. on Dionysius's *Περίγγορας*.

' We must have regard to the oblique cases, especially in nouns imparasyllabic, when we have an ancient term transmitted to us either from the Greeks or Romans. The nominative, in both languages is often abridged : so that from the genitive of the word, or from the possessive, the original term is to be deduced

' All the common departments of the deities are to be set aside, as inconsistent and idle. Pollux will be found a judge ; Ceres, a lawgiver ; Bacchus, the god of the year ; Neptune, a physician ; and Æsculapius, the god of thunder : and this not merely from the poets, but from the best mythologists of the Grecians ; from those who wrote professedly upon the subject.

' The Grecians in foreign words often changed the nu final to sigma. For Keren, they wrote Κερας : for Cohen, Κωνς : for Athon, Αθωνς : for Eoun, Ευς ; for Sain, Σαις.

' Colonies always went out under the patronage and title of some deity. This conducting God was in after times supposed to have been the real leader.

' Sometimes the whole merit of a transaction was imputed to this deity solely ; who was represented under the character of Perseus, Dionusus, or Hercules. Hence, instead of one person we must put a people : and the history will be found consonant to the truth.

' As the Grecians made themselves principals in many great occurrences, which were of another country, we must look abroad for the original, both of their rites and mythology, and apply to the nations from whence they were derived.'

The author now proceeds to treat of ancient worship, and of etymological truths thence deducible. exemplified in the names of cities, lakes, and rivers ; of worship paid at caverns ; of the adoration of fire in the first ages ; of the worship upon high places, &c.

In his account of the gods of Greece, he endeavours to shew, that they were all originally one god, the sun.

' The Grecians, says he, who received their religion from Egypt and the East, misconstrued every thing which was imported ; and added to these absurdities largely. They adopted deities, to whose pretended attributes they were totally strangers ; whose names they could not articulate, or spell. They did not know how to arrange the elements, of which the words were composed. They misapplied the terms which they had received, and made a god out of every title. But however they may have separated, and distinguished them under different personages, they are all plainly resolvable into one deity, the sun.

' There are few characters, which at first sight appear more distinct, than those of Apollo and Bacchus. Yet the department, which is generally appropriated to Apollo as the Sun, I mean the conduct of the year, is by Virgil given to Bacchus or Liber. He joins him with Ceres, and calls them both the bright luminaries of the world.

——“ Vos, O clarissima mundi
Lumina, labentem cœlo qui ducitis annum,
Liber, & alma Ceres.”— Georg. I. 5.

Here we beg leave just to remark, that the authority of Virgil in this passage is extremely fallacious. 'It is most probable, ' that *clarissima mundi lumina*' mean the sun and moon, and that Liber and alma Ceres are the deities presiding over corn and wine. In that capacity, they were certainly very proper objects of invocation to a poet, who was writing a poem on husbandry, the culture of the vine, and other similar subjects.

But however this may be, our author's hypothesis, that the gods of Greece were all originally one god, or the sun, though it has the air of a paradox, is supported by many plausible arguments, and respectable authorities.

In treating of the term *Cohen* * or *Cohen* כהן, of the Hebrews, Mr. Bryant says, ' the term denoted a priest, or president; was a title often conferred upon princes and kings, and frequently annexed to the names of deities, to signify their rule and superintendency over the earth. The meaning of the term [*sacerdos, dux, princeps*] was so obvious, that one would imagine no mistake could have ensued: yet such is the perverseness of human wit, that we find it by the Greeks and Romans constantly misapplied. They could not help imagining from the sound of the word, which approached nearly to that of *κύων* and *canis*, that it had some reference to that animal: and, in consequence of this unlucky resemblance, they continually misconstrued it a *dog*. Hence we are told by Ælian and Plutarch † not only of the great veneration paid to dogs in Egypt, and of their being maintained in many cities and temples; in which they certainly exceed the truth; but we are moreover assured, that the people of Ethiopia had a dog for their king; that he was kept in great state, being sur-

* In the language of Mogul Tartary, *Kân* is a title of the highest distinction, and applied to the emperor. The Persians write it with some variation, *Chân*, and apply it to princes immediately subordinate to the king. The Arabians write it *Cham*: others, *Kon*, *Kong*, *King*, &c.

† Ælian de Animal, l. vii. c. 60. Plut. adv. Stoicos, p. 1064.

ounded with a numerous body of officers and guards; and in all respects royally treated. The whole of this notion took its rise from a misrepresentation of the title above.

• The name of the deity Canouphis, expressed also Canuphis, and Cnuphis, was compounded with this term. He was represented by the Egyptians, as a princely person, with a serpent entwined round his middle, and embellished with other characteristics, relating to time and duration, of which the serpent was an emblem. Oph and ough signified a serpent in the Amonian language; and the deity was termed Can-uph from his serpentine representation. Canuphis was sometimes expressed Anuphis and Anubis: and, however rendered, was by the Greeks and Romans continually spoken of as a dog. At least they supposed him to have had a dog's head, and often mention his barking. But they were misled by the title, which they did not understand. The Egyptians had many emblematical personages, set off with heads of various animals, to represent particular virtues and affections; as well as to denote the various attributes of their gods. Among others was this canine figure, which I have no reason to think was appropriated to Canuph or Cneph. And though upon gems and marbles his name may be sometimes found annexed to this character, yet it must be looked upon as a Grecian work, and so denominated in consequence of their mistaken notion. For we must make a material distinction between the hieroglyphics of old, when Egypt was under her own kings, and those of later date, when that country was under the government of the Greeks: at which time their learning was greatly impaired, and their ancient theology ruined . . .

• Cunocephalus is an Egyptian compound. The Egyptians were much addicted to the study of astronomy; and they used to found their colleges in Upper Egypt upon rocks and hills, called by them Caph. These, as they were sacred to the sun, were farther denominated Caph-El, and sometimes Caph Aur, and Caph-Arez. The term Caph-El, which often occurs in history, the Greeks uniformly changed to *Κεφαλη*, Cephale; and from Cahen-Caph-El, the sacred rock of Orus, they formed *Κυνοκεφαλη*, and *Κυνοκεφαλῶ*, which they supposed to relate to an animal with the head of a dog. But this Cahen-Caph-El was certainly some royal seminary in Upper Egypt; from whence they drafted novices to supply their colleges and temples. These young persons were denominated Caph-El, and Cahen Caph-El, from the academy, where they received their first instruction . . .

• The Egyptians had conferred the titles of their deities upon those stars which appeared the brightest in their hemisphere.

sphere. One of the most remarkable and brilliant they called Cahen Sehor; another they termed Purchaen; a third Cahen Ourah, or Cun Ourah. These were all misconstrued, and changed by the Greeks; Cahen Sehor to Canis Sirius, Purchaen, to Procyon; and Cahen Ourah to Cynosoura, the dog's tail.*

At the conclusion of this dissertation, he adds: that the dog in Egypt was undoubtedly called caben and cohen; but that this was a title by which many other animals, and even vegetables were honoured, on account of their being consecrated to some deity. 'The Greeks, he says, did not consider, that this was a borrowed appellation, which belonged to the gods and their priests; and was from them extended to many things held sacred. Hence, they have continually referred this term to one object only; by which means they have misrepresented many curious pieces of history; and a number of idle fables have been devised to the disparagement of all that was true.'

In treating of Canaan, Cnaan, and Χνας, the author observes, that the Greeks, whose custom it was to reduce every foreign name to something similar in their own language, changed Τχχναος to Κυννηος, Uc Cnaus to Cucneus; and from Τχ Κνας, formed Κυννῶ, Cycnus. [Τχ, expressed also Uch, Ach, Och, Οχα, was a term of honour among the Babylonians, and in the sacred language of Egypt, signified a king*. It is to be found in the composition of many words, especially such as are of Amonian original. Uc-Cusus signified the royal or noble Cuscan.] 'Hence, he says, it is observable, that wherever we may imagine any colonies from Canaan to have settled, and to have founded temples, there is some story about swans. And the Greeks, in alluding to their hymns, instead of Τχχναον ασμα; the music of Canaan, have introduced Κυννηον ασμα, the singing of those birds: and instead of the death of Thamuz, lamented by the Cucnaans, or priests, they have made the swans sing their own dirge, and foretel their own funeral.'

* Typhon, or more properly Tuphon, Τυφων who was supposed to have been a giant, was a compound of Tuph-On, and signified the hill, or altar of the sun. . . .

* It is generally agreed by writers upon the subject, that the Cyclopians were of a size superior to the common race of mankind. Among the many tribes of the Amonians, which went abroad, were to be found people, who were stiled Anakim, and were descended from the sons of Anac: so that this history, though carried to a great excess, was probably founded

* Joseph Cont. Ap. l. 1. c. 13.

in truth. They were particularly famous for architecture; which they introduced into Greece, as we are told by Herodorus: and in all parts whither they came, they erected noble structures, which were remarkable for their height and beauty; and were often dedicated to the chief deity, the sun, under the name of Elorus, and P'elorus. People were so struck with their grandeur, that they called every thing great and stupendous, Pelorian. And when they described the Cyclopians as a lofty towering race, they came at last to borrow their ideas of this people from the towers, to which they alluded. They supposed them in height to reach to the clouds, and in bulk to equal the promontories on which they were founded. Homer says of Polyphemus,

Και γὰρ θαυμ' ἐτετυκτο πελώριον, οὐδ' ἐωκεί
 Ἄνδρες γέ σισοφάτω, ἀλλὰ ῥίψι ἑλκνεντι. Od. ix. v. 190.

Virgil says of the same person,

Ipse arduus, altaque pulsat sidera. Æn. iii. v. 619.

As these buildings were oftentimes light-houses, and had in their upper story one round casement, Argolici clypei, aut Phœbeæ lampadis instar, by which they afforded light in the night season, the Greeks made this a characteristic of the people. They supposed this aperture to have been eye, which was fiery, and glaring, and placed in the middle of their foreheads.

In his dissertation on the ancient heroes Mr. Bryant tells us, that by Osiris the Amonians generally meant Ham. When it is related, that Osiris went over most parts of the habitable globe, and built cities in various regions; this, he thinks, can allude to nothing else but a people called Osirians, who were principally the Cuthites, and went abroad into those various regions.

Perseus was one of the most ancient heroes in the mythology of Greece. His true name, says Mr. Bryant, was Perez, or Parez, rendered Perefis, Perses, and Persæus: and in the account given of this personage we have the history of the Perefians, Parrhasians, and Perezites, in their several peregrinations; who were no other than the Heliadæ* and Osirians abovementioned.

Speaking of Sesostris, he says, if such a person as Sesostris ever existed, his reign must have been of the earliest date, in the æra of the demigods of Egypt. But he rather seems to think, that Sesostris is an imaginary monarch; and that such conquests as are ascribed to him, were never atchieved.

* All the Amonian families affected to be styled Heliadæ, or the offspring of the sun.

Under the character of Ninus, he says, we are to understand the Ninevites : by Semiramis, a people called Samarim ; and the great actions of these two nations are recorded in the histories of these personages. Semarim was a title assumed by the ancient Babylonians. They were called Semarim from their insigne, which was a dove, expressed Semiramas, or Samar-Ramis, signifying a divine emblem ; it was used as an object of worship, and esteemed the same as Rhea, the mother of the gods.

The character of Orpheus is of the same kind. Orphi, as our author informs us, meant the oracular temple of Orus †. From hence, and from the worship here instituted, the people were styled Orphites, and Orpheans. They were famous for the medicinal arts, and for their skill in astronomy and music. But the Grecians have comprehended under the character of one person the history of a people.

A great deal has been said by ancient and modern writers of Cadmus ; of his bringing letters out of Phœnicia into Greece, &c. But our learned mythologist proves, first, that Cadmus was not a Phœnician ; secondly, that no such person existed — ‘ The travels of Cadmus, says he, like the expeditions of Perseus, Sesostris, and Osiris, relate to colonies, which at different times went abroad, and were distinguished by this title. What was the work of many, and performed at various seasons, has been attributed to one person ; Cadmus was one of the names of Osiris, the chief deity of Egypt. The sun was styled Achad, Achon, and Achor ; and the name, of which we are treating, is a compound of Achad-Ham, rendered by the Greeks Acadamus and Academus, and contracted Cadmus. The story of Cadmus relates to people from Egypt, who went abroad at different times, and settled in various parts. These colonies were styled Cadmians.’

The subsequent part of this work consists of several curious disquisitions concerning the memorials of the deluge in the Gentile world, the ark, the dove, Noah, Baris, or the sacred ship of Egypt, Iris, Thamuz, the types and hieroglyphics of the Egyptians, the Cabiri, Corybantes, Curetes, and other Arkite priests, the Argonautic expedition, &c.

The author's opinion, concerning this memorable transaction, is, that the story, as transmitted to us by the Greeks, is a fable, replete with inconsistencies and contradictions ; that, however the Greeks may have taken the history to themselves, the Argo was the sacred ship of Osiris, and consequently no other than the ark of Noah.

† His oracles were styled Amphi, Omphi, Alphi, Elphi, Orphi, and Urphi.

Here the author concludes the second volume ; but informs us, that he designs to prosecute his enquiries farther ; in which we heartily wish him success.

From these extracts our readers, we hope, will be able to form a general idea of the plan, upon which this writer proceeds in his Analysis.

Our representation of this work must indeed, in the nature of things, be extremely imperfect ; as it is hardly possible to do justice to the author's reasoning by any abbreviation, or by detaching here and there a page from the context.

The difficulty is still encreased by a real, or at least a seeming want of order in the arrangement of the materials, which constitute this voluminous work.

If the reader should think that too much stress is laid on etymologies, he must consider, that our excellent mythologist has constantly annexed the histories of the persons and places of which he treats ; and that a confirmation of his opinion results from a uniform series of evidence, supported by a fair and uninterrupted analogy.

But allowing, that some of our author's notions may be dubious or fanciful, it must at least be acknowledged by every adequate and impartial judge, that this work is a stupendous monument of human industry, penetration, and learning ; and cannot fail of throwing a new and surprising light on the darkest and most remote periods of antiquity.

II. Philosophical Transactions, giving some Account of the present Undertakings, Studies, and Labours of the Ingenious, in many considerable Parts of the World. Vol. LXIII. Part II. 4to. 7s. 6d. sewed. L. Davis.

THIS publication begins with the twenty-seventh article, which is an extract of a register of the barometer, thermometer, and rain at Lyndon, in Rutland, 1772.

The XXVIIIth contains Observations on the lagopus, or ptarmigan ; by the hon. Daines Barrington. Mr. Barrington here corrects some mistakes relating to this bird, into which M. de Buffon had fallen. The latter, for instance, alleges that, in the lagopus, the under parts of the claws are entirely covered with feathers ; but Mr. Barrington affirms, that if a winter specimen of this bird, which was that from which M. de Buffon took his description, be accurately examined, it will be found, that no feathers grow precisely under the claws ; though by wrapping very thickly round them, they have greatly that appearance : and in a summer specimen, not only the feet, but even the legs, are rather bare of plumage. Mr. Bar-

Barrington further observes, that the French naturalist seems to be mistaken in supposing that the thick plumage round the feet is peculiar to the lagopus; as it is believed that Linnæus's first division of this genus have all of them the same additional covering in the winter; nor is this extraordinary warmth, he also remarks, confined merely to this genus, as appears by the specimen of a large white owl from Hudson's-Bay, the claws of which are covered with a plumage of perhaps an equal thickness. Another circumstance observed in this bird is, that the shafts of many of the wing-feathers are black. The number of these M. de Buffon supposes to be six; whereas they are eight in the specimen from Hudson's-Bay, though it is acknowledged that the two last are of a fainter colour. Mr. Barrington likewise differs from M. de Bouffon in opinion respecting the number of feathers in the tail of this bird, and some other circumstances.

Number XXIX. is an account of the effects of lightning at Steeple Ashton and Holt, in the county of Wilts, on the 20th of June, 1772; and the succeeding contains some observations on a sparry incrustation found in Somersetshire.

In the next number, we are presented with curious experiments and observations on the singing of birds, by the hon. gentleman abovementioned. Mr. Barrington introduces his remarks on this subject, with an explanation of some of the terms which he uses; as the *chirp* of a bird, the *call*, *recording*, &c. The author affirms, that notes in birds are no more innate, than language is in man, and depend entirely on the master under whom they are bred, as far as their organs will enable them to imitate the sounds which they have frequent opportunities of hearing. Most of the experiments on this subject were made with cock linnets, that were fledged, and nearly able to leave their nest. This species of bird Mr. Barrington preferred, not only on account of its docility, but because the cock is easily distinguished from the hen at that early period, by the superior whiteness in the wing. He tells us, that he has known an instance or two of a hen's making out something like the song of her species; but that this is as seldom observed as the common hen's being heard to crow.

Mr. Barrington has educated nestling linnets under the three best singing larks; viz. the sky-lark, wood-lark, and tit-lark; every one of which, instead of the linnet's song, adhered entirely to that of their respective instructors. Having a curiosity to know whether an European nestling would equally learn the note of an African bird, he educated a young linnet under a vengolina, which imitated its preceptor so exactly, that their songs could not be distinguished from each other. The pupil

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possessed not even the smallest mixture of the linnet song; though in some other experiments, the nestling bird retained the call of its own species, which the author imputes to their not being taken from the nest at an early enough period.

After relating a variety of experiments to prove that the notes of birds are not innate, but adventitious, the author favours us with some general observations on their singing. Speaking of this subject, Mr. Barrington affirms, that the inhabitants of London are better judges of the notes of birds, than all the other parts of Britain, taken together. As this is an accomplishment which many of the connoisseurs, and dilettanti probably know not that they possess in a degree superior to the most unpolished inhabitants of the country, we shall present them with the honourable gentleman's observations on the subject.

‘ I am also convinced (though it may seem rather paradoxical), that the inhabitants of London distinguish more accurately, and know more on this head, than of all the other parts of the island taken together.

‘ This seems to arise from two causes.

‘ The first is, that we have not more musical ideas which are innate, than we have of language; and therefore those even, who have the happiness to have organs which are capable of receiving a gratification from this sixth sense (as it hath been called by some) require, however, the best instruction.

‘ The orchestra of the opera, which is confined to the metropolis, hath diffused a good stile of playing over the other bands of the capital, which is, by degrees, communicated to the fidler and ballad-singer in the streets; the organs in every church, as well as those of the Savoyards, contribute likewise to this improvement of musical faculties in the Londoners.

‘ If the singing of the ploughman in the country is therefore compared with that of the London blackguard, the superiority is infinitely on the side of the latter; and the same may be observed in comparing the voice of a country girl and London house-maid, as it is very uncommon to hear the former sing tolerably in tune.

‘ I do not mean by this, to assert that the inhabitants of the country are not born with as good musical organs; but only, that they have not the same opportunities of learning from others, who play in tune themselves.

‘ The other reason for the inhabitants of London judging better in relation to the song of birds, arises from their hearing each bird sing distinctly, either in their own or their neighbours shops; as also from a bird continuing much longer in song whilst in a cage, than when at liberty; the cause of which I shall endeavour hereafter to explain.

‘ Those who live in the country, on the other hand, do not hear birds sing in their woods for above two months in the year, when the confusion of notes prevents their attending to the song of any particular bird; nor does he continue long enough in a place, for the hearer to recollect his notes with accuracy.

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‘ Besides this, birds in the spring sing very loud indeed ; but they only give short jerks, and scarcely ever the whole compass of their song.

‘ For these reasons, I have never happened to meet with any person, who had not resided in London, whose judgment or opinion on this subject I could the least rely upon ; and a stronger proof of this cannot be given, than that most people, who keep canary-birds do not know that they sing chiefly either the tit-lark, or nightingale notes.

‘ Nothing, however, can be more marked than the note of a nightingale called its *jug*, which most of the Canary-birds brought from the Tyrol, commonly have, as well as several nightingale *strokes*, or particular passages in the song of that bird.

‘ I mention this superior knowledge in the inhabitants of the capital, because I am convinced, that, if others are consulted in relation to the singing of birds, they will only mislead, instead of giving any material or useful information.’

The author observes, that birds in a wild state do not commonly sing above ten weeks in the year ; and that these are likewise cocks of a few species, imagining, that the last mentioned circumstance arises from the superior strength of the muscles of the larynx, he procured a cock nightingale, a cock and hen blackbird, a cock and hen rook, a cock linnet, and a cock and hen chaffinch, which Mr. Hunter was so obliging as to dissect : of whom our author begged, that he would particularly attend to the state of those organs in the several birds, that might be supposed necessary to the modulation of their song. Mr. Hunter accordingly found the muscles of the larynx to be stronger in the nightingale than in any other bird of the same size ; and in all the instances where he dissected both cock and hen, these muscles were stronger in the cock. The strength of those muscles, however, Mr. Barrington presumes is not the only requisite for singing : the birds must also have great plenty of food ; which he thinks is sufficiently evident by birds in a cage singing the greatest part of the year, while the wild ones sing only about ten weeks, as before observed.

The ingenious author produces many examples to prove that birds sing always in the same key.

Number XXXII. An account of the tokay and other wines of Hungary. It appears from this account, that the popular notions concerning the growth, quantity, and value of the Tokay wine, are ill-founded. With respect to the quantity in particular, it is generally believed to be very small ; but according to the narrative before us, the very reverse is the fact.

‘ It is a vulgar error, that the Tokay wine is in so small quantity, as never to be found genuine, unless when given in presents by

by the court of Vienna. The extent of ground on which it grows is a sufficient proof of the contrary. It is a common desert wine in all the great families at Vienna, and in Hungary, and is very generally drank in Poland and Russia, being used at table in those countries, like Madeira in this.

Another vulgar error is, that all the Tokay wine is the property of the empress queen. She is not even the most considerable proprietor, nor of the best wine; so that every year she sells off her own, and purchases from the other proprietors, to supply her own table, and the presents she makes of it. The greatest proprietor is the prince Trautzon, an old man, at whose death, indeed, his estate will escheat to the crown; but many others of the German and Hungarian nobility have large vineyards at Tokay; most of the gentlemen in the neighbourhood have part of their estates there; the Jesuits college at Ungwar has a considerable share of the best wine; and besides these, there are many of the peasants who have vineyards, which they hold of the queen, or other lords, by paying a tythe of the annual produce.

There is never any red wine made at Tokay, and, as far as I recollect, the grapes are all white. They are supposed to have a particular flavour, which I own I could not perceive, though they were beginning to be ripe when I was there, in the end of August (1768), and I have often eat of such as have been brought to Vienna.

The vintage is always as late as possible. It commonly begins at the feast of St. Simon and Jude, October 28, sometimes as late as St. Martin's, November 11. This is determined by the season, for they have the grapes on the vines as long as the weather permits, as the frosts, which from the end of August are very keen during the nights, are thought to be of great service to the wine. By this means it happens, that when the vintage begins, a great many of the grapes are shrivelled, and have, in some measure, the appearance of dried raisins.

There are four sorts of wine made from the same grapes, which they distinguish at Tokay by the names of Essence, Auspruch, Masslach, and the common wine.

The next article is employed on the figure and composition of the red particles of the blood, commonly called the red globules; by the late ingenious Mr. Hewson. Preceding enquirers have gradually maintained these particles to be of a spherical form, but according to the experiments here related, they are in reality flat bodies. The author ascribes this discovery to his having diluted the blood before he subjected it to the microscope; the omission of which expedient made the composition of the blood indiscernible to former observers. For this purpose, however, he did not employ water, which would have dissolved the particles, but the serum of the blood. By this means, viewing the particles distinct from each other, he observed that they were as flat as a guinea; and that the dark spot in the middle, which Father de la Torr  took for a hole, was not a perforation. The experimentalist mixed these particles with a variety of other fluids, and examined them in
many

many different animals, in which he observed that they vary in point of size.

We shall lay before our readers some of the experiments and observations on this curious subject in physiology.

Experiment I. Take a small quantity of the serum of human blood, and shake a piece of the crassamentum in it, till it is coloured a little with the red particles; then with a soft hair pencil spread a little of it on a piece of thin glass, and place this glass in the microscope in such a manner as not to be quite horizontal, but higher at one end than the other, by which means the serum will flow from the higher extremity to the lower, and as it flows, some of the particles will be found to swim on their flat sides, and will appear to have a dark spot in their middle; others will turn over from one side to the other as they roll down the glass. No person who sees them turn over can doubt of their being flat; he will see them in turning have all the phases that a flat body has; first he will see them on one side, then rise gradually upon their edge, and turn over to the other side. I have in this way shewed their figure to a number of curious persons, and particularly to many students of anatomy, who have attended lectures in London within the last six years.

If, instead of serum, the particles should be diluted with water, containing rather more salt than serum does; or if, instead of human blood, that of an animal with larger particles be used: then they will sometimes be seen not only flat, but a little bended, like a crooked piece of money.

These experiments not only prove that the particles of the blood are flat, and not globular; but likewise, by proving that they are flat, they shew that they are not fluid, as they are commonly believed to be; but, on the contrary, are solid; because every fluid swimming in another, which is in larger quantity, if it be not soluble in that other fluid, becomes globular; this is the case where a small quantity of oil is mixed with a larger quantity of water, or if a small quantity of water be mixed with a large one of oil, then the water appears globular. And as these particles are not globular, but flat, they must be solid; a circumstance that will appear still more evident from future experiments.

It is necessary to remark, that in a few minutes after the particles are spread out on a glass, they run in clusters, and stick to each other, and then they appear confused.

When one of these particles is attentively examined, while separate from the rest, it appears, as it lies on its flat side, to have a dark spot in the middle, and round that dark spot it is more transparent. This dark spot was believed to be a perforation, or the particle was supposed to be a hollow ring, by the ingenious father de la Torr . But I find, from a great number of experiments, that the dark spot is a solid particle contained in a flat vesicle, whose middle only it fills, and whose edges are hollow, and either empty, or filled with a subtiler fluid. This will be evident to every one who will carefully make the following experiments.

Experiment II. Take a drop of the blood of an animal that has large particles, as a frog, a fish, or, what is still better, of a toad; put this blood on a thin piece of glass, as used in the former experiment, and add to it some water, first one drop, then a second, and a third, and so on, gradually increasing the quantity; and

and in proportion as water is added, the figure of the particles will be changed from a flat to a spherical shape. When much water is added, the vesicle will by degrees become thinner, and more transparent, and will at last be dissolved. When the vesicle has thus assumed a spherical shape, it will roll down the glass stage smoothly, without those phases which it had when turning over whilst it was flat; and as it now rolls in its spherical shape, the solid middle particles can be distinctly seen to fall from side to side in the hollow vesicle like a pea in a bladder. Sometimes, indeed, instead of falling from side to side, the solid middle particle is seen to stick to one part of the vesicle; and in proportion as the vesicle, instead of being flat, assumes a spherical shape, its longest diameter is shortened as might be expected, on the supposition of its being hollow and flat.

After this experiment has been made on the blood of such animals as have large vesicles, it may be made on human blood, where the water will be found to have the same effect; the vesicles will become spherical, the diameters of these spheres will be less than the largest diameter of the vesicle was, in its flat state.

It is remarkable that more water is in general required to produce this change on the vesicles of the human blood than on those of frogs, or other amphibious animals; and those of the amphibia require still more than those of fish; for the substance of these vesicles being thicker and more coloured in man and in quadrupeds than in the amphibia, is therefore later in being dissolved in water; and being thinnest in fish, it thence most readily dissolves. Those who are desirous of repeating these experiments had best begin with the blood of toads and frogs, whose vesicles are large, and remain some time without dissolving in the water (when that is used with the above-mentioned precautions); by which means any one accustomed to microscopical experiments may readily be satisfied of these curious circumstances.

From the greater thickness of the vesicles in the human subject, and from their being less transparent when made spherical by the addition of water, and likewise from their being so much smaller than those of fish or frogs, it is more difficult to get a sight of the middle particles rolling from side to side in the vesicle, which has become round; but with a strong light, and a deep magnifier, I have distinctly seen it in the human subject, as well as in the frog, toad, or skate.

Since water makes these particles round, and makes the dark spot in their middle disappear, it is evident the red particles of the human blood are not perforated, but that dark spot is owing to something else than a hole: and this is likewise confirmed by observing that although the particle does in an obscure glass appear only to have a dark spot which might be supposed to be a hole, yet, with a very transparent lens, and a good light, after diluting the blood with serum, that middle part can be distinctly seen to be only of a deeper red than the rest of the vesicle, and thence appears darker.

In these experiments, made by adding water to the blood, the middle particles appear to be less easily soluble in water than the flat vesicle which contains them; so that, a little time after the proper quantity of water has been added, the flat vesicles disappear, leaving their middle particles; which seem to be globular, and very small.

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‘ That these red vesicles of the blood, although flat, are not perforated, is evident likewise from a curious appearance which I have repeatedly observed in blood that has been kept three days in the summer season, so that it was beginning to putrefy; the vesicles of this blood being diluted with serum, and examined with a lens $\frac{1}{10}$ of an inch focus, but more particularly when examined with M. de la Torr ’s glass, which, by his computation, magnifies the diameter 1280 times, were found to have become spherical; the diameter of these spheres was less than their largest diameter when flat, and their external surface was corrugated in such a manner as to make them appear like small mulberries.

‘ I have seen the same appearance on mixing serum that had been kept three days in a warm place, and smelt putrid, with fresh-drawn human blood; the vesicle assumed this globular and mulberry-like appearance.

‘ In these experiments on human blood beginning to putrefy, I have likewise observed some of these vesicles break into pieces without becoming spherical; and I have distinctly perceived the black spot in the center fissured through its middle, another proof that it is not a perforation.

‘ In the blood of an eel, which was beginning to putrify, I have seen the vesicles split and open, and the particle in its center come out of the fissure.

‘ As the putrefaction advances, those vesicles which had become rough spheres, or like mulberries, and those which had been merely fissured, each break down into smaller pieces. M. de la Torr  seems to think they have joints, and break regularly into seven parts; and Leeuwenhoeck suspected these globules, as he called them, were constantly made of six lesser globules. But from observations I am convinced there is nothing regular or constant in the number of pieces into which they break. I have seen them fall into six, seven, eight, or more pieces, by putrefaction; for putrefaction breaks them down in the manner it destroys other animal solids.’

In answer to the objection which may be urged, that though these particles appear to be flat out of the body, they retain a spherical figure within the vessels, the author affirms, that he has repeatedly observed them whilst circulating in the small vessels between the toes of a frog, both in the solar microscope, and the other which he used. He has seen them with their sides parallel, like a number of coins laid one against another.

Admitting the particles of blood not to be globular but flat, and if water so readily alter their shape, ‘ whence is it, says the author, that the serum has the property of preserving them in that form which seems so necessary, because so general through the animal creation?’ He replies, it is principally by the salts of the serum that this effect is produced; and that this is proved by adding a small quantity of any neutral salt to water; which will not then be capable of dissolving those particles, neither will it alter their shape when the salt is used in a
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certain proportion. Acids and alcalies, however, he found to have different effects on those particles from neutral salts.

* The fixed vegetable alkali, and the volatile alkali, were tried in a pretty strong solution, and found to corrugate the vesicles; and in proportion as they were diluted, their effects became similar to water alone; but it is not easy to find the point of strength where the vesicles would remain unaltered in the solution. And here we may observe, that since these vesicles are found to dissolve so readily in water, and not to be dissolved in these solutions of alkali, it is a strong argument against their being either oily or saponaceous, as they have been suspected.

* The effects of acids are very different. I have tried the vitriolic, nitrous, muriatic, distilled vinegar, and the acid of phosphorus; these, when much diluted, have the same effects as water in making the vesicles spherical; and, in proportion as they are less diluted, they dissolve the vesicles without making them spherical, as water does. I never could find any point of dilution where the acids like the neutral salts produced no change on the figure of the vesicles. This experiment is the more to be attended to, as these vesicles have been supposed to be oily and saponaceous, which is improbable, since they dissolve more readily in acids than in alkalies.

* Salts made with earth of alum, and any of the acids, always corrugate those vesicles, unless they be very much diluted; when their effect are similar to those of the water alone, that is, they make the vesicles assume a spherical shape. I could not discover any point of strength in these solutions where the particles would remain in them without being changed in their shape.

* The same was observed of spirit of wine: some of the metalline salts, as copperas, sublimate, and Roman vitriol, were tried; and when much diluted, their effects were not different from those of water; but in proportion as the solution was stronger, they corrugated the vesicles more and more,

* Urine, when containing much of its salts, has effects similar to the serum; but in proportion as it is weaker, its effects are more like those of water.

* The use therefore of those salts which enter into the composition of the blood is probably to preserve the red vesicles in their flat form; for we must suppose some advantages attend that shape, since nature has made use of it so generally in the blood of different animals. And as both a very strong solution of neutral salts and a very diluted one alters the shape of the vesicles, it is probable nature has limited the proportions of the water and the salts in our blood. A degree of latitude in these proportions however seems to be admitted; for I observed the vesicles equally unchanged when mixed with a solution of salts consisting of eight drops of water to one of the saturated solution, and when added to a mixture of fifteen drops of water to one of the same solution.

* Not only the neutral salts in the blood are capable of preventing the serum from dissolving the vesicles; but the mucilage or lymph with which the serum is so much impregnated, seems to contribute to the same effect.

* When the vesicles have been made spherical, by being mixed with water, if a small quantity of pretty strong solution of a neutral salt be added, they are immediately shriveled, a few of them recover their former flat shape, but the greatest part are contracted

irregularly into smaller spheres. When these vesicles thus recover their shape, after having been a short time mixed with water, they are generally more transparent, and appear thinner, a part of their substance having been dissolved in the water; and thence it is more easy to distinguish the little solid particle which is contained in them. By this experiment I have had the pleasure of convincing many curious persons of the composition of this part of the blood, who were not quite satisfied from some of the other experiments.

That it had not occurred to former enquirers to dilute red blood with serum before it was examined with the microscope out of the body, is a matter not very surprising; but how the particles of blood, when viewed in the course of circulation, could be maintained by physiologists, ever since the days of Leuwenhoeck, to be of a sphetical figure, when now it is affirmed they are flat, is a consideration which must place the accuracy of those experimentalists in a very unfavourable light. In speculative points in physic, the prejudice of authority has always exerted too great an influence; but we know of few instances where its infallibility has been asserted in opposition to the evidence of sense. This discovery of the form of the blood-globules, should it appear to be unquestionably established, will greatly affect the theory of the circulation, so far as it was founded upon the idea of a spherical figure of those particles. The ingenious author seems to have made use of his observation for explaining some parts of the animal œconomy, but as these principles are not mentioned in the paper before us, they do not at present fall under our consideration.

Number XXXIV. contains an account of the effects of a thunder-storm on the 13th of March, 1773, upon the house of lord Tynney at Naples. The next is an extract of a letter on some improvements in the electrical machine. This is followed by a method of deducing the properties of the conic sections: to which succeeds an essay, towards elucidating the history of the sea-anemonies. Number XXXVIII. is an account of a new hygrometer. Number XXXIX. exhibits a detail of the electric property of the Torpedo, evinced in the presence of the academy of La Rochelle; and the last article in the volume contain Anatomical Observations on the torpedo, by Mr. Hunter, who has discovered its electric organs on each side of the cranium and gills, and gives an accurate description of them. By means of these singular organs, which are a solecism in Natural History, the observations made before the academy of la Rochelle are satisfactorily accounted for.

III. *Experiments and Observations on different Kinds of Air.* By Joseph Priestley, LL. D. F. R. S. 8vo. 5s. boards. Johnson.

THIS volume is divided into two parts, the first of which contains what the author formerly published on air in the Philosophical Transactions, with such observations and corrections as further experience has suggested to him; and the second part exhibits an account of the experiments he has made since that time.

The latter part of the work begins with Observations on Alkaline Air. It occurred to the author, that by a process similar to that by which he expelled what he called *acid* air from the spirit of salt, an alkaline air might likewise be expelled from substances containing volatile alkali. He accordingly procured it from the volatile spirit of sal ammoniac, spirit of hartshorn, and sal volatile, either in a fluid or solid form. Our ingenious experimentalist concluded from analogy, that this alkaline air would be readily imbibed by water, and, by its union with it, would form a volatile spirit of sal ammoniac; which he also found to be the fact.

The industrious experimentalist then proceeded to try what would be the consequence of mixing this alkaline air with the other kinds, which he had before discovered. On combining it with acid air, a beautiful white cloud was formed, and soon filled the whole vessel that contained them. The experiments on mixing it with other kinds of air, and different substances, are thus related by the author.

Nitrous air admitted to alkaline air likewise occasioned a whitish cloud, and part of the air was absorbed; but it presently grew clear again; leaving only a little dimness on the sides of the vessel. This, however, might be a kind of salt, formed by the union of the two kinds of air. There was no other salt formed that I could perceive. Water being admitted to this mixture of nitrous and alkaline air presently absorbed the latter, and left the former possessed of its peculiar properties.

Fixed air admitted to alkaline air formed oblong and slender crystals, which crossed one another, and covered the sides of the vessel in the form of net-work. These crystals must be the same thing with the volatile alkalis which chemists get in a solid form, by the distillation of sal ammoniac with fixed alkaline salts.

Inflammable air admitted to alkaline air exhibited no particular appearance. Water, as in the former experiment, absorbed the alkaline air, and left the inflammable air as it was before. It was remarkable, however, that the water which

was admitted to them became whitish, and that this white cloud settled, in the form of a white powder, to the bottom of the vessel.

‘ Alkaline air mixed with common air, and standing together several days, first in quicksilver, and then in water which absorbed the alkaline air) it did not appear that there was any change produced in the common air: at least it was as much diminished by nitrous air as before. The same was the case with a mixture of acid air and common air.

‘ Having mixed air that had been diminished by the fermentation of a mixture of iron filings and brimstone with alkaline air, the water absorbed the latter, but left the former, with respect to the test of nitrous air (and therefore, as I conclude, with respect to all its properties) the same that it was before.

‘ Spirit of wine imbibes alkaline air as readily as water, and seems to be as inflammable afterwards as before.

‘ Alkaline air contracts no union with olive oil. They were in contact almost two days, without any diminution of the air. Oil of turpentine, and essential oil of mint, absorbed a very small quantity of alkaline air, but were not sensibly changed by it.

‘ Ether, however, imbibed alkaline air pretty freely; but it was afterwards as inflammable as before, and the colour was not changed. It also evaporated as before, but I did not attend to this last circumstance very accurately.

‘ Sulphur, nitre, common salt, and flints, were put to alkaline air without imbibing any part of it; but charcoal, sponge, bits of linen cloth, and other substances of that nature, seemed to condense this air upon their surfaces; for it began to diminish immediately upon their being put to it; and when they were taken out, the alkaline smell they had contracted was so pungent as to be almost intolerable, especially that of the sponge. Perhaps it might be of use to recover persons from swooning. A bit of sponge, about as big as a hazel nut, presently imbibed an ounce measure of alkaline air.

‘ A piece of the inspissated juice of turnsole was made very dry and warm, and yet it imbibed a great quantity of the air; by which it contracted a most pungent smell, but the colour of it was not changed.

‘ Alum undergoes a very remarkable change by the action of alkaline air. The outward shape and size remain the same, but the internal structure is quite changed, becoming opaque, beautifully white, and, to appearance, in all respects, like alum which had been roasted; and so as not to be at all affected.

fectcd by a degree of heat that would have reduced it to that state by roasting. This effect is produced slowly; and if a piece of alum be taken out of alkaline air before the operation is over, the inside will be transparent, and the outside, to an equal thickness, will be a white crust.

‘ I imagine that the alkaline vapour seizes upon the water that enters into the constitution of crude alum, and which would have been expelled by heat. Roasted alum also imbibes alkaline air, and, like the raw alum that has been exposed to it, acquires a taste that is peculiarly disagreeable.

‘ Phosphorus gave no light in alkaline air, and made no lasting change in its dimensions. It varied, indeed, a little, being sometimes increased and sometimes diminished, but after a day and a night, it was in the same state as at the first. Water absorbed this air just as if nothing had been put to it.

‘ Having put some spirit of salt to alkaline air, the air was presently absorbed, and a little of the white salt abovementioned was formed. A little remained unabsorbed, and transparent, but upon the admission of common air to it, it instantly became white.

‘ Oil of vitriol, also formed a white salt with alkaline air, and this did not rise in white fumes.

‘ Acid air, as I have observed in my former papers, extinguishes a candle. Alkaline air, on the contrary, I was surprized to find, is slightly inflammable; which, however, seems to confirm the opinion of chemists, that the volatile alkali contains phlogiston.

‘ I dipped a lighted candle into a tall cylindrical vessel, filled with alkaline air, when it went out three or four times successively; but at each time the flame was considerably enlarged, by the addition of another flame, of a pale yellow colour; and at the last time this light flame descended from the top of the vessel to the bottom. At another time, upon presenting a lighted candle to the mouth of the same vessel, filled with the same kind of air, the yellowish flame ascended two inches higher than the flame of the candle. The electric spark taken in alkaline air is red, as it is in common inflammable air.

‘ Though alkaline air be inflammable, it appeared, by the following experiment, to be heavier than the common inflammable air, as well as to contract no union with it. Into a vessel containing a quantity of inflammable air, I put half as much alkaline air, and then about the same quantity of acid air. These immediately formed a white cloud, but it did not rise within the space that was occupied by the inflammable

air; so that this latter had kept its place above the alkaline air, and had not mixed with it.

‘That alkaline air is lighter than acid air is evident from the appearances that attend the mixture, which are indeed very beautiful. When acid air is introduced into a vessel containing alkaline air, the white cloud which they form appears at the bottom only, and ascends gradually. But when the alkaline air is put to the acid, the whole becomes immediately cloudy, quite to the top of the vessel.

‘In the last place, I shall observe that alkaline air, as well as acid, dissolves ice as fast as a hot fire can do it. This was tried when both the kinds of air, and every instrument made use of in the experiment, had been exposed to a pretty intense heat several hours. In both cases, also, the water into which the ice was melted dissolved more ice, to a considerable quantity.’

Dr. Priestley next treats of Common Air diminished, and made noxious by various processes. We here find this ingenious philosopher first attempting to erect an hypothesis from the observations he has made. This hypothesis is, that the diminution of the air is the consequence of its being overcharged with phlogiston; and that water, and growing vegetables, tend to restore the air to a state fit for respiration, by imbibing this phlogiston. However strongly this opinion is supported by the facts which our author has produced, he candidly declares, that he will be ready to relinquish any notions he may now entertain, if they should hereafter appear to be invalidated by new observations.

The following experiments, instituted with a view to evince the fallacy of a conclusion drawn by Dr. Alexander, that there is no danger to be apprehended from the neighbourhood of putrid marshes, are of too much importance not to be quoted.

‘Happening to use at Calne, a much larger trough of water, for the purpose of my experiments, than I had done at Leeds, and not having fresh water so near at hand as I had there, I neglected to change it, till it turned black, and became offensive, but by no means to such a degree, as to deter me from making use of it. In this state of the water, I observed bubbles of air to rise from it, and especially in one place, to which some shelves, that I had in it, directed them; and having set an inverted glass vessel to catch them, in a few days I collected a considerable quantity of this air, which issued spontaneously from the putrid water; and, putting nitrous air to it, I found that no change of colour or diminution ensued, so that it must have been, in the highest degree,
noxi-

noxious. I repeated the same experiment several times afterwards, and always with the same result.

After this, I had the curiosity to try how wholesome air would be affected by this water; when, to my real surprise, I found, that after only one minute's agitation in it, a candle would not burn in it; and, after three or four minutes, it was in the same state with the air, which had issued spontaneously from the same water.

I also found, that common air, confined in a glass vessel, in contact only with this water, and without any agitation, would not admit a candle to burn in it after two days.

These facts certainly demonstrate, that air which either arises from stagnant and putrid water, or which has been for some time in contact with it, must be very unfit for respiration; and yet Dr. Alexander's opinion is rendered so plausible by his experiments, that it is very possible that many persons may be rendered secure, and thoughtless of danger, in a situation in which they must necessarily breathe it.

Our author afterwards relates a variety of observations on nitrous air, acid air, inflammable air, and fixed air, with miscellaneous experiments, queries, speculations, and hints, tending greatly to elucidate the pneumatic branch of philosophy.

An Appendix is added to this work, containing communications to the author, from several correspondents, relative to air. Among these we meet with observations on the medicinal uses of fixed air, by Dr. Percival; who mentions some instances of its good effects in a variety of putrid diseases.

Dr. Priestley informs us in the preface, that it is his intention, at his leisure, to write the History and Present State of Discoveries relating to air. We cannot refrain from congratulating the public on a notification which must afford so much pleasure to the lovers of natural knowledge, as this ingenious author has prosecuted the subject of air with uncommon assiduity and success.

IV. *A New System of Husbandry*. By C. Varlo, Esq. 3 vols. 8vo. 15s. Bew.

THE author of this work has travelled over the greatest part of the three kingdoms, seemingly in search of good husbandry, and mentions a variety of experiments he has made during many years; yet, throughout the three volumes, we have very little information of the management in different parts of these kingdoms, and as to the experiments, we have no satisfaction *where* and *when* made.

Having mentioned what is not in the book, we shall proceed to review what is in it. After the reader is informed that the work is the effect of much experience and travel, he will naturally note the subject and connection of the chapters.

Chap. I. is on trench-ploughing, in which we find no experiments, but the practice supported by much reasoning and some philosophy; he tells us 'weeds turned in, ferment; fermentation causes friction, which brings on heat: put two bodies together, and that which contains the greatest degree of heat, has the greatest sense of feeling. Likewise the senses of our reason is quicker than that of our body; because the former is the effect of our spiritual understanding, but the latter is only that of a corruptible body.' Such philosophy the author presents the reader with, instead of experiment!

Chap. II. is a continuation of the same subject, in which there is nothing deserving notice, but an account of trenching land near Glasgow, as follows: 'In an open town field joining to Glasgow, and in another about two miles distant from the said city, I found a great many labourers at work, trenching some two spades deep and a shovelling, and others three spades and a shovelling, for which they are paid from forty shillings to three pounds an acre, according to the depth they go. I saw plainly that the success in their crops by this method were not doubtful, for as their land had been trenched two or three years before, the earth they threw up from the bottom of the trench was as black and rich as a garden mold.' We are not told for what crops this was done. In England the expence of one spit digging is forty shillings an acre.

In Chap. III. the subject is continued, and the trench plough described, but without a plate, and the whole unintelligible. In Chap. IV. we have some very poor reflections on the want of knowledge in common farmers: the author, at the same time, exhibits no superiority which can justify his attempt at ridicule. We are likewise told that after trench-ploughing, wheat after wheat is a very good course of crops. We have then some more philosophising upon the manures contained in the air, all which has been written an hundred times before, only in a better manner.

At p. 70. we are told, that be the trench-ploughed land ever so poor, and whether clay or sand, it will do well for winter vetches. Poor clay for winter vetches! Did Mr. Varlo travel through three kingdoms to find that out? There is no crop requires better or warmer land, on such no crop more profitable. Instead of mowing them he would feed, for the be-

Benefit of trampling? Does he know no distinction between clay and sand?

From trenching land, the author takes a leap, in Chap. V. and VI. to his new-invented sheep-houses. These are to be on casters, and each to hold twenty sheep; it is impossible to examine minutely a scheme that consists of nothing but absurdity. A pretty figure a Dorsetshire farmer would make with three or four hundred sheep-houses on his farm! But in summer they are to do for hogs. We are told that they will make the hogs eat clean; for long four grass, that other cattle will not eat, is the proper food for hogs. Had Mr. Varlo never an opportunity of observing swine, chusing to feed on the shortest and finest grass; and where did he observe any beast whatever preferring the long and four?

In Chap. VII. Mr. Varlo treats of the turnep husbandry: he describes the culture in Norfolk; and observes that they sow barley after them, and with the barley clover and rye-grass; the mixture of the latter he justly condemns, being general, (which however it is not.) But his reason for it is founded on an utter mistake: he says, 'the roots of them both are large and fibrous, and run horizontally, and therefore feed in the same latitude.' It may appear strange to our readers to dwell so much on Mr. Varlo's errors, but it must appear a little extraordinary in this gentleman, to tell us of his experience and experiments, and his travelling after husbandry, and, after all, not know that clover has a carrot root, that it is not fibrous, but runs with a tap, five, six, or more inches deep, and as different from rye-grass, as an oak and a plant of wheat. A little farther we find, 'The Norfolk farmers admit that it runs or fills the ground full of scutch grass.' The Norfolk farmers know too much of the matter to talk in this manner. Sowing one crop to fill the land with any particular weed, is not very consistent with Mr. Varlo's philosophy. If the couch-seed is sown, it will certainly grow; if the land lies under rye-grass several years, the couch will have time to mat; so it will if any other grass had been sown.

In the same chapter the author reasons much against paring and burning land, but as many things he says is contradicted every day by experience, we shall take no further notice of it.

In Chap. IX. on the different sorts of turneps, we find the most ridiculous account of the turnep-rooted cabbage that ever was penned: he makes it a bastard turnep; he might as well have made it a bastard melon, speaking as a farmer; for the only resemblance is the name *brassica*. After this account we can give no attention to what the author says of his experiments

riments on them. And the more, as he tells us that an acre of turneps *will* (not that they *did*) fatten fifteen wethers, at 12l. a score, to 24l. a score, which is 9l. for an acre, and of this he says there is *no doubt*; and these turneps receive no manuring! May we not conclude that Mr. Varlo has lost his experiment-book, and with it his memory?

In chap. IX. (X. it should be) we are told that turnep-fed bullocks must be kept close to the house, for if they have liberty to run or play, it will heat and disturb their bowels.—We wonder what the state of the bowels of those oxen is that are fattened in fields and yards.

In chap. X. we are advised very rationally to make heaps of turneps, and cover them with straw. We had much rather have had the effect experimentally reported. In barns, without layers of straw, we have been told the practice has proved successful.

We pass over chap. XI. and XII. pregnant with intelligence relating to pickles and steeps, which is given in a loose manner, unsupported by experiment. We come now to chap. XIII. where we are advised, in order to clean wheat from smut for market, to thresh the grain upon a bed of sand, a very pretty receipt to make bread gritty, *but you are to sift the sand out*: true, as you can; but the least damp in the air will make strange work; besides, how does this remedy the bursting of fresh grains which will diffuse the powder. In these crude efforts, which occur so often, the author dictates, and *you are to do so and so*; he does not say *I did it, and succeeded, therefore you may do the same*. Though, indeed, he makes such random work, that his experiments are as little to be depended on as his receipts.

In chap. XIV. we have more nostrums. In chap. XV. we find much extravagance on the rot in sheep: it ends with recommending salt which has been recommended twenty times before.

In the next chapter we have the cabbage husbandry given, like the rest; no new information, but extravagant tables of profit: 18s. in lime, and no dung, all the manure that gives crops (in idea) of 20l. an acre. Very wild work, indeed! Nothing deserving notice is to be found in chap. XVII. on turnep-cabbage. In chap. XVIII. he gives an account of six rowed barley, but the advantages attributed to it are so great that we know not how to credit. Products of double the quantity should have been given as matter of fact, and not report; nor does Mr. Varlo hint, whether he has it now in culture.

We

We know nothing more unphilosophical than Mr. Varlo's philosophical reveries: in chap. XIX. we have much of this on the effect of food in laying fat on a beast. In chap. XX. this is continued, but here we have something better worth attending to, which is fattening beasts on linseed oil and bran. 'The quickest feeding a beast can take, is linseed oil and bran mixed. If the cattle be but small, give each two pecks of bran a day, divided into three feeds, which will serve morning, noon, and night; into each peck put half a pint of linseed oil; mix it well. The cattle will eat it very greedily, and it feeds them past conception. They must have what hay they will eat, but that will not be much. Five gallons of oil, which will only cost 17s. 6d. and the bran in proportion, will fatten a beast sooner and more effectually than 5l. expended in any other food. Another method I take is to mix two bushels of bran to one bushel of malt cums, and one bushel of pease meal; when all are mixed well together, and laid in a heap ready for use, give each beast a peck at a feed every night and morning, with half a pint of linseed oil mixed in each feed just before you give it.'

This is all very rational, and from the well-known effects of oil cakes in fattening beasts, it is very probable the only point is the expence. Let us calculate :

	£.	s.	d.
Two bushels of bran,	0	1	6
One do. malt cums,	0	0	4
One do. pease-meal,	0	3	6
	<hr/>		
Sixteen pecks of this mixture requires eight pints	0	5	4
of oil, or one gallon,	0	3	6
	<hr/>		
	0	8	10
This last eight days, in which time, at 14lb. per	0	2	6
diem of hay, it is 112lb. in eight days, or	<hr/>		
	0	11	4
	<hr/>		
Or per week,	0	9	11

The beast will certainly take sixteen weeks to fat in, or which will amount to £ 7 18s. 0d. It appears to us doubtful whether he will in sixteen weeks improve so much; nor should we forget that two pecks a day, and one pint of oil, appears rather a small allowance.

In Chap. XXI. is treated fencing, wherein Mr. Varlo gives directions for making a complete one. His observation, page

231, that the general method in England is to inclose with double posts and rails, is not true. He prescribes instead of facing the bank with fods, the grafs outward, to bury the grafs, and face with earth, which experience has long proved to be an improper method, for the bank then moulders down. He directs that the quicks be laid at the bottom of the bank, that is nearly on a level with the field; this is the worst system in use: the hedge by this means is soon in the ditch, the way of plashing is excluded, which can only be done in perfection when the hedge is on the top of the bank; and, upon the whole, the method proposed has not one advantage to recommend it, except the slight saving of the dead hedge, or rails, at first being rather lower.

Chap. XXII. and XXIII. upon forest trees, contains nothing worthy of notice.

From Chap. XXIV. on drains, one would suppose the author had never moved from a London fire-side, instead of travelling three kingdoms: he says gentlemen, by force of men and money, may make French drains, but he will give the farmer a cheap receipt for what he calls pipe drains, and introduces it as if it was to be quite a novelty; plough, says he, a furrow, and then dig one spit with a long narrow spade, clear out the loose mold, fill half way with bushes, and then throw on the earth. Pray Mr. Varlo do not imagine that this is your discovery; it is a mere common French or hollow drain, only filled with bushes instead of stones, and is practised over Essex and other counties by thousands of farmers.

In Chap. XXVI. and XXVII. we have another new invention of our author, that of planting wheat at twelve inches square by a machine which makes holes in the land for that purpose. But need we tell him, that the experience of Gabriel Plattes, Mr. Randal, and de Chateauvieux might have convinced him that the mode is attended with nothing but loss? Yet does our author calculate the crop at forty-two bushels, though in the trial he says he made himself, he got but thirty-two: but all this is too wild and visionary to deserve the least attention.

Vol. II. opens with a chapter on the smut, in which the author establishes a doctrine as his own which has been written often already, that the distemper proceeds from dung breeding worms; but this theory is perfectly unsatisfactory; he contradicts himself by asserting at p. 12, that some pickles will prevent it. What will he say to a point he never once mentions, some stalks from a root with smutted ears, and some from the same root not smutted?

In chap. II. he gives an account of the soil, rent, &c. of the three kingdoms; but such an account as will yield little information: he characterises the Irish lands by producing wheat, that is smutty, or not, which is saying little to the purpose.

At p. 29, he tells us, 'the barony of Fort Gentlemen are the most hospitable, disinterested, facetious set of people I ever met with; one can scarce travel above a mile or two in this country, without falling in with a gentleman's house, the proprietor of which is worth from 5 to 2000 a year.' A strange country! their estates must be of wondrous rich land indeed!

At p. 33, he says, 'there is not to be found so fine a ride for so far together in his majesty's dominions as in Ireland; for if you begin behind Kells, which is to the north of Dublin, and go to Kilkenny, which is to the south of Dublin, you ride for about an hundred miles through five counties, Meath, Dublin, Kildare, Carlow, and Kilkenny. You have all the road a good quickset hedge at each side of you, and all an enclosed country; you do not go over an acre of either bog, heath, mountain, common, or any sort of waste land; you are also accompanied part of the way, with fine rivers, and all the way with either gentlemen's seats, or towns at the end of every two or three miles.'

In the county of Limerick Mr. Varlo tells us, is some of the richest land that ever he saw in all his travels called the golden vein, and yet it cuts the poorest aspect as to its poor inhabitants, owing to its being kept under stock. It is a deep loamy clay, rich beyond expressions, lets at 30 to 35s. an acre, Irish measure, great farms through.

Page 46, we have a very sensible account of the use of lime-stone unburnt, as a manure in the county of Cork; the effects of it appear to be very great.

Page 51, we are informed that till a late act of parliament the Irish farmers in the county of Leitrim, continued to draw all their ploughs and harrows by fastening them to the tails only of their horses, having no harness.

At p. 56, we are told, that the lord chief bason Foster, in the county of Lowth, improved 2000 acres from 2s. 6d. to from 18s. to 23s. an acre, by means of liming alone. All these particulars are valuable; had Mr. Varlo filled his books with such, his *System* would have been a very different work from what it is.

Chap. III. is filled with the prices of provisions and labour in parts of Ireland, which yields a very useful information; we find from it that prices in general are not through Ireland more than half what they are in England. In the counties of Wexford, Kildare, Carlow, Westmeath, and Queen's county, labour

labour is 6d. a day in winter, and 8d. in summer, beef and mutton 2d. and 2d. $\frac{1}{2}$ per lb. good chickens 1d. $\frac{1}{2}$ and 2d each; lean geese 8d. lean turkeys 10d. a roasting pig 1s. to 1s. 3d. eggs 7 or 8 a penny. In Kilkenny, Cork, Kerry, Tipperary, Limerick, Waterford, Galway, Leitrim, Mayo, Roscommon, Sligo, Clare, Londonderry, Tyrone, and Fermanagh, beef and mutton at the cheapest season 1d. $\frac{1}{2}$ to 2d. lean geese 4d. lean turkeys 6d. chickens 1d. eggs 10 a penny, roasting pigs 6d. butter 3d. a lb. day-labourers 4d. a day in winter, and 6d. in summer.

In chap. IV. we find an account of the land, labour, and prices in Scotland, from Port Patrick to Berwick, through the county of Gallaway to Dumfries, &c. the great north road to Ireland, running makes things wear a good face we are told.

'I passed this road twenty-five years ago, and again last year, and was surprised to see the great change of things for the better. Improvements of every sort get on apace, agriculture in particular flourishes beyond description.'

About Dumfries, labour 6d. in winter, and 8d. in summer; beef and mutton 1d. $\frac{1}{2}$ to 2d. fowls and eggs cheap.

Chap. V. gives these circumstances in parts of England, but as these are to be found much more particularly minutely in Mr. Young's *Tours*, we pass them over. Here the author quits these accounts; had he filled his book with them, especially of Scotland and Ireland, it would have demanded much more attention.

[*To be concluded in our next.*]

V. *A Treatise on Child-Bed Fevers, and the Method of preventing them. To which are prefixed, Two Dissertations, the one on the Brain and Nerves; the other on the Sympathy of the Nerves, and on different Kinds of Irritability.* By Thomas Kirkland, M.D. 8vo. 3s. sewed. Baldwin.

WHEN we consider the great diversity of opinions that has been entertained of the child-bed fever, and the very different methods of cure recommended, we cannot help expressing an unfeigned satisfaction at seeing a person so respectable for medical experience as this author favour the public with a supplement to the observations which have been made of late years on the subject.

In the first preliminary dissertation, the author attacks the commonly received doctrine of the nerves being pervious tubes, carrying a juice which performs all their actions.

• If

* If we examine the brain with our own eyes, and our own senses, without being prepossessed by any former opinion, there is every appearance, that this doctrine, after all that has been said about it, is unsupported by facts. In particular, I have examined impartially the brains of hares, sheep, and oxen, as directed by Boerhaave (see Instit. sect. 270.) to discover the filaments which made these nervous fibres; but instead of being convinced of the truth of his opinion, I am thoroughly persuaded it is unsupported by facts. Nor do I think it would be any difficult matter to prove, from his own account, that what he has said about the brain being fibrous, is wholly an hypothesis; for it is confessed that the fibrils, which are supposed to arise from the cortical part, are invisible even with the assistance of the best microscopes, till an hundred or a thousand of them are joined together, when they may be perceived under the form of the medullary substance of the brain.

* If we cut open the brain, and view it with a good microscope, it appears, as far as we can discover, to be a mucus, or gelatinous substance, void of fibres. If we raise up a small piece of it with the point of a knife, so that we can see through it, it has the same appearance; and upon letting it drop, it falls in the same manner as any other mucus, or gelatinous substance of the same consistence would do.

* The medullary part of the brain, especially the medulla spinalis, adheres to the fingers like glue, upon being pressed; and by comparing it with flour and water * made of a proper consistence, they have a resembling tenacity. Both alike may be gently drawn into the appearance of membranes or fibres; and in whatever manner the examination is conducted, it appears to be a mucus or a gelatinous substance of a particular kind, cohering firmly together. Nor can we have a better evidence than Haller on this occasion; for at the time when he was a great advocate for the brain being fibrous, yet when he saw it without knowing what it was, it appeared to be "a mucus:" and if the most unorganized fluid will conduct the electric vapour, why may not a sensible mucus be the fittest conductor of sensation?

* It seems agreed, that every nerve (as it is called) which is capable of being seen, is a bundle of nerves; and upon this bundle being cut open longitudinally, the outside or membrane belonging to each of them, will make a fibrous appearance:

* This comparison is not meant to be extended farther than to assist in proving that the brain is not fibrous.

but

but view the brain within the skull, just before it enters these membranes, with a microscope, and it will appear, that the inside of a nerve is not a mass of fibres arising from the white part of the brain, but that is a small portion of the white part of the brain itself, which is not fibrous, but the substance described. This being conducted by the dura and pia mater to the different parts of the body, it deposits one or both of these coats, as our experiments will prove, and is diffused round every fibre, not only upon the part it is carried to, but a considerable way round: so that each portion of the brain conveyed by its own nervous case, meeting, form one continued or connected substance, in every part included within the cuticle, and gives that glossy or gelatinous appearance, which is so readily distinguished in the muscular fibres. From whence it appears, that the brain is not confined to the skull, but is expanded in every part of the body, in the same manner, but much thinner, as the retina is expanded at the bottom of the eye.'

In opposition to the opinion of the brain being fibrous, Mr. Kirkland observes, that the optic nerve at its going out of the skull, has not the least appearance of such a texture; but seems to be a mucus or gelatinous substance; and that if we put the retina into soap lees, it soon becomes ropy, and has more the appearance of the white of an egg, than of any other substance with which he can compare it. From these facts our author concludes, that the physiologists who adhere to the doctrine of the brain being formed of threads, which continue separate and distinct, certainly prefer conjecture and hypothesis to ocular demonstration.

Mr. Kirkland is fully aware of the objection which may be made to the doctrine he advances, upon the supposition that tying any nerve destroys the sensation of the part to which it belongs; but this remark he observes, holds good no farther than when all, or the greatest part of the nerves belonging to a particular part are divided or tied. After endeavouring to confirm his opinion by arguments drawn from analogy, he produces the authority of experiments.

'I have, says he, compared the medullary part of the brain with the retina, with the olfactory and auditory nerves, the nerves of the limbs, and with the gelatinous substance, or mucus, which is very thinly spread upon the muscular fibres, by the help of a proper microscope; and find them all to have the same appearance. If we irritate the medullary part of the brain within the skull, we find universal convulsions follow; if we irritate a single nerve, a neighbouring muscle is convulsed; and

and if we irritate the gelatinous substance upon the muscles, the muscular fibres are convulsed *; which evince that they are all the same substance.

* The contraction, dilatation, and tremulous motions, which for a considerable time happen to the muscular fibres, upon being laid bare in slaughtered animals, I have no doubt are owing to this external mucus, or gelatinous substance being irritated by the air: because we see the same effect is produced by irritating it with a bristle, or the point of a fine needle; and because the tremulous motion intirely ceases, nor can motion be produced in the fibres by the air, or by any other means, when it is rubbed off, or becomes dry. Whence it is evident, that the brain is the only part of the body which is capable of being irritated; for though it be true, that a nerve cannot be made to shorten itself by being irritated (because it is a gelatinous substance invested in unelastic membranes, and does not perform its office by contraction) yet it does its office of receiving irritation, and of conducting it in its full force to the muscular fibres, because they immediately contract upon its being irritated.

† The muscular fibres are the only parts of the body which do their office by shortening themselves; and it seems owing to this property, that they are the only parts which contract and have tremulous motions upon involuntary irritation. But that this irritation is first received by the medullary part of the brain, and by that communicated to the muscular fibres, is beyond possibility of doubt; because they are incapable of being put into motion when divested of this substance, as may be easily proved by rubbing it off with a dry cloth: nor does it lose this property of producing motion in a part separated from the body, or after an animal has ceased to breathe for a considerable time, as innumerable instances prove. Whence it follows, that irritability entirely depends upon sensibility, as no part can be irritated which is insensible †.

From all the arguments which our author advances on this subject, he concludes, that the medullary or gelatinous part

* Whytt says (*Vital and invol. Mot.* p. 237.) in order to the contraction of a muscle, it is not necessary that the stimulus should be applied to its fibres, it is enough that the common membranes covering them are irritated, the same effect being hence produced, as from wounding the very fibres of the muscles.

† Haller asserts (*on Iritit.* p. 32.) that the most irritable parts are not at all sensible, and vice versa: according to which opinion, the muscular fibres must be insensible, because they are very irritable; and yet they appear to be sensible; or why does a patient shew such signs of pain, when they are compressed with a ligature, in taking up divided arteries?

of the brain, whether seated in the head, or in other parts of the body, is the receiver, the seat, and conductor of every kind of sense.

In the second Dissertation several practical cases are produced in confirmation of the general consent of the parts of the body proceeding from the expansion of the brain; after which the author enters on the subject of Child-bed Fevers.

In this part of the treatise, Dr. Kirkland sets out with enquiring into the pregnant and puerperal state, which he shews are accompanied with an increased irritability; and to this primary cause he ascribes the disposition of women in child-bed to fevers of various kinds. He is of opinion, that an inflammation of the uterus, and a consequent absorption of putrid matter from this part, will produce what is now denominated the puerperal fever; and that from hence the inflammation of the abdomen, &c. frequently results. He invalidates the doctrine maintained by some writers that this fever arises from a non-secretion of the milk; urging the great improbability that the fluids which constitute milk, should produce any inconvenience by being detained in the body; and observing that if this were the case a milk diet would be dangerous.

He admits, that an inflammation of the abdominal viscera is sometimes the cause of a child-bed fever; but rejects the opinion of a late writer, that the puerperal fever always derives its origin from such an accident. He informs us, that the only instances in which he has had reason to suspect an inflammation in the abdomen to be the cause of the fever, were in very quick labours, where the quantity of water was large, and the uterus suddenly emptied by a hasty delivery, as soon as the membranes broke, without care being taken to make an immediate pressure upon the belly. He thinks, however, that the morbid state of the parts in the abdomen, observed upon dissection, is more frequently the effect than the cause of this fever.

Besides inflammation, Dr. Kirkland imagines there are other causes which produce a puerperal fever. A putrid fever in child-bed women, he observes, is sometimes occasioned by the absorption of coagulated blood lodged in the uterus, and putrifying from the access of air; and he thinks it reasonable to suppose that the same effect may be produced by putrid miasmata.

Upon the whole, says he, it appears, that puerperal fevers are those only which arise from an inflammation of the uterus; from the abdominal viscera being inflamed, in consequence of an hasty delivery; from the absorption of putrid blood, or other putrid matter from the uterus; from the coming

ing of the milk; from an inflammation of the breasts; from the absorption of acrid milk, and from a retention of excrement, Epidemic, or hospital fevers, or fevers which take their rise from diseases foreign to the pregnant or puerperal state, are only adventitious diseases happening to lying-in women.'

Our author delivers a distinct description of the symptoms of the puerperal fever arising from each of the particular causes above enumerated; after which he proceeds to the method of cure, treating largely and usefully of the several evacuations and various medicines to be promoted or administered in the disease, and confirming by many pertinent cases the propriety of the practice he recommends.

The author's observations respecting the means of preventing child-bed fevers, are equally judicious, and conformable to the general supposed causes which produce them.—We shall conclude our account of this treatise with remarking, that, though Dr. Kirkland's idea of the texture of the nerves differs from the established doctrine, his theory is not repugnant to the principles of the animal œconomy. The irritability for which he contends is too clearly evinced by experience, to require any confirmation of its existence from arguments *à priori*; much less can his rational practice stand in want of, or derive any weight from, the concurrence of hypothetical authority in its favour.

VI. *The History of English Poetry, from the Close of the Eleventh to the Commencement of the Eighteenth Century. To which are prefixed, Two Dissertations. I. On the Origin of Romantic Fiction in Europe. II. On the Introduction of Learning into England. Vol. I. By Thomas Warton, B. D. 4to. 11. 11. boards. Doddsley. [Concluded.]*

IT evidently appears from Mr. Warton's curious researches, that about the time of Edward I. the character of our poetical composition began to be changed. The minstrels, who had hitherto confined themselves to historical or traditional facts, now substituted fictitious adventures, or disguised the narratives of former times with circumstances of their own invention. About the same epoch also, an innovation is perceptible in our language; with more free exertions of fancy, the bards affected greater elegance of diction, and sacrificed the rude simplicity of English expression to exotic phraseology.

After this period, Mr. Warton lays before his readers various specimens of those metrical tales, professedly written for the harp, which acquired, he observes, a new cast of fiction from

the crusades, and a magnificence of manners from the encrease of chivalry. The first he produces is the romance of Richard Cœur de Lyon, already mentioned, from which he has selected several passages abounding with poetical description. He then presents us with some extracts from the romance of Sir Guy, and afterwards from that of the Squire of Low Degree. Mr. Warton having selected from this poem the following passage, where the king of Hungary is represented as comforting his daughter, who had become melancholy from the supposed loss of her lover, on account of its delineating in lively colours the fashionable diversions and customs of former times, we shall admit it to a place in our Review.

‘ To morow ye shall yn huntynge fare ;
 And yede, my doughter, yn a chare,
 Yt shal be coverd wyth velvette reede
 And clothes of fyne golde al about your heede,
 With damaske whyte and asure blewe
 Well dyaperd with lyllyes newe :
 Your pomelles shalbe ended with golde,
 Your chaynes enameled many a folde,
 Your mantell of ryche degre
 Purple palle and armyne fre.
 Jennets of Spayne that ben so wyght
 Trapped to the ground with velvet bryght,
 Ye shall have harpe, sautry, and songe,
 And other myrthes you amonge,
 Ye shal have rumney, and malespine,
 Both ypocrasse and vernage wyne ;
 Mountrese and wyne of Greeke,
 Both algrade and despice eke ;
 Antioche and bastarde,
 Pymment also, and garnarde ;
 Wine of Greke, and muscadell,
 Both clare, pyment, and rochell,
 The reed your stomake to desye
 And pottes of oseý sett you bye.
 You shall have venyson ybake,
 The best wyld fowle that may be take :
 A lese of harehound with you to streke,
 And hart, and hynde, and other lyke,
 Ye shalbe set at at such a tryst
 That hart and hynde shall come to you fyft
 Your deafe to dryve ye fro,
 To here the bugles there yblowe.
 Homward thus shall ye ryde,
 On haukyng by the ryvers syde,
 With goshaue and with gentil fawcon
 With buglehorn and merlyon.
 When you come home your menie amonge,
 Ye shall have revell, daunces, and songe :
 Lytle chyldren, great and smale,
 Shall syng as doth the nyghtyngale,
 Than shal ye go to your evenfong,
 With tenours and trebles among.

Thre

Threſcore of copes of damaſk bryght
 Full of perles they ſhalbe pyghte —
 Your ſenfours ſhalbe of golde
 Endent with aſure manie a ſelde:
 Your quere nor organ ſonge ſhal want
 With countre note and dyſcaunt.
 The other halfe on orgayns playing,
 With yong chyldren ful fayn ſyngyng.
 Then ſhal ye go to your ſuppere
 And ſytte in tentis in grene arbere,
 With clothe of arras pyght to the grounde,
 With ſaphyres ſet of dyamounde.—
 A hundred knyghtes truly tolde
 Shall plaie with bowles in alayes colde.
 Your diſeaſe to dryve awaie
 To ſe the fiſhes yn poles plaie.
 To a drawe brydge then ſhal ye,
 Thone half of ſtone, thother of tre,
 A barge ſhall meet you full ryht,
 With xxiiii ores ful bryght,
 With trompettes and with claryowne,
 The freſhe watir to rowe up and downe.
 Then ſhal you, doughter, aſke the wyne
 Wyth ſpiſes that be gode and ſyne:
 Gentyll pottes, with genger grene,
 Wyth dates and deynties you betweene.
 Fortie torches brenyng bright
 At your brydges to bring you lyght.
 Into youre chambre they ſhall you brynge
 Wyth muche myrthe and more lykyng.
 Your blankettes ſhal be of fuſtyane,
 Your ſhetes ſhal be of cloths of rayne:
 Your head-ſhete ſhal be of pery pyght,
 Wyth dyamonds ſet and rubys bryght.
 Whan you are layd in bed ſo ſofte,
 A cage of golde ſhal hange aloft,
 Wythe longe peper fayre burning,
 And cloves that be ſwete ſmellyng,
 Frankinſenſe and olibanum,
 That when ye ſlepe the taſte may come
 And yf ye no reſt can take
 All nyght mynſtreis for you ſhall wake.'

The next romance our author mentions is that of Sir Degore, ſuppoſed to be written about the ſame period. Mr. Warton obſerves, that the deſcription of a dragon, which occurs in this poem, is marked with the hand of a maſter. It is as follows.

Degore went furth his waye,
 Through a foreſt half a daye:
 He herd no man, nor ſawe none,
 Tyll yt paſt the hygh none,
 Then herde he grete ſtrokes falle,
 That yt made grete noyſe with alle.
 Full ſone he thoght that to ſe.
 To wete what the ſtrokes myght be

F f 3

There

There was an erle both stout and gaye,
 He was com ther that same daye,
 For to hunt for a dere or a do,
 But hys houndes were gone hym fro.
 Then was ther a dragon grete and grymme,
 Full of fyre and also venymme,
 Wyth a wyde throte and tuskes grete,
 Uppen that knygte fast gan he bete.
 And as a lyon then was hys feete,
 Hys tayle was long, and full unmeete :
 Betwene hys head and hys tayle
 Was xxii fote withouten fayle ;
 Hys body was lyke a wyne tonne,
 He shone ful bryght agaynst the sunne :
 Hys eyen were bright as any glasse,
 His scales were hard as any brasse ;
 And therto he was necked lyke a horse,
 He bare hys hed up wyth grete force :
 The breth of hys mouth that did out blow
 As yt had been a fyre on lowe.
 He was to loke on, as I you telle,
 As yt had bene a fiende of helle.
 Many a man he had shent,
 And many a horse he had rente.'

The refinement of the language, and the introduction of embellishment into English poetry, seem to have been soon followed by improvements in the plan of compositions. Most of the old metrical romances, as our author observes, are, from their nature, supposed to be incoherent rhapsodies ; yet many of them have an integrity, in which every part is so contrived, as to favour the production of a certain end. The poet keeps still in his view a principal object, which he pursues through all the episodes, till it terminates in the catastrophe. As an instance of this uniformity of design, Mr. Warton develops the plan of the romance last mentioned ; but he has not favoured us with any conjecture respecting the cause of this remarkable improvement. It is most probable, that it was owing to the judgment of the bards themselves, rather than to any imitation of the practice of the ancient epic poets ; for, though the spirit of writing Latin heroic poems prevailed greatly in the thirteenth century, it seems to have been only in the structure of the verse that the ancient models were studied. However extraordinary the inference may appear, we will venture to ascribe this improvement in the plan of poetical fables, to the freedom of invention which the bards began to use in their compositions. While they adhered to written or oral authority, the incidents in their fables had been subject to no critical restraint ; but as soon as they began to deviate from the old tract of narration, it was natural for their invention to be governed by some determinate law, and no method could be so

so obvious as that which was founded on an uniformity of design.

Mr. Warton afterwards presents us with copious extracts from the romances of Kyng Robert of Sicily, the Kyng of Tars, and La Mort Arthure, which were probably written about the reign of Edward II. Of the metrical compositions of this period he justly observes that,

' They contain in common with the prose-romances, to most of which indeed they gave rise; amusing images of antient customs and institutions, not elsewhere to be found, or at least not otherwise so strikingly delineated: and they preserve pure and unmixed, those fables of chivalry which formed the taste and awakened the imagination of our elder English classics. The antiquaries of former times overlooked or rejected these valuable remains, which they despised as false and frivolous; and employed their industry in reviving obscure fragments of uninstruative morality or uninteresting history. But in the present age we are beginning to make ample amends: in which the curiosity of the antiquarian is connected with taste and genius, and his researches tend to display the progress of human manners, and to illustrate the history of society.'

Mr. Warton informs us that, though much poetry began to be written about the reign of Edward II. he has found only one English poet of that reign whose name has descended to posterity. This is Adam Davy, or Davie; concerning whom our author can collect no other circumstance, but that he was marshal of Stratford-le-Bow near London. Only one manuscript of this poet's compositions now remains, which seems to be coeval with its author. The pieces it contains are, *Visions*, *The Battel of Jerusalem*, *The Legend of Saint Alexius*, *Scripture Histories*, *Fifteen Toknes before the Day of Judgment*; *Lamentations of Souls*, and *The Life of Alexander*.

Mr. Warton observes of the following lines which are extracted from the *Visions*, that they have a strength arising from simplicity.

' To our Lorde Jeshu Christ in heven
Iche to day shawe myne sweven,
That iche motte in one nycht,
Of a knyght of mychel mycht;
His name is yhote syr Edward the kyng,
Prince of Wales Engelonde the fair thyng;
Me mott that he was armid wele,
Bothe with yrne and with stele,
And on his helme that was of stel,
A coroune of gold bicom him wel.
Bifore the shryne of Seint Edward he stood,
Myd glad chere and myld of mood.'

The capital poem of this author is the *Life of Alexander*, which, according to the opinion of Mr. Warton, in whose judgment we place the greatest confidence, deserves to be published

lished entire on many accounts. In the subsequent passage, the bard describes a splendid procession made by Olympias.

‘ In thei tyme faire and jalyf,
 Olympias that fayre wyfe,
 Wolden make a rich fest
 Of knightes and lefdyes honest,
 Of burges and of jugelors
 And of men of vch mesters,
 For mon seth by north and south
 Wymen
 Mychal she desireth to shewe hire body,
 Her fayre bare, her face rody,
 To have lees and al praïsing,
 And al is folye by heven king.
 She has marshales and knyttes
 to ride and ryttes,
 And levadyes and demofile
 Which ham thousands sele,
 In fayre attyre in dyvers
 Many that rood in rich wise,
 So dude the dame Olympias
 For to shawe hire gentyll face.
 A mule also, whyte so mylke,
 With sadel of gold, sambuc of sylke,
 Was ybrought to the quene—
 And mony bell of sylver shene,
 Yfastened on orfreyes of mounde
 That hangen nere downe to grounde :
 Fourth she ferd myd her route,
 A thousand lefydes of rych soute.
 A sperwek that was honest
 So sat on the lefdye’s fyft :
 Ffoure trompes toforne hire blewe ;
 Many men that day hire knewe.
 A hundred thousand, and eke moo,
 Alle allonton hire untoo.
 All the towne bihinged was
 Agens the lefdy Olympias :
 Orgues, chymbes, vche maner glee,
 Was drynan ayen that levady fre,
 Withoutin the tounis murey
 Was mered vche maner pley,
 Thar was knyttes tornaying,
 Thar was maydens karoling,
 Thar was champions skirmynge,
 also wrestlynge.
 Of lyons chace, and bare bayting,
 A bay of bore, of bole slaying.
 All the city was byhonge
 With ryche samytes and pelles longe.
 Dame Olympias, myd this prees,
 Sangle rood al mantellefs.—
 Hire yalewe har was fayre attired
 Mid riche strenges of golde wyred,
 It helyd hire abouten al
 To hire gentle myddle smal

Bryght

Bryght and shine was hir face
Everie fairehede in hir was.

In the course of the history, Mr. Warton mentions Robert Baſton, a Carmelite friar of Scarborough, whom Edward II. carried with him to Scotland with a view of celebrating his expected victory, but the bard being taken prisoner, was compelled by the Scots to write a panegyric, for his ransom, on Robert de Bruce. The poem was written in monkish Latin hexameters, but no specimen of it is produced.

In treating of the state of poetry at the middle of the fourteenth century, Mr. Warton observes, that our drama seems hitherto to have been entirely confined to religious subjects. He does not find that any play on a profane subject, either tragic or comic, had as yet been exhibited in England. We shall lay before our readers a passage from the history, on the subject of the old English drama.

‘ The Miracle plays, or Myſteries, were totally destitute of invention or plan: they tamely represented stories according to the letter of scripture, or the respective legend. But the Moralities indicate dawnings of the dramatic art: they contain some rudiments of a plot, and even attempt to delineate characters, and to paint manners. From hence the gradual transition to real historical personages was natural and obvious. It may be also observed, that many licentious pleasantries were sometimes introduced in these religious representations. This might imperceptibly lead the way to subjects entirely profane, and to comedy, and perhaps earlier than is imagined. In a mystery of the Massacre of the Holy Innocents, part of the subject of a sacred drama given by the English fathers at the famous council of Constance, in the year 1417, a low buffoon of Herod’s court is introduced, desiring of his lord to be dubbed a knight, that he might be properly qualified to go on the adventure of killing the mothers of the children of Bethlehem. This tragical business is treated with the most ridiculous levity. The good women of Bethlehem attack our knight-errant with their spinning-wheels, break his head with their distaffs, abuse him as a coward and a disgrace to chivalry, and send him home to Herod as a recreant champion with much ignominy. It is in an enlightened age only that subjects of scripture history would be supported with proper dignity. But then an enlightened age would not have chosen such subjects for theatrical exhibition. It is certain that our ancestors intended no sort of impiety by these monstrous and unnatural mixtures. Neither the writers nor the spectators saw the impropriety, nor paid a separate attention to the comic and the serious part of these motly scenes; at least they were persuaded that the solemnity of the subject covered or excused all incongruities. They had no just idea of decorum, consequently but little sense of the ridiculous: what appears to us to be the highest burlesque, on them would have made no sort of impression. We must not wonder at this, in an age when courage, devotion, and ignorance, composed the character of European manners; when the knight going to a tournament, first invoked his God, then his mistress, and afterwards proceeded with a safe conscience and great resolution to engage his antagonist. In these mysteries I have

have sometimes seen gross and open obscenities. In a play of *The Old and New Testament*, Adam and Eve are both exhibited on the stage naked, and conversing about their nakedness; this very pertinently introduces the next scene, in which they have coverings of fig-leaves. This extraordinary spectacle was beheld by a numerous assembly of both sexes with great composure: they had the authority of scripture for such a representation, and they gave matters just as they found them in the third chapter of *Genesis*. It would have been absolute heresy to have departed from the sacred text in personating the primitive appearance of our first parents, whom the spectators so nearly resembled in simplicity: and if this had not been the case, the dramatists were ignorant what to reject and what to retain.

The next poet of whom an account is delivered in this History, is Richard Hampole, who flourished in the year 1349, an eremite of the order of St. Augustine. His principal pieces of English rhyme, we are told, are a Paraphrase of Part of the Book of Job, of the Lord's Prayer, of the Seven Penitential Psalms, and the Prickle of Conscience. The following verses are extracted from the last of these pieces.

‘ Monkynde is to godus wille
 And alle his biddynus to fulfille
 Ffor of al his makynge more and les
 Man most principal creature es
 All that he made for man hit was done
 As ye schal here astir lone
 God to monkynde had gret love
 When he ordeyned to monnes behove
 This world and heven hym to glade
 There in myddulerd mon last he made
 To his likenes in feire stature
 To be most worthy creature
 Beforen all creatures of kynde
 He yef hym wit skile and mynde
 Ffor too knowe bothe good and ille
 And als he yaf him a fre wille
 Fforto chese and forto holde
 Good or yvel whedur he wolde
 And as he ordeyned mon to dwelle
 To lyve in erthe in flessch and fell
 To knowe his workus and him worshpe
 And his comaundement to kepe
 And yif he be to god buxome
 To endeles blis astir to come
 And yif he wrongly here wende
 To peyne of helle withouten ende
 God made to his owne likenes
 Eche mon lyving here more and les
 To whom he hath gyven wit and skil
 Ffor to knowe bothe good and il
 And wille to these as they vouchsafe
 Good or evil whether thei wole have
 He that his wille to good wole bowe
 God wole hym with gret mede allowe

He

He that wukudnes wole and wo
 Gret peyne shall he have also
 That mon therfore holde is for wood
 That chesuth the evel and levethe the good
 God made mon of most dignite
 Of all creatures most fre
 And namely to his owne liknes
 As bifore tolde hit es
 And most hath gyven and yit gyveth
 Than to any creature that lyveth
 And more hath het hym yit therto
 Hevene blis yif he wel do
 And yit when he had done amys
 And hadde lost that ilke blis
 God tok monkynde for his sake
 And for his love deth wolde take
 And with his blod boughte hem ayene
 To his blisse fro endeles peyne.'

This is a version, but by whom translated is uncertain, of the Latin original in prose, entitled, *Stimulus Conscientiæ*, most probably written by Hampole.

Mr. Warton characterises the poetry of this author as having no tincture of sentiment, imagination, or elegance.

Robert Longlande, a secular priest, and a fellow of Oriel College in Oxford, is the succeeding poet whose name is mentioned in the History. He was cotemporary with the former, but deserves, says Mr. Warton, more attention on various accounts. Of his poem called the Vision of Pierce Plowman, we shall extract our author's account, with a part of the specimens.

' This poem contains a series of distinct visions, which the author imagines himself to have seen, while he was sleeping, after a long ramble on Malverne-hills in Worcestershire. It is a satire on the vices of almost every profession: but particularly on the corruptions of the clergy, and the absurdities of superstition. These are ridiculed with much humour and spirit, couched under a strong vein of allegorical invention. But instead of availing himself of the rising and rapid improvements of the English language, Longland prefers and adopts the style of the Anglo-Saxon poets. Nor did he make these writers the models of his language only: he likewise imitates their alliterative versification, which consisted in using an aggregate of words beginning with the same letter. He has therefore rejected rhyme, in the place of which he thinks it sufficient to substitute a perpetual alliteration. But this imposed constraint of seeking identical initials, and the affectation of obsolete English, by demanding a constant and necessary departure from the natural and obvious forms of expression, while it circumscribed the powers of our author's genius, contributed also to render his manner extremely perplexed, and to disgust the reader with obscurities. The satire is conducted by the agency of several allegorical personages, such as avarice, bribery, simony, theology, conscience, &c. There is much imagination in the following picture, which is intended to represent human life, and its various occupations.

Then

' Then gan I to meten a mervelouse sweven,
 That I was in wildernes, I wyf never where :
 As I beheld into theast, on highe to the sunne
 I saw a tower on a loft, rychlych ymaked,
 A depe dale beneth, a dungeon therein,
 With depe ditches and darcke, and dreadfull of syght :
 A fayre felde ful of foike found I ther betwene,
 Of all maner men, the mean and the riche,
 Working and wandring, as the world asketh ;
 Some put hem to the ploughe, pleiden full felde,
 In setting and sowing swonken full harde :
 And some put hem to pryd, &c.'

Mr. Warton observes, that to the Vision of *Pierce Plowman* has been commonly annexed a poem called, *Pierce the Plowman's Crede*, which is professedly written in imitation of the Vision, but by a different hand ; and he informs us, that in a copy of the *Crede* lately presented to him by the bishop of Gloucester, and once belonging to Mr. Pope, the latter in his own hand has inserted the following abstract of its plan.

" An ignorant plain man having learned his *Pateroster* and *Ave-Mary*, wants to learn his creed. He asks several religious men of the several orders to teach it him. First of a friar Minor, who bids him beware of the Carmelites, and assures him they can teach him nothing, describing their faults, &c. But that the friars Minors shall save him, whether he learns his creed or not. He goes next to the friars Preachers, whose magnificent monastery he describes : there he meets a fat friar, who declaims against the Augustines. He is shocked at his pride, and goes to the Augustines, They rail at the Minorites. He goes to the Carmies ; they abuse the Dominicans, but promise him salvation, without the creed, for money. He leaves them with indignation, and finds an honest poor Plowman in the field, and tells him how he was disappointed by the four orders. The plowman answers with a long invective against them."

Mr. Warton, before he produces specimens of this poem, favours us with a curious and interesting account of the four orders of mendicant friars, who are the objects of the satire. But this being of too great length to insert in our Review, we must refer our readers to the History.

The following stanzas are part of a very ancient hymn to the Virgin Mary, never before printed, which our author has cited as an instance of the alliteration so much affected in the early period of the English poetry.

' Hail beo yow Marie, moodur and may,
 Mylde, and meke, and merciabie ;
 Heyl folliche fruit of sothfast say,
 Agayn vche stryf studefast and stable ?
 Heil sothfast soul in vche a say,
 Undur the son is non so able.
 Heil logge that vr lord in lay,
 The formaft that never was founden in fable,

Heil

Heil trewe, trouthfull, and trefable,
Heil cheef i chofen of chafteite,
Heil homely, hende, and amyable
To preye for us to thi fone fo fre! AVE.

• Heil stern, that never flinteth liht;
Heil bufh, brennyng that never was brent;
Heil rihtful rulere of everi riht,
Schadewe to fchilde that fcholde be fchent.
Heil, blessed be yowe blofme briht,
To trouthe and trust was thine entent;
Heil mayden and modur, moft of miht,
Of all mifcheves and amendement;
Heil spice fprong that never was fpent,
Heil trone of the trinitie;
Heil foiene that god us fone to fent
Yowre preye for us thi fone fo fre! AVE.

Heyl hertely in holineffe.
Heyl hope of help to heighe and lowe,
Heyl ftrength and ftel of ftabylineffe,
Heyl wyndowe of hevене wowe,
Heyl refon of rihtwynneffe,
To vche a caityf comfort to knowe,
Heyl innocent of angernesfe,
Vr takel, vr tol, that we on trowe,
Heyl frend to all that beoth forth frowe
Heyl liht of love, and of bewte,
Heyl brihter then the blod on fnowe,
Yow preye for us thi fone fo fre! AVE.

The historian afterwards introduces his readers to the acquaintance of the Scotch poets of the fame period, who deferve, he juftly remarks, to be mentioned in a general account of the progrefs of our national poetry, as they have adorned the Englifh language with a ftain of verfification, expreffion, and poetical imagery, far fuperior to the age in which they lived. The firft he mentions is John Barbour, archdeacon of Aberdeen, who wrote a metrical hiftory of Robert Bruce, king of the Scots. Among the paffages extracted from this work is the defcription of a battle fought by lord Douglas, of which the following extract is a part.

• When that thus thir two battles were
Affembled, as I faid you air,
The Stewart Walter that then was,
And the good lord als of Dowglas,
In a battle when that they faw
The earl, foroutten dread or aw,
Affemble with his company,
On all that folk fo fturdily,
For to help him they held their way,
And their battle with good array,
Beside the earl a little by,
They fembled all fo hardily,
That their foes felt ther coming well;
For with weapons ftallwort of fteel,

They

They dang on them with all their might,
 Their foes received well, I heght,
 With swords and spears, and als with mase,
 The battle there so fellon was,
 And so right great spilling of blood
 That on the erd the slouces stood.
 The Scottisshmen so well them bare,
 And so great slaughter made they there,
 And fra so feil the lives they reav'd,
 That all the field was bloody leav'd.
 That time that thir three battles were
 All side by side fighting well near,
 There might men hear many a dint,
 And weapons upon arms flint,
 And might see tumble knights and steeds,
 And many rich and royal weeds
 Fouly defiled under feet,
 Some held on lost, some tint the suct.
 A long while fighting thus they were,
 That men in no wise might hear there.
 Men might hear nought but groans and dints
 That flew, as men strike fire on flints.
 They fought ilk ane so eagerly,
 That they made neither noise nor cry,
 But dang on other at their might,
 With weapons that were burnisht bright.'

The other Scotch bard wrote a poem on the exploits of Sir William Wallace, from which our author cites a description of the morning, and of Wallace arming himself in his tent.

' Into a vale by a small river fair,
 On either side where wild deer made repair,
 Set watches out that wisely could them keep,
 To supper went, and timeously they sleep,
 Of meat and sleep they cease with suffisaunce,
 The night was mirk, overdrave the darksome chance,
 The merry day sprang from the orient,
 With beams bright illuminate occident,
 After Titan Phebus upriseth fair,
 High in the sphere, the signs he made declare.
 Zephyrus then began his morning course,
 The sweet vapour thus from the ground resourse;
 The humble bregth down from the heaven avail
 In every mead, both frith, forest and dale.
 The clear rede among the rockis rang
 Through grene branches where the byrds blythly sang,
 With joyous voice in heavenly harmony,
 When Wallace thought it was no time to ly:
 He crossyd him, syn suddenly arose,
 To take the air out of his pallion goes
 Maister John Blair was ready to revels,
 In goode intent syne bounded to the mase.
 When it was done, Wallace can him array,
 In his armore, which goodly was and gay;
 His shining shoes that birnisht was ful been,
 His leg-harness he clapped on so clean,

Pullane

Pullane grees he braced on full fast,
 A close birnie with many siker clasp,
 Breast-plate, brasars, that worthy were in wear;
 Beside him forth Jop could his basnet bear;
 His glittering gloves that graven on either side,
 He seemed well in battell to abide.
 He good girdle, and syne his buirly brand,
 A staffe of steel he gripped in his hand.
 The host him blest, &c.
 Adam Wallace and Boyd forth with him yeed
 By a river, throughout a florist mead.
 And as they walk attour the fields so green,
 Out of the south they saw when that the queen
 Toward the host came riding soberly,
 And fifty ladies in her company, &c.

After tracing the progress of our versification through a series of three hundred years, Mr. Warton arrives at a period, which forms a new epoch in the History of English poetry; when the genius of Chaucer shone forth with a degree of excellence which had hitherto not been attained by any British poet. The remaining part of the volume is occupied with an account of the writings of this author, who flourished in the reign of Edward III. and his successor Richard II.

He was born, says Mr. Warton, in the year 1328, and educated at Oxford, where he made a rapid progress in the scholastic sciences as they were then taught: but the liveliness of his parts, and the native gaiety of his disposition, soon recommended him to the patronage of a magnificent monarch, and rendered him a very popular and acceptable character in the brilliant court which I have above described. In the mean time, he added to his accomplishments by frequent tours into France and Italy, which he sometimes visited under the advantages of a public character. Hitherto our poets had been persons of a private and circumscribed education, and the art of versifying, like every other kind of composition, had been confined to recluse scholars. But Chaucer was a man of the world: and from this circumstance we are to account, in great measure, for the many new embellishments which he conferred on our language and our poetry. The descriptions of splendid processions and gallant carousals, with which his works abound, are a proof that he was conversant with the practices and diversions of polite life. Familiarity with a variety of things and objects, opportunities of acquiring the fashionable and courtly modes of speech, connections with the great at home, and a personal acquaintance with the vernacular poets of foreign countries, opened his mind and furnished him with new lights. In Italy he was introduced to Petrarch, at the wedding of Violante, daughter of Galeazzo duke of Milan, with the duke of Clarence: and it is not improbable that Boccacio was of the party. Although Chaucer had undoubtedly studied the works of these celebrated writers, and particularly of Dante, before this fortunate interview; yet it seems likely, that these excursions gave him a new relish for their compositions, and enlarged his knowledge of the Italian fables. His travels likewise enabled him to cultivate the Italian and Provencal languages with the greatest suc-

success; and induced him to polish the asperity, and enrich the fertility of his native versification, with softer cadences, and a more copious and variegated phraseology."

Chaucer is admitted to be the first English versifier that wrote in a poetical manner. To him also we are indebted for the earliest rudiments of a style in our language, which he enriched by naturalising words from the Provencial, at that time the most polished dialect of any in Europe, and the best adapted to poetical expression. He abounds, as Mr. Warton observes, in classical allusions; but his poetry is not formed on the ancient models; the principal objects of his imitation being the French and Italian poets, from whom he frequently translated.

To give a detail of the judicious remarks which are made by the historian in the subsequent part of the volume, would greatly exceed the limits of a Review, and we must, therefore, refer our readers, for the gratification of their curiosity, to the work itself. The excellent critical observations interspersed through the whole of this history, evince Mr. Warton to be no less distinguished for a justness of taste, than for the great extent of his learning, and the talents of an elegant writer. When he has rendered the annals of English poetry, so interesting through its most frigid and barren periods, what refined entertainment may the public not expect from the sequel of his History? Every lover of polite literature must look forward with a degree of impatience to the accomplishment of a work which will comprehend a distinct view of the successive exertions of genius in a species of literature the most delightful to the imagination.

VII. *The History of the Revolutions of Denmark. With some Account of the Present State of that Kingdom and People. By John Andrews, LL.D. 2 Vols. 8vo. 12s. Nourse. [Concluded.]*

IN the reign of Frederick III. Denmark suffered further dismemberment from the victorious arms of Sweden, now confessedly superior in the field. An entire cession was made by treaty of all the Danish possessions on the northern side of the Baltic; consisting of the provinces of Schonen, Bleking, and Bahus. Of Norway also the district of Drontheim was yielded. Hard as those conditions were, the peace procured by them proved of short duration. Hostilities were again commenced by Charles X. of Sweden, who meditated no less than the reduction of the Danish metropolis. By the assistance which Denmark received from foreign powers, the Swedes were repulsed with great loss; but Frederick obtained no further advantage from this victory than the restitution of the district of Drontheim.

If

If this brave prince, however, had not the good fortune to recover all the territories of which his crown had been divested, he succeeded in abolishing the aristocratical usurpations which were become intolerable to the people of Denmark, and had almost annihilated the regal power. The situation of the Danish government previous to this revolution, may be conceived from the following passage:

‘ Since the accession of Frederick III. to the crown, the Danish nobility had behaved, on various occasions, in such a manner as had given great offence, not only to the king, but to his subjects; most of whom were highly dissatisfied with the undue share of authority the nobles possessed, and usually exercised to the general grievance and discontent.

‘ This authority was very disproportionate to what it had been originally; and was increased far beyond those bounds at which it had been fixed by the laws in former ages. The nobles, from being the patrons and protectors of the subordinate orders, were, in several instances, become their oppressors and tyrants. They had, within the space of the last century, by means of their immense wealth, ingrossed by degrees almost the whole power of the state.

‘ The monarchs who reigned during that period, and who were all men of equal sense and spirit, had used the most constant and resolute endeavours to resist their usurpations. Through the prudence and policy of these princes they had been no less vigorously opposed by the other members of the national diets. These frequently united in support of the crown. They carried many determinations in its favour; and asserted its prerogatives with great zeal. They even had occasionally credit and ability sufficient to extend them. This was a measure they seldom failed to embrace and pursue with the utmost warmth whenever circumstances concurred to render it practicable. They judged it the more conducive to the common interest, as it was, in fact, the only counterpoise to the oppressive weight of the nobles.

‘ It was owing to these repeated struggles in its defence that the regal dignity and sway maintained its ground; and that while the nobility, through the ascendancy annexed to vast riches and possessions, was enabled to incroach on the rights and privileges of the other orders, the crown, on the other hand, was equally active in confirming and enlarging its prerogatives. The progress it made, though silent as it were, and not apparently considerable, yet alarmed the clear sighted among the nobles, who could not behold the increasing popularity of the court throughout the nation at large, without feeling disquietude for the consequences.

‘ Still, however, they continued to enjoy a portion of authority utterly inconsistent with the general welfare of the realm. The succession to the crown was, in some respects, wholly at their disposal. They obliged the kings, at their election, to grant them as many privileges as they thought proper to demand. Thus, on the commencement of every reign, additions were made to the already extravagant measure of their particular immunities. By such means the Danish constitution had been much altered from what it was in preceding times. From a limited monarchy, wherein the government was equally divided between the king, the nobles, and the inferior classes, it had been almost trans-

formed into an aristocracy; the nobles often assuming to themselves the rights of both prince and people, and exercising exclusively the authority belonging to these two branches of the legislature.

What made, at the present time, their excesses in these matters the more insolent and intolerable, was that, notwithstanding the style of supreme command they affected on these occasions, their influence was on the decline, and subsisted more through the forbearance, than the inability to suppress it, of the many to whom it had so long been obnoxious. They ruled, in short, through the force of prescription, and were more obeyed from habit than through respect or fear.

But the injudiciousness and the arrogance of their conduct became at length so notorious, and was attended with so many pernicious effects, that the whole nation grew heartily desirous of the reformation of so manifest an abuse; which essentially infringed their liberties, and deprived them of that share of influence in the government which their ancestors had so long possessed, and been so jealous to maintain. The king no less complained of the dangerous consequences resulting from this unjust partition of power. He had not forgot the design of the nobles to exclude him from the throne, and had long resolved to revenge himself upon this factious body of men. The people knew his disposition, and he was as well acquainted with their dislike of the nobility's conduct in general. Hence it was obvious that a violent contest would ensue on the first emergency.

These animosities had, of late years, been productive of much mischief. They had created a disaffectedness and disunion between the upper and the lower classes that had, on various occasions, injured, in no small degree, the cause of the public, by producing an indifference for the common good, which degenerated, as it always does, into faintheartedness and despondency. Thus the national spirit was impaired, and the welfare of the state was neglected, thro' the discontent occasioned by a set of men, whose ambition led them incessantly to sacrifice their country to their private aggrandizement, in the most barefaced and most insulting manner.

From this memorable epoch, Denmark became a despotic monarchy, and its princes have ever since ruled with an uncontrouled, but not a tyrannical sway. Notwithstanding the unbounded authority exercised by the crown, not a single instance is produced where the sovereigns have committed an act of cruelty; an observation which can scarcely be applied to any other absolute government.

In the Appendix to this History, many interesting particulars are related of the Danish code of jurisprudence. The laws, we are informed, are remarkable for their plainness and brevity, and expressed with so much precision as to be easily understood. It is so common for individuals to transact their own private affairs, that for fifteen years there was only one notary public in all Copenhagen. One of the most remarkable Danish laws is that which respects the framing of testaments.

• The

'The benevolent principles of the Danish laws, says our author, have put it out of the power of men to injure each other by injudicious and arbitrary legacies. Whatever a man acquires or inherits, he has full power to enjoy personally, in the manner he pleases: but he is obliged, on his demise, to leave the distribution of it to the wisdom of his country.

'Numerous are the benefits resulting from this method of proceeding. It cannot certainly be supposed, that every individual should be endowed with a share of sagacity, sufficient to enable him to act an irreprehensible part in so nice and delicate an affair, as the making of a just and proper will. To prevent, therefore, those many errors, which persons of the best intentions, and even of the best understandings, are liable to commit, the judgment and experience of the public are, in a manner, brought to their assistance; and direct them how to avoid mistakes, and overcome difficulties. Thus an individual has the satisfaction of knowing, that should his decease happen before his affairs have been settled, still his possessions will fall into proper hands. This is not always the case, when the estates of such as die intestate, are given to what is denominated an heir at law. The spirit of the Danish laws approves not of this cruel monopoly; and industriously searches out for as many inheritors as nature has appointed.

'In the mean time, to remove any complaint of the rigour and arbitrariness of the law, in such cases, the testator is indulged with a gratification of his particular wishes and inclinations, and even of his foibles within certain limits: Thus every end is answered: justice is strictly done to all to whom it is due: peculiar connections are considered: even partiality is not wholly disappointed. and in this manner all parties are pleased.

'It may not be amiss to elucidate these general reflexions by some particular instances.

'In Denmark the possessions of married people compose one common fund between them; of which it is not in their power to make any other partition, either among themselves, or their children, than that ordained by the law. Conjugal affection is indeed so far encouraged and respected, as to allow a husband to behave with generosity to his wife, either by presenting her with a genteel sum of money, by way of nuptial gift, or by subsequent donations. But his generosity is bounded by the law, and cannot exceed a stated proportion; and even this is not allowable, till all debts and incumbrances on his estate are entirely cleared.

'In conformity to this principle of the community of possessions in the married state, whoever survives inherits the half during life. The other goes to their children. Out of their share, nevertheless, a certain proportion is deducted, which devolves to the surviving parent. The intent of this diminution of their inheritance, is very wise and considerate: it becomes a security to the children for the attachment of their parent, who forfeits it to them, on contracting another marriage.

'Married persons without issue, having no ties to restrain their reciprocal partiality, are allowed to indulge it in a very extensive degree. They may settle the whole of their estate on each other during the survivance of either; and are even permitted to bequeath the one half of it to each other, and their respective heirs for ever.

'In case of no issue, widowers and widows are also allowed to give away the half of their inheritance according to their own

discretion : and the whole of it, if they please, in pious and charitable legacies ; so favourable is the Danish law to a spirit of piety and munificence.

When there is a considerable disproportion in the separate fortunes of individuals, on their engaging in wedlock, the legislature permits, on their having no children, that, besides the usual portion decreed by the law, a fourth part of the original estate of the richest, devolve to the other party, on the demise of the former. This practice never fails to take place, where people have lived in love and union ; and is indeed looked upon as an honourable testimony of the departed in favour of the survivor.

The sentence of the law is decisive in the distribution of estates among children ; and no deviations of any sort are connived at ; they inherit the fortune of both parents. The only advantage enjoyed by the males, is that the share of a son is double to that of a daughter ; and that such manors as have any peculiar privileges annexed to them, are assigned to the former. A preference which carries with it no injustice ; as the maxim, that "*uxor fulgit radiis mariti*, a wife receives dignity from her husband," prevails in Denmark, as in all other countries.

The death of a child, previous to that of a parent, makes no alteration in the manner of succession to the fortune of the latter : the grandchildren claim the share of their parents, as being his representatives ; and in case of their own decease, the same right devolves to their posterity.

On the other hand, children who die without issue, are succeeded by their father ; who enters alone into the possession of what they leave. The reason of paying this compliment to the male sex, is, that it should always be supposed the education and qualifications of children are owing to the care and solicitude of the father ; whose knowledge of the world enables him to train them up to business and industry ; and who is, at the same time, considered as the fittest administrator of a fortune, which, in fact, reverts to his other children.

But if the father is dead, the mother, together with the brothers and sisters of the deceased, inherit in equal proportions ; not forgetting the representatives of the latter, in case of death, and their descendants.

Such is the general spirit of succession to estates in Denmark. The only exceptions are in favour of such families as possess great property in lands, and immoveable estates. All owners of land are permitted to leave a double share to one of their children : and they whose possessions amount to a certain fixed value, have the privilege, provided all debts, incumbrances, demands, and pretensions on them are discharged, to make such a settlement of them as they think proper. This, no doubt is a wide deviation from the general tenor of the law : but then we should reflect, that Denmark contains even now a pretty numerous body of nobility and gentry, who have enjoyed this right from time immemorial ; whom the court is not willing to offend, by stripping them of all their immunities ; and whom, indeed, according to the ideas prevalent in all European monarchies, it may well be understood to view in the light of necessary intermediators between the crown and the people ; and as the surest supporters of royalty, while they are allowed to partake of those honorary distinctions and benefits, that remove them from the vulgar, and approach them nearer to the sovereign.

The

The internal tranquillity which Denmark has enjoyed since the above-mentioned revolution in its government, has been ascribed by some politicians to this mode in the distribution of private property; by which the community in general are less exposed to the extremes of indigence, and consequently a powerful motive to discontent and faction is precluded.

Another instance of the benignity of the Danish laws, is the tenderness shewn to the innocent offspring of illicit connections.

The cries of nature are heard in Denmark; and the voice of compassion has pleaded so loudly and so successfully in favour of these tender objects, that the guilt of their parents only is remembered; and the unnatural prejudices which consign them, as it were, to neglect, and consider them as outcasts of the community, give way to milder sentiments.

Natural children, when publicly acknowledged, according to the forms prescribed in such cases, are, by the Danish law, received and reputed as legal members of a family; and claim a share in the fortunes of their father, in conjunction with his other children born in lawful wedlock.

But in the mean time, that no encouragement may be given to debauchery and licentiousness of living, and in order to lay as much restraint on the disorderly inclinations and passions of men, as is consistent with humanity, illegitimacy of birth deprives individuals of a portion equal to that of a lawful child. They are entitled to half only. Thus mercy is tempered with justice, and a due reverence is preserved for the majesty of the laws.

But this penalty is dispensed with, if their father has no lawful issue. They are then entitled to inherit in the same manner, as if they were legitimate.

The benignity of the law is still greater in respect of the natural ties that subsist between a mother and her child. The unlawfulness of the connection she has indulged, cannot be supposed to make any difference in the affection she feels for a progeny she blushes to own; and ought, indeed, to render it the dearer on that very account: as the less she dares claim the public assistance and countenance of her friends, in its favour, the more it is incumbent on her to exert herself in its behalf. Swayed by this consideration, and by the certainty, that, whatever doubts her character may occasion concerning the reality of the father, still she is the indubitable mother; convinced, at the same time, that the welfare of illegitimate issue is, in general, chiefly to be derived from the care and solicitude of those who bore them, the Danish law allows maternal tenderness its full scope, and places them on the same level as their mother's legitimate offspring, with whom they claim an equal right of full inheritance.

This regulation, strange as it may seem to nations that may pretend to a far superior degree of politeness and refinement than what is found in Denmark, is undoubtedly attended with the happiest consequences to society.

It is observable that, in accusations of murder, and ascertaining the limits and property of landed estates, the Danes enjoy the right of being tried by a jury of their peers, as in

England; with this difference only, that in Denmark the jury consists but of eight persons. This form of trial was probably introduced by Canute, who had seen the advantages resulting from it in our own country, and was a prince that studied to promote the happiness of his subjects.

Besides the trial by jury, the Danish jurisprudence bears a great resemblance to the English in two other points; one is, the enjoyment of personal freedom, in certain cases of accusation, on giving security for appearance; and the other an exemption from torments inflicted on prisoners, to extort an acknowledgement of guilt.

The author illustrates the genius of the Danish laws and constitution in many other important articles; from all which it evidently appears, that the people of Denmark enjoy a much greater degree of freedom than the subjects of any other despotic monarchy; and that their system of jurisprudence is no less remarkable for its mildness and humanity, than for the salutary consequences of which it is productive to the public.

On the whole, this History of Denmark contains a full and judicious account of the political state of that kingdom.

VIII. *Sketches of the History of Man. In Two Vols. 4to. 11. 16s. Boards. Cadell.*

Without possessing the acute discernment of Protagoras, every reader of taste will immediately discover that the *Sketches* before us flow from the pencil of an Apelles. Deeply skilled in human nature, this writer passes mankind in review before him, discriminating whole nations and individuals from their most savage condition, to the highest stages of culture, civilization, and luxury, by nice characteristic touches which had escaped preceding moralists. Lord Kaymes, of the Court of Session in Scotland, in his ingenious *Elements of Criticism*, had so clearly exposed to view all the human passions and faculties, as could not fail to excite an appetite in the public for every thing proceeding from the hands of so great a master in philosophy. Nor has he in these volumes altogether disappointed expectation. Filled with curious erudition, entertaining anecdotes, and uncommon historical facts, he has reared upon that foundation a specious fabric of whimsical systems and speculations, which at least yields amusement, if it produces not instruction. We every where admire the writer, and wish that fine talents had been more use-

usefully employed than in gleaning from a common-place-book the sweepings of a learned repository, already culled for the public emolument.

This work is divided into chapters and sketches, consisting of various parcels of disjointed materials, strung together by a slight philosophical thread, almost invisible to readers of common attention : men of keener perception will be able to trace a connexion. In the first Sketch we meet with a curious inquiry into this question so frequently agitated, ' Whether there be different races of men, or whether all men be of one race without any difference but what proceeds from climate, food, or other accident ;' his lordship concluding in opposition to Ray, Montesquieu, Buffon, and even the Sacred Writings themselves, that men are of different races, fitted by nature for the different climates, situations, and circumstances in which they are placed. He refutes with humour and sharpness that artificial rule proposed by Mr. Ray, and adopted by Montf. Buffon, for distinguishing the different species of animals, viz. ' That animals which procreate together, and whose issue can also procreate, are of the same species.' He treats with ridicule the division of animals given by Linnæus, the celebrated Swedish naturalist, and proceeds more seriously to examine the application of Buffon's rule to the human species. Montesquieu himself, that illustrious and profound writer and philosopher, escapes not with impunity, because he too had adopted the vulgar opinion, that all men are sprung from one original stock, deriving from climate, food, and other accidents, all those varieties which discriminate nations.

After combating with keen weapons the above theory, our learned author ventures to propose a theory of his own, which he explains in the following manner :

' But the argument I chiefly rely on is, That were all men of one species, there never could have existed, without a miracle, different kinds, such as exist at present. Giving allowance for every supposable variation of climate, or of other natural causes, what can follow, as observed about the dog-kind, but endless varieties among individuals, as among tulips in a garden, so as that no individual shall resemble another. Instead of which, we find men of different kinds, the individuals of each kind remarkably uniform, and differing not less remarkably from the individuals of every other kind. Uniformity and permanency are the offspring of design, never of chance.

' There is another argument that appears also to have weight ; Horses, with respect to size, shape, and spirit, differ widely in different climates. But let a male and a female of whatever climate be carried to a country where horses are in perfection, their progeny will improve gradually, and will acquire in time the perfection of their kind. Is not this a proof, that all horses are of one kind ? If so, men are not all of one kind ; for if a White mix with a Black

in whatever climate, or a Hottentot with a Samoeide, the result will not be either an improvement of the kind, or the contrary; but a mongrel breed differing from both parents. It is thus ascertained beyond any rational doubt, that there are different races or kinds of men, and that these races or kinds are naturally fitted for different climates: whence we have reason to conclude, that originally each kind was placed in its proper climate, whatever change may have happened in later times by war or commerce.

There is a remarkable fact that confirms the foregoing conjectures. As far back as history goes, or tradition is kept alive by history, the earth was inhabited by savages divided into many small tribes, each tribe having a language peculiar to itself. Is it not natural to suppose, that these original tribes were different races of men, placed in proper climates, and left to form their own language?

Upon summing up the whole particulars mentioned above, would one hesitate a moment to adopt the following opinion. were there no counterbalancing evidence, viz. "That God created many pairs of the human race, differing from each other both externally and internally; that he fitted these pairs for different climates, and placed each pair in its proper climate; that the peculiarities of the original pairs were preserved entire in their descendants; who, having no assistance but their natural talents, were left to gather knowledge from experience, and in particular were left (each tribe) to form a language for itself; that signs were sufficient for the original pairs, without any language but what nature suggests; and that a language was formed gradually, as a tribe increased in numbers and in different occupations to make speech necessary?" But this opinion, however plausible, we are not permitted to adopt, being taught a different lesson by revelation, viz. That God created but a single pair of the human species. Tho' we cannot doubt of the authority of Moses, yet his account of the creation of man is not a little puzzling, as it seems to contradict every one of the facts mentioned above. According to that account, different races of men were not formed, nor were men formed originally for different climates. All men must have spoken the same language, viz. that of our first parents. And what of all seems the most contradictory to that account is the savage state: Adam, as Moses informs us was endued by his Maker with an eminent degree of knowledge; and he certainly was an excellent preceptor to his children and their progeny, among whom he lived many generations. Whence then the degeneracy of all men unto the savage state? To account for that dismal catastrophe, mankind must have suffered some terrible convulsion.

That terrible convulsion is revealed to us in the history of the tower of Babel, contained in the 11th chapter of Genesis, which is, "That for many centuries after the deluge, the earth was of one language and one speech: that they united to build a city on a plain in the land of Shinar, with a tower whose top might reach unto heaven; that the Lord beholding the people to be one, and to have all one language, and that nothing would be restrained from them which they imagined to do, confounded their language that they might not understand one another; and scattered them abroad upon the face of all the earth." Here light breaks forth in the midst of darkness. By confounding the language of men, and scattering them abroad upon the face of all the earth, they were rendered savages. And to harden them for their new habitations,

it was necessary to divide them into different kinds, fitted for different climates. Without an immediate change of constitution, the builders of Babel could not possibly have subsisted in the burning region of Guinea, nor in the frozen region of Lapland, houses not being prepared, nor any other convenience to protect them against a destructive climate. Against this history it has indeed been urged, "that the circumstances mentioned evince it to be purely an allegory; that men never were so frantic as to think of building a tower whose top might reach to heaven; and that it is grossly absurd, taking the matter literally, that the Almighty was afraid of men, and reduced to the necessity of saving himself by a miracle." But that this is a real history, must necessarily be admitted, as the confusion of Babel is the only known fact that can reconcile sacred and profane history.

And this leads us to consider the diversity of languages. If the common language of men had not been confounded upon their attempting the tower of Babel, I affirm, that there never could have been but one language. Antiquaries constantly suppose a migrating spirit in the original inhabitants of this earth; not only without evidence, but contrary to all probability. Men never desert their connections nor their country without necessity: fear of enemies and wild beasts, as well as the attraction of society, are more than sufficient to restrain them from wandering, not to mention that savages are peculiarly fond of their natal soil. The first migrations were probably occasioned by factions and civil wars; the next by commerce. Greece affords instances of the former, Phœnicia of the latter. Unless upon such occasions, members of a family or of a tribe will never retire farther from their fellows than is necessary for food; and by retiring gradually, they lose neither their connections nor their manners, far less their language, which is in constant exercise. As far back as history carries us, tribes without number are discovered, each having a language peculiar to itself. Strabo reports, that the Albanians were divided into several tribes, differing in external appearance and in language. Cæsar found in Gaul several such tribes; and Tacitus records the names of many tribes in Germany. There are a multitude of American tribes that to this day continue distinct from each other, and have each a different language. The mother-tongues at present, though numerous, bear no proportion to what formerly existed. We find original tribes gradually enlarging; by conquest frequently, and more frequently by the union of weak tribes for mutual defence. Such events promote one language instead of many. The Celtic tongue, once extensive, is at present confined to the Highlands of Scotland, to Wales, to Britany, and to a part of Ireland. In a few centuries, it will share the fate of many other original tongues: it will be totally forgotten.

If men had not been scattered every where upon the confusion of Babel, another particular must have occurred, differing not less from what has really happened than that now mentioned. As paradise is conjectured to have been situated in the heart of Asia, the surrounding regions, for the reason above given, must have been first peopled; and the civilization and improvements of the mother-country were undoubtedly carried along to every new settlement. In particular, the colonies planted in America, the South-Sea islands, and the *Terra Australis incognita*, must have been highly polished; because, being at the greatest distance, they were probably the latest. And yet these and other remote people, the Mexi-

cans

cans and Peruvians excepted, remain to this day in the original savage state of hunting and fishing.

‘ Thus, had not men wildly attempted to build a tower whose top might reach unto heaven, all men would not only have spoken the same language, but would have made the same progress toward maturity of knowledge and civilization. That deplorable event reversed all nature : by scattering men over the face of all the earth, it deprived them of society, and rendered them savages. From that state of degeneracy, they have been emerging gradually. Some nations, stimulated by their own nature, or by their climate, have made a rapid progress ; some have proceeded more slowly ; and some continue savages. To trace out that progress toward maturity in different nations, is the subject of the present undertaking.’

Lord Kaymes next takes a survey of the progress of men with respect to food and population, from the first savage state of hunters, through the progressive stages of herdsmen, husbandmen, artificers, to the greatest refinements of political society ; concluding the Sketch with these remarks, equally judicious and seasonable.

‘ Depopulation,’ says he, ‘ enters into the present sketch as well as population. The latter follows not with greater certainty from equality of property, than the former from inequality. In every great state, where the people by prosperity and opulence, are sunk into voluptuousness, we hear daily complaints of depopulation. Cookery depopulates like a pestilence ; because, when it becomes an art, it brings within the compass of one stomach what is sufficient for ten in days of temperance ; and is so far worse than a pestilence, that the people never recruit again. The inhabitants of France devour at present more food than the same number did formerly. The like is observable in Britain, and in every country where luxury abounds. Remedies are proposed and put in practice, celibacy disgraced, marriage encouraged, and rewards offered for a numerous offspring. All in vain ! The only effectual remedies are to encourage husbandry, and to repress luxury. Olivares hoped to repeople Spain by encouraging matrimony. Abderam, a Mahometan king of Cordova, was a better politician : by encouraging industry, and procuring plenty of food, he repopled his kingdom in less than thirty years.

‘ Luxury is a deadly enemy to population, not only by intercepting food from the industrious, but by weakening the power of procreation. Indolence accompanies voluptuousness, or rather is a branch of it : women of rank seldom move, but in changing place employ others to move them ; and a woman enervated by indolence and intemperance, is ill-qualified for the severe labour of child-bearing. Hence it is, that people of rank, where luxury prevails, are not prolific. This infirmity not only prevents population, but increases luxury, by accumulating wealth among a few blood-relations. A barren woman among the labouring poor is a wonder. Could women of rank be persuaded to make a trial, they would find more self-enjoyment in temperance and exercise, than in the most refined luxury ; and would have no cause to envy others the blessing of a numerous and healthy offspring.

Luxury is not a greater enemy to population by enervating men and women, than despotism is by reducing them to slavery, and de-

destroying industry. Despotism is a greater pest to the human species than an Egyptian plague ; for, by rendering men miserable, it weakens the appetite for procreation and the power. Free states, on the contrary, are always populous ; a man who is happy longs for children to make them also happy ; and industry enables him to accomplish his purpose. This observation is verified from the history of Greece, and of the Lesser Asia : the inhabitants anciently were free and extremely numerous : the present inhabitants, reduced to slavery, make a very poor figure with respect to number. A pestilence destroys those only who exist, and the loss is soon repaired ; but despotism, as above observed, strikes at the very root of population.

‘ An overflowing quantity of money in circulation, is another cause of depopulation. In a nation that grows rich by commerce, the price of labour increases with the quantity of circulating money, which of course raises the price of manufactures ; and manufacturers, who cannot find a vent for their high-rated goods in foreign markets, must give over business, and commence beggars, or retire to another country, where they may have a prospect of success. But luckily, there is a remedy in that case to prevent depopulation : land is cultivated to greater perfection by the spade than by the plough ; and the more plentiful crops produced by the spade are more than sufficient to defray the additional expence of cultivation. This is a resource for employing those who cannot make bread as manufacturers ; and deserves well the attention of the legislature. The advantage of the spade is conspicuous with respect to war ; it provides a multitude of robust men for recruiting our armies, the want of whom may be supplied by the plough, till they return in peace to their former occupation.’

In Sketch III. his lordship considers the perception of property as a sense inherent in the nature of man, which ripens faster than the intellectual sense of order, congruity, grace, &c. but arrives slower at maturity than the external senses. It were to be wished that so able a writer had explained the final cause, and the wise views of Providence in bestowing on man this internal perception which lays a foundation for every civil institution, and every social regulation ; but his lordship is contented with reciting only some general effects of the appetite.

Sketch IV. presents to the reader divers pretty reflections on money, as the received valuation of all commodities, and on the effects produced on industry and commerce by the quantity of circulating coin. Upon this subject we shall only observe, that the variety of human transactions and subtilty of human invention, daily overthrow the most undeniable speculative maxims for establishing certain degrees of proportion between money and merchandize, as well as for rendering coin a permanent standard of valuation.

[*To be continued.*]

IX. R.

IX. Remarks on the History of Scotland. By Sir David Dalrymple.
8vo. 3s. 6d. Boards. Cadell.

IT is an advantage to letters that men of invincible industry should drudge in the mine for materials to be purified by genius; but when talents equal to more noble occupations are thus meanly employed, we always regret the misapplication. Almost every subject which this acute writer has tried by the test of criticism, is unworthy the learning and sagacity bestowed. Less pains more judiciously applied, would have done honour to himself and promoted science. What avails it, whether a treaty ever subsisted between Charlemagne and Achaius king of Scotland, since no single event of consequence depends on elucidating that dark period of history; yet hath Sir David Dalrymple, with most painful perseverance, waded through seas of wild conjecture, and volumes of monkish dulness, to deprive his country of the reputed credit of such an alliance.

The next subject of discussion is, indeed, of somewhat more importance, because it hath been more agitated by learned writers. The question, 'Whether Malcolm IV. acknowledged himself the vassal of Henry II.' is productive of inquiries into the feudatory claims of England over Scotland, and the veracity of those early writers, on whose authority some of our best modern historians have established their belief. Sir David here distinguishes himself a very able critic and antiquary. His remarks on lord Lyttleton are shrewd and sarcastic, but well bred; and he seems to have placed it beyond a doubt, that history yields not sufficient evidence for concluding upon the acknowledged supremacy of England over Lothian in Scotland.

As to the very ingenious explication contained in the next article, of a silly unmeaning prophecy of Thomas Lermouth, called the Rhymer, it serves only to convince us, that Sir David Dalrymple is a perfect Œdipus at unravelling the knotty enigmas of this Caledonian sphinx. Few readers will be curious to know with certainty, whether the earl of Moray died of a natural disease, or was poisoned by ignorance or design of a vagrant monkish empiric from England. This is the subject of Chapter IV.

It would be tedious to recite the contents of each trifling article upon which our ingenious writer hath mispent his talents. A specimen will best enable our readers to determine, whether Sir David be not deserving of more severe reprehension than we would chuse to bestow.

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* In the memorials of Mr. John Livingston there is a singular relation concerning one Euphan McCullan. It runs thus:

"Euphan McCullan in the parish of Kinneucher, [Kilconquhar, in Fife,] a poor woman, but rich in faith. I have heard the lady Culrofs tell these things of her following:

"That *she seldom ever prayed but she got a positive answer*. That one time the lady Culrofs desired her to pray for her, in regard of the outward condition of her family, and when she required what answer she had got, Euphan said, the answer was, *he that provides not for his own house, hath denied the faith*; whereas the lady said, Now you have killed me; for I go to preachings and communions here and there, neglecting the care of my family. Effy replies, Mrs, if you be guilty in that sort, you have reason to be humbled for it; but *it was not said in that sense to me, but the Lord said, He that provides not for his own is worse than an infidel: will not he provide for her and her house, seeing she is mine?*

"She told the lady Culrofs, that, when the minister of the parish, Mr. John Carmichael, was deadly sick, she prayed, and *got an answer*, that for a year's time he should be spared; and at the year's end he fell sick again. I went, said she, to pray yet again for his life; but *the Lord left me not an mouse's likeness, and said, beast that thou art! shall I keep my servant in pain for thy sake?* And when I said, Lord, what then shall I do? he answered me, *he was but a reed that I spoke through, and I will provide another reed to speak through*. And thereafter, when we got Mr. Henry Rollock for our minister, who was far short of Mr. John Carmichael, I went with a new complaint to the Lord, that I could not profit by him as I had done before; and the answer I got was, *thou must take the letter out of the lad's hand, for the word is mine*.

These passages afford matter of very serious reflection. The irreverent familiarity in the address to the great God, who humbleth himself to behold the things that are in the heavens, is indeed horrible.—What is there here, but the dregs of Popish credulity? How can Protestants object to the visions of St. Brigit, St. Clara, and St. Theresa, and yet justify the visions of Euphan McCullan?

* Let us calmly examine the revelations of Euphan McCullan. It is plain that lady Culrofs and Mr. John Livingston entertained as high idea of her spiritual attainments, and steadfastly believed whatever she reported of her intercourse with the Divinity. Now, what judgment are we to form of the theological proficiency of lady Culrofs and Mr. John Livingston, who supposed that they heard the divine Spirit in the wild reports of Euphan McCullan?

* Nothing can be plainer than that the poor woman reported her fancies as praeternatural revelations. She puts a mystical sense upon a precept of St. Paul, appropriated to life and manners, and then draws an extravagant inference from it.

* Every intelligent person will perceive how strange the argument is, which she supposes to have proceeded from the Divinity, and how strangely it is enforced.

* She was told "that Mr. John Carmichael was but a reed through which the Divinity spoke." I suppose that no sober Protestant will admit the authority of such a revelation, which at once annihilates the authority of scripture, and all the rights of private judgment.

* If Mr. John Carmichael was "a reed through which the Divinity spoke," then had the parish of Kinneucher a visible and infallible

lible judge of controversy ; to them the precept " Search the scriptures," would have been superfluous.

Although another reed was provided, she takes upon her to object that " that reed was far short of the other ;" and then, to solve this petulant objection, she is favoured with a more ambiguous, confirming a more clear revelation.

Had there been any sober minister at hand to check the first effusions of Euphan's imagination ; had he told her that her notions were unscriptural, her language irreverent, her comments upon scripture absurd, and the inferences from her revelations highly favourable to the cause of popery, I doubt not but that the good woman would have laid her mouth in the duff, and been silent.

But, alas, *who* was there to give such serious exhortations, when Mr. John Livingston himself thus speaks, " After prayer, I am to look back and recapitulate *what petitions God hath put in my mouth, and these I am to account as blessings promised, and to look for the performance.*"

And again, " A soul that loves Christ will be *homelier* with him than with any else ; so that it will speak to him that which, if it were said to any other, they might perhaps accuse as treason."

I always imagined that the love of man to Christ increased with the knowledge of the nature and offices of Christ, and that this knowledge produced increase of reverence ; but it seems that such knowledge produces *vulgar* or *low familiarity*, for such is the meaning of the Scottish word *homely*.

I wish I may be told, " that every Protestant condemns all pretences to personal inspiration as vain and superstitious fancies, and all familiar language in man's approaches to his God and Redeemer, as irreverent and presumptuous ; and therefore, in combating such pretences, that I combat a shadow, and in censuring such language, that I censure what no one undertakes to justify.

But I fear that I shall be told, " that the persons, of whose visions I have given this short but sad specimen, were eminently pious, and that to contend that they were enthusiasts, is to contend that all religion is enthusiasm.

I trust that they were pious, because sincere. Yet I must lament that sincere persons were so weak in judgment, and so ignorant of the oeconomy of the gospel. Still more deeply must I lament, that their weakness and ignorance should be urged as an argument against religion on the one side, or interwoven with the defence of religion on the other.

We do not dread the malice of our enemies ; but, humanly speaking, we dread the folly of our friends.

The truth is, that there was a time when all the suggestions of prejudice, or passion, or imbecility of mind, which presented themselves in the season of devotion, were held to be *answers from the Lord*.

There is a dreadful example of this in the narrative of William Russel, one of the murderers of archbishop Sharp.

John Balfour said, he was sure they had something to do, for he, intending towards the Highlands because of the violent rage in Fife, was *pressed in spirit* to return ; and he *inquiring the Lord's mind* anent [concerning] it, got that word borne in upon him, *Go and prosper* : so he coming from prayer, wondering what it could mean, went again, and got it confirmed by that scripture, *Go, have not I sent*

said you? Whereupon he durst no more question, but presently returned:

‘ James Russel said, it had been borne in upon his mind, some days before, in prayer, having more than ordinary outlettings of the spirit for a fortnight together, at Lesley, and told to several of his intimates, that he had met with several scriptures, and that it was borne in upon him, that the Lord would employ him in some piece of service or it was long; and that there would be some great man who was an enemy to the kirk of God cut off.

‘ After perpetrating the foul deed, they all retired to separate prayer; and “ William Daniel, after prayer, told them all that the Lord had said to him, Well done, good and faithful servants.”

X. *The American Crisis. A Letter address'd by Permission, to the Earl Gower, On the present alarming Disturbances in the Colonies. By William Allen, Esq. 8vo. ss. 6d. Cadell.*

MR. Allen, who seems by several passages in his pamphlet to have some employment under the secretaries of state, professes to write his own private sentiments on American affairs, and not the *dictations* (as he expresses it) of any person. We see no reason to doubt the truth of this assertion:—had the ministry thought it necessary to employ a writer on the subject of American troubles, they would probably have employed one of much greater literary abilities than Mr. Allen. This will perhaps sound harshly in that gentleman's ears, who, from the pompous style in which he treats his subject, we are induced to believe, thinks himself an able writer. His reasons are not, it is true, if well considered, the less cogent for not being conveyed in an agreeable manner; but if any attempt should be made to refute him, his manner of writing may afford an antagonist opportunities of attacking him with advantage.

We shall not undertake to point out Mr. Allen's deviations from correctness; but we wish to persuade him, that when a man thinks it necessary to communicate his sentiments to the public, he ought to engage some friend to revise his work, and correct his errors.

Our Author sets out with acquainting the noble lord to whom his epistle is address'd, that, ‘ *consonant to the practice of epic writers*, who lay it down as an invariable rule, to propose their subject in the beginning, he will take the liberty at first to acquaint his lordship, that the subject of this letter is an endeavour to promote, on a permanent foundation, and upon equitable principles, the just sovereignty of Great Britain over America.’ The reader must not, however, imagine that the whole of this letter is conducted on the principles of epic poetry; Mr. Allen seems only to have had a desire of acquainting his readers that he had read the exordium of some epic poems, in the same

same manner as he has chosen to let them perceive he has a knack at writing verse, by giving them about fourscore lines of this political discussion in rhyme. Gentle reader, as this is a curiosity, thou wilt probably chuse to see an extract from it.

‘ Then since thy mercy’s hope they still avert,
Thy now offended majesty assert;
The eagles forth, like Jove, indignant send,
With thunder arm’d, their copious wings distend,
And duly make bold independance bend. }
And while New England, with sedition curst,
Her charters trembling, feels correction first,
Let Maryland confess thy sovereign sway,
And Pennsylvania thy decrees obey.
So thro’ America, then grown serene,
Shall happiness, with pleasure’s blissful queen,
Establish order, liberty, and love,
And form a paradise below like that above.’

After complimenting lord Gower in a very *sublime* manner, the author proceeds to censure the conduct of the Rockingham party in repealing the stamp act, being of opinion, that though it were wrong to lay the tax, it was not right to abrogate it. In a moral view it cannot be wrong to annul, amend, or make atonement for what has been done wrong; but it ought to be considered that our author writes as a politician, a character very different from that of a moralist.

The first cause which Mr. Allen assigns for the opposition made by the Americans to the taxes imposed on them is their ingratitude. He asserts, that after having been defended by the mother-country in the late war, they refused to repay the enormous debt which had been contracted on their account. But it may be observed, that had not the mother-country expected to reap advantages from the defence of the colonies, independent of their repaying her by taxes the expence she had been at on their account, she would not have hazarded so great an expence in assisting them.

In this writer’s opinion the American’s disobedience is a crime of the highest nature, and deserves exemplary punishment.—

‘ See, says he, majestic in her cloud-formed chariot, supernal justice descending from the skies, amidst the flash of lightnings, and the roar of thunders. While in her dexter hand she holds her correcting sword, in her left she poizes the golden balance, by which she weighs the fate of nations. The cock depends, for the weight of their offences is so great, that the scale turns against them, while that in their favour is so light, it kicks the beam. America trembles, and thus to Britannia awful on her rocky shore, justice speaks—“ Go, generous power, she cries, and bringing thy disobedient sons to reason, re-settle their system on a more perfect and complete basis.”

If the picture which Mr. Allen has drawn of the cruelty practised amongst our brethren in the colonies be not exaggerated, we cannot but look on them with horror: we hope, however, for the honour of humanity, that his dislike of their principles has led him, in this instance, beyond the bounds of truth.

‘Frequently, says he, when a black prince is sold to those miscreant merchants, who deal in men, women, and children, the American buys him as a horse, and condemns him for life to a drudgery, irksome past description. Beneath the burning sun, and a bondage unbearable to reflection, he is drove by the iron heart devoid of feeling, and goaded by the nerve-lacerating lash of cruelty. And if perchance a noble youth, bemoaning the loss of his dear country and parents, reflecting on his delightful shades, and sighing inward with remembrance of his former loves; if he should take measures, maddened by severity, to obtain his natural rights, sweet liberty, and be detected; the cruel policy of these Americans impales him alive beneath the scorching sun, until shrieking horrible several days, he expires in excruciating torments.’

The next cause assigned for the American disturbances is, that half the country being supplied with spice, linen, tea, &c. by the mock patriots of America, who smuggle such articles by means of the Dutch at Eustatia, those gentlemen excite and continue complaints against the British government, which means to prevent such illicit practices in future. Whether or not smuggling be carried to such length in the colonies, we cannot take upon us to determine, though there may be some truth in what we are told concerning the motives by which the patriots are actuated; but we remember that governor Bernard, in his letters from Boston mentions, that no contraband goods; besides Lisbon lemons, and wines in small quantities, found their way into the province of Massachusetts Bay.

Our author points out another circumstance, (and no improbable one) which tends to disturb the peace of America.

‘There is a system of disorder prevailing in a manner peculiar to Boston, and gaining ground in America, which has been taken little notice of by writers, though it certainly leads to consequences of a nature the most dangerous; not only to the legislative power in particular, but to the peace and welfare of the community in general. It is denominated a town-meeting, or an assembly of the people; but its true and marking character is its moderators, a self-created regulator, whose office bears some resemblance to the tribune of the Roman people in its most turbulent state of faction.’

‘Here low ambition has the most flattering opportunity of gratifying itself, and of climbing into consequence, on the shoulders of an idle, noisy, and ever discontented populace, who hate the laws, and abominate the magistrate. Whenever any turbulent person, with brazen face, and lungs of white-leather, either through pique, self-interest, or ambition, burns with factious desire of carrying a point against government, or to promote any of his own sinister designs, he causes bills to be posted up around the town,

inviting the assembly to meet at a place called Liberty-tree. Idleness, curiosity, and faction soon draw together a concourse of people, forming a multitude of nose-led creatures, who announce their approach by the sound of discordant horns, deeply groaning to the grating sharps of squeeking whistles.

When they are met and the circle is formed while silence is invited, the soothing demagogue appears hat in hand, and the gaping multitude stand attentive to his harangue, which generally begins with flattering their power and consequence, by painting forth the majesty of the people, and the common-place topics against their betters, 'till meanly raising their pride he makes them esteem themselves in proportion to their contempt of their superiors. He then produces his subject, speaks of its utility, necessity, and practicability, and then putting it to the vote, where he has insured a majority, he carries it always nem. con. with as high a hand as any minister ever did in the house of commons. Then a committee is formed, who over-awe the magistrate, intimidate the peaceable, settle matters of government illegally, throw ship-loads of tea into the ocean, though private property; tar and feather any object of their dislike untried, and roar defiance against supreme authority. This is New England liberty.—Heavens save Old England from such freedom!

In consequence of the disturbances which have arisen from these causes, Mr. Allen gives the following advice.

'In humble, though in strict imitation of the great Creator, when confusion, amidst the discord of chaos, heard his voice and fled, let the capacious statesman view the vast materials, and with the exertions of godlike sagacity and beneficence, begin to model them out of confusion into beauteous order, and useful regularity; the grand intent of his soul being the universal good of the whole; but be the operations, in a manner, so critically just as not to injure, but as little as possible, the persons and property of any men.'

'The plan which apparently offers itself is, that of modelling the system on the British, which is as near perfection as can be, and not making the governments too extensive. While the people chuse their own free representatives in their house of assembly; as a fit balance and equipoise, the king should appoint the governor and his council, and nominate, of course, to the law; allowing as usual appeals to the privy council, through the department of the secretary of state for the colonies, and that the whole continent acknowledge the sovereignty of the British supreme legislature, and pay a just obedience to its laws.'

Although his method of proceeding would violate the charters granted to the Americans, Mr. Allen thinks that to be no objection, as by their disobedience he declares they have repeatedly forfeited those charters.

Before we take leave of this pamphlet, we shall mention one instance in which Mr. Allen shows how far prejudice can mislead him, and which induces us still more to believe that he has exaggerated the circumstance already related relative to the cruelty of the colonists.—Dr. Franklin has, on ac-

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count of his political sentiments, fallen under the lash of our author, who, not content with pouring his vengeance on him for acting on the side of opposition, meanly endeavours to debase the reputation which that gentleman has deservedly acquired as an electrician.

‘As to his electrical discoveries, they were but the fiery exertions of a nerveless philosophy, too feeble to raise itself above trifles, vainly busied with the rattles and play-things of science, and whose ambition soared no higher than the mole hills, while true philosophy of elevated aspect, finds the whole world a field too scanty for its expatiation, when its wings are plumed to soar in the regions of immortality.’

Such an attack must be condemned by every reader of candour and reflexion.

XI. *The Roman History, in a Series of Letters, from a Nobleman to his Son.* 12mo. 6s. Snagg.

THE History of England, in a Series of Letters from a Nobleman to his Son, having deservedly acquired reputation, we are not in the least surprised at finding the Roman History written in the same manner; but we regret that the present letter writer is so very ill qualified for the task he has undertaken: ‘If, says he, we begin the study of the Roman History at the time when we first meet with any genuine, or well-attested accounts of those people, and follow it down thro’ all its various revolutions, we *will* become acquainted with the whole.’ We *shall* become acquainted with the whole, he means to say; and when his meaning is explained, it conveys to us the notable discovery, that if we study the Roman History from the beginning to the end, we shall be acquainted with the whole. That he has spent many years in the study of that history he repeatedly informs us.—We are sorry to say, he seems to have done it with very little advantage. What can be thought of a writer’s judgment who can relate the following story, in the manner in which we have it here?

‘Like the most accomplished politicians through all ages and nations, he considered how powerfully superstition operates on the minds of the vulgar, and therefore he gave all the encouragement he could to the augurs, a set of worthless wretches, who pretended to foretell future events. They had long lived in the most obscure retirements, and as they pretended to an intercourse with the gods, the people looked upon them as divinely inspired, and that notion Tarquinius resolved to turn to his own advantage: sensible of the vast use that cavalry or armed horsemen were of, in that part of Italy, by

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making incursions in the neighbouring nations that surrounded his territories, he resolved to augment the number of his knights, but an augur came to him, and told him that it was contrary to the order of Romulus, who was now deified, and therefore charged him not to make any innovations in his army.

‘The king was too wise to be duped by the arts of an impostor; and therefore looking at the augur with the most ineffable contempt, asked him what he had got in his hand; to which the other answered, ‘a whetstone’; why then, said the king, I will cut it in two with this razor. The augur told him he might cut it, for the gods had given him permission, and accordingly he did, which incident established the power of the augurs on a more solid foundation than what it had rested on before. From that time, like all other impostors, they reigned sole lords of the consciences of the people; and nothing was undertaken without their consent and approbation; so artful are some men in laying their schemes, and so weak are others in being imposed upon by them.’

We will not pay so ill a compliment to our reader’s understanding, as to trouble them with remarks on the above story.

The following curious narrative will undoubtedly produce a smile, at the expence of the author of this History.

‘While they were going on in this manner’ (who *they* were we cannot say, but this is a favourite phrase with our author) ‘a dispute arose concerning the ground on which the city was to be built, nor could the dispute be settled, till, consistent with the superstitious notions of that age, they agreed to have recourse to the omens arising from the flight of birds. The contending parties took their stations on two hills opposite to each other, but when the flight of birds took place, neither were satisfied, and we are *even* told that a battle ensued, in which Remus was slain, and Romulus, *jumping over the place marked out for the city, declared that no person for the future should ever do so with impunity.*’

We, like Simpletons, thought that Remus leaped over the wall disdainfully, and that Romulus slew him for it; but we find now that Romulus *leaped over the whole space on which the city was to stand*, and declared that no one *for the future* should ever do so with impunity.

This learned writer tells us so many curious tales, in his peculiar manner, that we have been highly diverted with the perusal of them. To those who choose to laugh at a writer’s ignorance, we therefore heartily recommend this performance.

FOREIGN LITERARY INTELLIGENCE.

12. *Dictionnaire abrégé d'Antiquités pour servir à l'Intelligence de l'Histoire Ancienne, tant Sacrée que Profane, et celle des Auteurs Grecs et Latins.* Par M. de Monchablon. 12mo. Paris.

THIS performance appears to be at once explicit, and concise, well calculated to bring young students acquainted with the manners and customs of the ancients: a knowledge indispensably necessary for understanding their history, their characters, and their classic writers.

13. *Fables Nouvelles, par M. l'Abbé Aubert, divisées en huit Livres, accompagnées de Notes & suivies du Discours sur la Manière de lire les Fables ou de les réciter.* Quatrième Edition, considérablement augmentée. 12mo. Paris.

Not only the Fables, but also the Discourse on the Manner of reading or reciting Fables, have a considerable share of merit. Eleven of these Fables were translated by father Desbillons into Latin, and his versions are here subjoined.

14. *Dell' Architettura di Maria Gioffredo, Architetto Napoletano Parte Prima, nella quale si tratta dell' Architettura de' Greci et de' Italiani, e si danno le regole più spedite per disegnare.* Folio. Napoli.

A solid and splendid original work on the five orders of architecture, illustrated with thirty-one elegant plates, and dedicated to his Sicilian majesty.

15. *Elémens de la Langue Grecque suivis de la première Partie du nouveau Choix des Fables d'Esopé, avec des Notes où tous les Mots sont expliqués et rappelés aux Elémens et à leur racine ou Origine primitive, en sorte que rien ne peut arrêter les plus jeunes Commencans.* Par M. le Roy, Professeur Emérite de Rhétorique en l'Université de Paris. 12mo. Paris.

16. *Principes généraux tirés des Elémens de la Langue Grecque, ou Précis de la Grammaire simple, accompagné du Recueil complet ou Nouveau Choix des Fables d'Esopé en trois Parties, avec des Remarques à chaque Fable où les Mots sont expliqués suivant la même Méthode que dans les Elémens.* Par M. le Roy, &c. 12mo. Paris.

Two excellent school books, well adapted to the capacities of youth.

17. *L'Evangile médité et distribué pour tous les Jours de l'Année, suivant la Concorde des quatre Evangelistes.* Par M. l'Abbé * * *. 12 vols. 12mo. Paris.

Containing the history of the Gospels, their harmony, the analysis and explanation of the text, and a complete commentary on its literal and spiritual sense. A work full of piety and instruction, and intended for the use of private families.

18. *Religionis Naturalis et Revelata Principia in usum Academicæ Juventutis.* A. Hooke, Prof. 3 vols. 8vo.

The first volume contains the Elements of Natural Divinity, of Morality, and Laws. The second treats of the Divine Original and Nature of The Jewish and Christian Religion. The third comprehends the whole Oeconomy of the Christian Church, and the Principles of the Catholic Faith, whose votaries may justly rank the whole, for its perspicuity, its method, and precision, with their best and classic works.

19. *Oeuvres diverses de M. de la Louptiere, de l'Académie des Arcades.* 2 vols. 12mo. Paris.

A collection of humorous and witty trifles.

20. *La Génération, ou Exposition des Phénomènes relatifs à cette Fonction naturelle ; de leur Mécanisme, de leur Cause respective et des Effets immédiats qui en résultent. Ouvrage traduit de la Physiologie de M. de Haller, augmenté de quelques Notes et d'une Dissertation sur les Eaux de l'Amnios.* 2 vols. 8vo. Paris.

As Baron Haller's Physiology is sufficiently known to the medical faculty, we may content ourselves with observing, that this version of a part of the work is well translated, and correctly printed.

21. *Anecdotes Espagnoles et Portugaises, depuis l'Origine de la Nation jusqu'à nos jours.* 2 vols. 8vo. Paris.

Under the title of Anecdotes, which appears to have become very fashionable among the French, these two volumes contain an abridgement of the History of Spain, down to the year 1759, and of that of Portugal to the year 1750.

22. *Anatomie des Parties de la Génération de l'Homme et de la Femme, représentées avec leurs Couleurs naturelles, selon le nouvel Art, jointe à l'Angéologie de tout le Corps humain, et à ce qui concerne la grossesse et les Accouchemens.* Par M. Gautier d'Agoty, Pere, Anatomiste pensionné du Roi. Folio, with eight large coloured plates. Paris.

Some of these subjects had been already treated of by M. d'Agoty, but with much less distinctness and accuracy.

23. *Exposition Anatomique des maux Vénériens sur les Parties de l'Homme et de la Femme, et les Remèdes les plus usités dans ces Sortes de Maladies.* Par M. Gautier d'Agoty, Pere &c. with four large coloured plates. Folio. Paris.

These four exhibitions of the ravages made by venereal diseases in both sexes, were mostly drawn from life, and are so exceedingly striking, hideous, and disgusting, that should they convey no instruction to surgeons, an attentive view of them may at least serve to inspire the beholder with a salutary resolution never to run the hazard of incurring such a loathsome and fatal distemper.

24. *Nouveaux Eclaircissmens sur la Vie et les Ouvrages de Guillaume Postel.* Par le P. Desbillons, de la Comp. de Jesus. 8vo. Paris.

This William Postel appears to have been a man of some parts, but an ardent, crazy enthusiast. He presented the French with claims to an universal monarchy, founded on their descent from Japhet the youngest son of Noah. Fortunately, however, the most profound deductions of such like claims, when unsupported by powerful and victorious armies, can hardly succeed to raise any other emotion but a smile of pity. Yet his very extravagancies, and the persecutions with which he was sometimes dignified on their account, gave him a kind of transient celebrity. But with the increase of his years, the ardour of his fancy abated ; his reason at length maintained her ascendancy, and then he passed the remainder of his life in monastic retirement, and the practice of religious duties.

MONTHLY CATALOGUE.

P O L I T I C A L.

25. *A Speech intended to have been spoken on the Bill for altering the Charters of the Colony of Massachusetts-Bay.* 8vo. 1s. Cadell.

THE author of this speech appears to be a member of a great assembly which was to take under consideration the bill relative to the province of Massachusetts-Bay. Why it was not delivered, we will not take upon us to determine; but the author confessedly entertains a melancholy assurance that it would not be regarded. The method here recommended of governing the colonies is not by rigorous and coercive, but lenient and conciliating measures. The dignified speaker considers as chimerical and repugnant to the evidence of history, the idea of maintaining authority over distant provinces by force of arms; and he argues strongly in favour of the system of policy which views the Americans rather as instruments of commerce than objects of government. Whether such a plan be adapted for maintaining that security and good order which are the objects of political institutions, we shall not at present enquire. Though instances may be produced of the ineffectual exertion of power for enforcing the obedience of remote provinces, experience has not as yet evinced the consequence of a total remission of authority. It must be acknowledged, however, that his lordship's arguments are founded upon liberal and benevolent principles; and this speech will at least afford evident proof of the amiable candour, ingenuity, and philanthropy of the author.

26. *A Review of the present Administration.* 8vo. 1s. Becket.

Had this political reviewer studied grammar with more attention, his panegyric on government would have appeared to greater advantage. From this defect, however, we may conclude, that the author is not a venal writer.

27. *The Liberty of the Press considered.* 8vo. 1s. Bew.

The liberty of the press is a subject of the highest importance; and requires a free, but, at the same time, a dispassionate examination. This pamphlet is written with too much warmth and acrimony. The author seems to have made an experiment, in order to try how far the liberty of the press may be extended.

28. *A Letter to Dr. Tucker on his Proposal of a Separation between Great Britain and her American Colonies.* 8vo. 1s. Becket.

This letter, as the author assures us, 'is the hasty production of one, who never before wrote for the press.' We expected he would have told us, what motive induced him to publish his remarks with so much precipitation; but he has not condescended to inform us. We read his pamphlet in hopes of

making this important discovery; but we met with no satisfaction.

29. *An Alarm for illustrious (though careless) Electors.* 8vo. 6d. Evans.

An exhortation to choose real patriots at the next general election.

30. *America vindicated from the high Charge of Ingratitude and Rebellion.* 8vo. 1s. Ridley.

This author proposes, that the right of taxation over America should be renounced, and a parliament established on that continent.

31. *A Brief Review of the Rise and Progress, Service and Sufferings of New England, especially Massachusetts Bay.* 8vo. 6d. Buckland.

Whether or not this representation be perfectly just, we must acknowledge it has the appearance of being candid.

32. *Letters of Governor Hutchinson and Lieutenant-governor Oliver, &c. printed at Boston, and Remarks thereon. With the Assembly's Address, and the Proceedings of the Lords Committee of Council. Together with the Substance of Mr. Wedderburne's Speech relating to those Letters.* 8vo. 2s. Wilkie.

The subject of these Letters is so well known to the public, that it would be superfluous to give any account of them.

33. *A Letter to Sir Fletcher Norton, Knt. Speaker of the House of Commons, on the Petition of Thomas de Grey, Esq. and others.* 8vo. 6d. Wheble.

A Letter which incurred the censure of the house of commons, is not a proper subject for a Review.

P O E T R Y.

34. *An Élegy on the approaching Dissolution of Parliament.* 4to. 1s. Almon.

The motto which this author prefixes to his poem,

————— 'Alinsque & idem
Nascitur —————

seems not to be very inapplicable to himself; for the elegy bears some marks of being the production of the feeble and prejudiced satirist who about two years ago discharged his offensive rhymes in the face of two great assemblies. But if it be not the work of the same person, it is at least of an author nearly allied to the former in point of genius.

35. *The Cave of Morar, the Man of Sorrows. A Legendary Tale.* 4to. 2s. Davies.

A legendary tale has something in its nature apt to impose upon the imagination, by the venerable robe of antiquity in which it is usually veiled. This circumstance may give an appearance of merit to a composition, which, in reality possesses very little of the spirit of poetry. The Cave of Morar, however, is not so much indebted to deception as to have no claim to the favourable verdict of criticism.

36. *The*

36. *The Ides of June. A Poem to the Fair Sex.* 4to. 6d. Wilkie.

The ladies are certainly much obliged to this bard for endeavouring to preserve them from the temptations to which the author supposes them to be incident at this season, though they cannot entertain a high opinion either of the smoothness of his versification, or delicacy.

37. *The Naval Review. A Poem. Inscribed to the right hon. Sir Charles Saunders.* By the rev. Robert English. 2d Edit. 4to. 1s. 6d. Becket.

This poem is so much improved in the present edition, as to merit our approbation. Mr. English appears to be actuated with a laudable ambition of celebrating the Naval Review, and he has now produced a panegyric which is not unworthy of the British navy.

38. *Resignation; or, Majesty in the Dumps; an Ode. Addressed to George Colman, esq. late Manager of the Theatre-Royal in Covent-Garden.* 4to. 1s. Bew.

The author of this poem discovers a lively genius, and a vein of satirical humour, though, on the present occasion, they are very improperly directed.

39. *The Druid's Monument. A Tribute to the Memory of Dr. Oliver Goldsmith.* By the Author of the *Cave of Morar.* 4to. 6d. Davies.

If this little poem be not remarkable for elegiac sentiment, the defect is in a great measure compensated by description, which is venerably picturesque.

40. *Poems on several Occasions.* By John Bennet, a Journeyman Shoemaker. 8vo. 2s. 6d. Evans.

Mr. John Bennet derived his taste for poetry from an early acquaintance with the pious strains of Sternhold and Hopkins, under the tuition of his father, a very melodious psalmodist, the parish-clerk of Woodstock. His rising genius was improved by the excellent instructions of their curate, the celebrated Mr. Warton, late professor of poetry in the university of Oxford. Under these happy auspices he made such a proficiency in the art of versification, that he is now completely qualified to become the poet-laureat of his native town, to sing the humours of Woodstock-fair, and the festivities of Christmas; to compose a panegyric on 'the balmy sweets' of his favourite alehouse, the Rose and Crown; to furnish the players, who occasionally perform at Woodstock, with prologues and epilogues; to write epitaphs for the wooden monuments, which may be erected, during his life, in the church-yards of all the neighbouring parishes; and finally to sail along the stream of time, in company with the most renowned poets of the present century, under the banners of the late illustrious Stephen Duck.

41. *Peace. A Poem.* 4to. 1s. Becket.

The author describes the blessings of peace, or tranquility of mind, in a strain of middling poetry.

42. *Louisa.*

42. *Louisa. A Tale by Charles Jenner, M. A. To which is added, an Elegy to the Memory of Lord Lyttelton.* 4to. 2s. Cadell.

Louisa, the heroine of this tale, is represented as completely happy in the enjoyment of health and cheerfulness, whilst she lived amidst her native groves on the banks of the Thames; but accepting an invitation from her neighbour Melissa, to accompany her to town for the winter, she makes one in the most fashionable parties, till worn out with long protracted vigils, she falls a sacrifice in the pursuit of pleasure. Her fate Mr. Jenner holds forth in terrorem to the young ladies of Great Britain. Alas! they will certainly tell him, that Melissa, who pursued the same pleasures with Louisa, preserved not only her life, but her charms in full bloom. His design nevertheless is good, and his verse deserves neither much commendation, nor much censure.

Perhaps more rigid critics, on reading the following stanzas, will think us partial in his favour, for allowing his verse to be tolerable.

- A mind that own'd in earliest youth
What age can scarce supply,
Discretion, mildness, candour, truth,
And gay serenity.
- Of universal love she knew
The secret to explore;
Content herself with scarce her due,
To others paying more,
- And well she knew the golden mean,
From pride and meanness free,
Steering her even course between
Neglect and flattery.
- Ah! not to guilt alone's confin'd,
Her various misery,
Too oft, tho' innocent in kind,
Yet fatal in degree.

The Elegy to the Memory of Lord Lyttelton is short, but not without some good lines.

43. *The Choice, a Poem.* By Samuel Rogers. 4to. 1s. Richardson and Urquhart.

Before Mr. Rogers writes any more poetry, we would advise him to consider, *quid valeant humeri, quid ferre recusent.*

44. *Elsefair and Evander, a Poem.* By S. P. founded on Fact, being an historical Narrative of two unfortunate Lovers, 4to. 2s. Snagg.

Unfortunate lovers, but yet more unfortunate author!

D R A M A T I C.

45. *Henry and Emma, a New Poetical Interlude, altered from Prior's "Nut-brown Maid," with Additions, and a new Air and Chorus, as performed at the Theatre-Royal in Covent-Garden.* 8vo. 6d. Davies.

An alteration from a piece which can suffer no alteration with advantage.

46. Ed-

NOVELS.

46. Edward. *A Novel.* 2 Vols. 12mo. 6s. Davies.

The general tendency of the work before us is to recommend virtue; the story is told in a serious strain, and the author frequently inserts very grave moral reflexions on the events related. Some of the characters are pretty strongly marked, and the work is superior to the general run of novels.

47. *The Pleasures of Retirement preferable to the Joys of Dissipation; exemplified in the Life and Adventures of the Count de B——.* Written by himself. 12mo. 3s. sewed. Wilkie.

This volume presents us with a series of intrigues of gallantry, which at length terminates in a happy marriage. The adventures are related in an agreeable manner, and may afford entertainment to those who love this species of narration.

48. *The Trinket. A Novel, by a Lady.* 12mo. 3s. sewed. Lowndes.

As this Novel is said to be written by a lady, and really appears to come from a female hand, we are too polite to point our critical cannon against her. Could we believe it to be the composition of a man, we should not scruple to say that it contains a crude and indigested heap of characters, incidents, and adventures, tossed and thrown together without much meaning, and less moral; we shall also add that the unravelling of the plot makes us not sufficient amends for the perplexities in which the piece is involved, from its commencement to its conclusion.

DIVINITY.

49. *A New and Literal Translation from the Original Hebrew, of the Pentateuch of Moses, and of the Historical Books of the Old Testament, to the End of the Second Book of Kings: with Notes Critical and Explanatory.* By the late reverend and learned Julius Bate, M. A. 1h. 4s. large Paper, 16s. small Paper, in Boards. Law.

The editor of this work informs us, that the learned author, after more than thirty years indefatigable application to the study of the Hebrew Scriptures, had it much at heart to publish a more accurate English translation of the Old Testament, than any which had yet appeared; together with such short annotations, as might seem necessary for the farther illustration of the sacred writings. He had accordingly brought down his work to 2 Kings xviii. ver. 30, when he died. His MS. however, was committed to the care of a learned friend [probably Mr. P—k—ft] who revised the whole, and continued the translation and notes to the end of the Second Book of Kings; which brings the sacred history to a remarkable period, the beginning of the Babylonian captivity.

We shall give our readers part of the first chapter of Genesis, as a specimen.

‘I At

' 1 At first the Aleim created the heavens and the earth : And the earth was unformed and hollow ; and darkness *was* upon the face of the deep : and the spirit of the Aleim brooded upon the face of the waters. 3 And the Aleim said, let there be light ; and there was light. 4 And the Aleim saw the light that it *was* good : and the Aleim divided between the light and the darkness. 5 And the Aleim called the light day ; and the darkness he called night : and it was evening, and it was morning. -One day. 6 And the Aleim said, let the expanse be in the midst of the waters ; and let it divide between the waters and the waters. 7 And the Aleim made the expanse, and divided between the waters which *were* under the expanse, and the waters which *were* above the expanse : and it was so. 8 And the Aleim called the expanse heavens. And it was evening, and it was morning. A second day.'

We have often thought it a very providential circumstance, that the authors of our common translation of the Bible were men of solid learning and extraordinary judgment. They have in general avoided all affected embellishments of style, on one hand ; and all stiffness and pedantry on the other ; happily preserving that majestic simplicity, which is one of the distinguishing excellencies of the sacred writings.

50. *Revolvit Cor meum : The common English Translation of the Forty-fifth Psalm, carefully corrected according to the true Meaning of the Hebrew Original ; with a Paraphrase and Notes : whereunto is prefixed, written in the Year MDCCLXXI, some Account of the Parish of Eccleston near Chester, an Essay towards a new and compendious Method of Topography : By Thomas Crane, second Grammar-Master of the King's School in Chester. 8vo. 1s. White.*

This publication is printed in a very humble form, and therefore ought to be exempted from the censure of critics ; as a poor man should not be made the object of ridicule. We must acknowledge, that we are indebted to Mr. Crane for some information, relative to the parish of Eccleston, which we do not find in any other author. We shall give our readers one instance of his singular accuracy. ' The parish, says he, is not populous : for during six years, from 1760 to 1765, there were only twelve marriages, twenty-eight baptisms, forty-five burials ; i. e. yearly, on a medium, two marriages, four christenings and two-thirds, seven funerals and one half.'

51. *A Sermon, preached at W——n, in the Diocese of Winchester, May the 24th, 1772. By the rev. ———, humbly inscribed to the Audience. 4to. 6d. Kearsly.*

A superficial discourse on mercy, kindness, humility, meekness, long-suffering, and other virtues, mentioned by St. Paul, Col. iii. 12, 13. The author informs us, in absurd and ungrammatical language, that ' three hours time *have* *seen* it begun and finished.' The reader, we suppose, will neither doubt his veracity, nor ' the volatility of his genius : ' but he will probably call his judgment in question, for publishing this hasty and insignificant production.

51. Ob.

M E D I C A L.

52. *Observations on Dr. Williams's Treatise upon the Gout.* By Mr. Daniel Smith. 8vo. 1s. Wilkie.

Mr. Smith appears to be so warm a champion in the cause of the gout, that we might run the hazard of incurring the disease should we enter into any dispute, on the subject. But we cannot avoid declaring our dissent from his opinion, that the cold bath affects only the fluids.

M I S C E L L A N E O U S.

53. *A General Idea of a Pronouncing Dictionary of the English Language, on a Plan intirely new. With Observations on several Words that are variously pronounced, as a Specimen of the Work.* By J. Walker. 4to. 1s. 6d. Becket.

The design of this pamphlet is to give the public a general idea of a Pronouncing Dictionary of the English Language, which Mr. Walker purposes to print by subscription, if he should meet with proper encouragement.

His work, he tells us, is conducted upon the following plan:

I. It contains, not only all the most difficult terms in the arts and sciences, with their explanations; but many words in polite and established usage, which are not to be found in any other dictionary.

II. Besides the explication of every word, and its distribution under that part of speech, to which it belongs, the division of words into syllables is so exactly adjusted to the pronunciation, as to give, upon immediate inspection, the true quantity of every accented vowel in the language.

III. The sound of every syllable is ascertained beyond the possibility of mistake; and where words are differently pronounced, the analogies of the language are at large displayed, and reasoned on; so that, upon inspection, we may view the reasons on every side for the slightest difference in pronunciation throughout the language.

In order to illustrate his manner of explaining and reasoning upon words, he gives the following example of one, which, he says, is subject to a double pronunciation.

‘ O R T H O G R A P H Y .

‘ O R - T H O G ‘ R A - P H Y . I. (A system of spelling; spelling with propriety.)

‘ Or. as the conjunction *or*. (under which word the sound of *o* is explained.)

‘ *Thog. tb.* as in *thank*, rhymes *bog*. (under *thank* the sharp sound of *tb* is explained.)

‘ *Ra:* as *a* in *idea*, articulated by *r*. (under *idea* the *a* following the accent is explained.)

‘ *Phy. pb.* as in *physic*, rhymes *sea*. (under *physic*, *pb* is shewn to be founded like *f*.)

In

In many cases this method of determining the pronunciation of words may be extremely proper. But in the word *orthography*, the pronunciation of *a* and *y* seems to be more rapid, than that of *a* in *idea*, and *ea* in *sea*.—Would it not have been sufficient to have placed the accent on the second syllable?—By Mr. Walker's reasoning, which follows this example, it is evident, that it should not be placed on the first.

We are glad to find, that it is his design to give a reason, when a reason may be given, for the particular pronunciation he adopts. An appeal to custom would be a very unsatisfactory way of deciding a doubtful point in pronunciation. Custom, wherever it is good, must be founded in reason.

This writer appears to be an ingenious philologist. His work promises utility; and we sincerely wish him success in his laborious undertaking.

54. *Observations on the Discourses delivered at the Royal Academy. Addressed to the President.* 4to. 1s. Almon.

Sir J——R——ds having, in his discourses upon the art of painting (delivered annually upon the distribution of the prizes at the Royal Academy) differed in opinion with the writer of these Observations; he has drawn upon himself the vengeance of this critic in a very severe reprimand, and in a heavy censure on his own performances. We will not take upon us to decide the controversy—*non nostrum inter hos tantas componere lites*—but we must acquaint this critic in painting, who, by his discourse seems to have made the tour of Italy for his accomplishment, that it would have been no disgrace to him if he had employed some attention in the study of his mother tongue. A man who pretends to be a connoisseur in the arts ought not to appear to so great a disadvantage in a common branch of literature. The exordium of his work teems with inaccuracy. ‘The person, says he, whom royal authority has appointed to preside as prince and director of *his* academy.’ Where the relative pronoun *his* having no antecedent but *royal authority*, we find that the academy in question is *royal authority's academy*.

55. *An Excursion to the Lakes in Westmoreland and Cumberland.* August 1773. 8vo. 3s. 6d. sewed. Wilkie.

It often happens that though a journey prove very agreeable to those who perform it, the recital of it will afford but little entertainment; and this appears to be case with the Excursion before us. The author is not deficient in the topographical description of the country through which he travelled; but he presents us with no scenes that are interesting. The mere verbal delineation of the environs of the high road between Bowes-Castle in Yorkshire, and the extremity of Cumberland, rather fatigues than excites the attention. A landscape of much shorter extent would be tiresome to the view, unless diversified with remarkable objects, and enlivened with the representation of life and manners.

56. *A New Chronological Table of remarkable Events, Discoveries, and Inventions; also the Age, Country, and Writings of learned Men. Printed on a Broad Sheet.* 1s. Knox.

An useful and compendious remembrancer.

57. *The Seaman's useful Friend and pleasant Companion.* 8vo. 1s. 6d. Richardson and Urquhart.

If not very pleasant, this pamphlet at least may be useful.

58. *Mirror for Inoculators: or, An Essay, shewing, by Way of Introduction, how liable Mankind in general are to Deception.* 8vo. 6d. Crowder.

A mirror in which the absurdity of the author appears remarkably conspicuous.

59. *The French Teacher's Assistant; or, a new and easy Method to learn Children to spell, read, and speak French with Propriety and Elegance. In Two Parts. Part I. contains an easy Spelling-Book, with proper Rules for pronouncing. Part II. contains Rudiments of the French Language in a Number of familiar Lessons, by Question and Answer; in which will be found, not only all the necessary Rules of Grammar, but also those for the Conjugation of every French Verb, both regular and irregular; the whole written from Practice, upon a Plan entirely new; and so contrived, as to enable any English Person, who can read his own Language to teach the other with Facility and Expedition. By Nicholas Salomon, Author of the Rules for the French Genders, and Master of the Academy in Red Lyon-street, Clerkenwell.* 8vo. 1s. 6d. Riley.

What Mr. Salomon asserts in his title, that an English person who can read his own language, may, by means of this work, teach French with facility and expedition, is certainly more than the truth; but it is no disparagement to the author's abilities that he has not enabled people to do what is impossible. No man can teach a language with facility and expedition unless he understand it; but if he does understand it, one set of rules may enable him to communicate his knowledge better than another. The first part of Mr. Salomon's book is exceedingly well calculated for assisting a master in teaching to spell and read French. The second part contains the most common rules of French grammar, disposed in such a manner, as to be very easily acquired, with some assistance from a teacher. His performance, therefore, may well supply the place of a grammar on a more extensive plan; or even, on account of its conciseness, be more serviceable to learners, as a multiplicity of grammatical rules, liable to various exceptions, too often discourage beginners.

60. *Re-*

60. *Remarks on the Opinions of some of the most celebrated Writers on Crown Law; respecting the due Distinction between Manslaughter and Murder; being an Attempt to shew that the Plea of sudden Anger cannot remove the Imputation and Guilt of Murder; when a mortal Wound is wilfully given with a Weapon. That the Indulgence allowed by the Courts to voluntary Manslaughter in Rencontres, and in sudden Affays and Duels is indiscriminate, and without Foundation in Law. And that Impunity in such Cases of voluntary Manslaughter is one of the principal Causes of the Continuance, and present Increase of the base and disgraceful Practice of Duelling. To which are added, some Thoughts on the particular Case of the Gentlemen of the Army when involved in such disagreeable private Differences. With a Prefatory Address to the Reader, concerning the Depravity and Folly of modern Men of Honour, falsely so called; including a short Account of the Principles and Design of the Work.* By Granville Sharpe. 8vo. 1s. 6d. White.

The title-page of this performance recites so much of its contents, that scarcely any thing is left but to mention in what manner it is executed. Mr. Sharp has turned over the law-books, selected cases and opinions relative to his subject, and given occasional remarks. He has also made quotations from the Jewish laws on the subject of which he treats, and very formally concluded the whole with

‘Soli Deo Gloria et Gratia.’

It is impossible to give a summary of such a work as this, within the limits to which we are confined: we therefore refer to the book itself those who are desirous to be acquainted with Mr. Sharp's arguments. We must, however, remark, that he has not the talent of setting duelling in such a light, as to make men ashamed of it; his proposal on the subject being, that the man who has killed another in a duel should be hanged up for his own gentleman-like satisfaction.

61. *The Evidence (as taken down in Court) in the Trial wherein the right hon. John, Earl of Sandwich was Plaintiff, and John Miller, Defendant; before William Lord Mansfield, and a special Jury, in the Court of King's-Bench, July 8, 1773.* 8vo. 1s. Bew.

Besides the evidence mentioned in the title, this pamphlet contains quotations from the speeches of some of the counsel on this remarkable trial, and Mr. Miller's Narrative; as it has been printed in the Newspapers. The merits of the case are so universally known, that nothing more is necessary than to mention the contents of the pamphlet.



I N D E X.

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